









A  
**GLOSSARY**  
OF  
**JUDICIAL AND REVENUE TERMS,**  
AND OF  
USEFUL WORDS OCCURRING IN OFFICIAL DOCUMENTS  
RELATING TO THE ADMINISTRATION OF THE GOVERNMENT  
OF  
**BRITISH INDIA,**

FROM THE  
ARABIC, PERSIAN, HINDUSTĀNĪ, SANSKRIT, HINDĪ, BENGĀLĪ, URĪYA,  
MARĀTHĪ, GUJARĀTHĪ, TELUGU, KARNĀTA, TAMIL, MALAYĀLAM,  
AND OTHER LANGUAGES.

ORIGINALLY COMPILED AND PUBLISHED UNDER THE  
AUTHORITY OF THE HONORABLE THE COURT OF DIRECTORS  
OF THE  
**EAST-INDIA COMPANY.**

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(Case-noted—Enlarged Edition)

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"The Indian Income-Tax Act," "The Principles of Insurance Law  
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**EASTERN LAW HOUSE.**

15, COLLEGE SQUARE,  
CALCUTTA.

1940

Published by  
B. C. DE  
Eastern Law House.  
15, College Square,  
Calcutta.

347.5403  
W664

**THE ASIATIC SOCIETY**  
CALCUTTA-700016  
ACC NO. B 57.52.....  
DATE 21.12.90

C 4032

Printed by  
Pramatha Nath Manna  
at the Sreekrishna Printing Works,  
259, Upper Chitpore Road, Calcutta.

# PROFESSOR WILSON'S ORIGINAL

## P R E F A C E.

The numerous documents relating to the administration of the government of India by the East-India Company which have been printed, and the still more voluminous correspondence which remains in manuscript, have, from the earliest to the most recent dates, been thickly studded with terms adopted from the vernacular languages of the country, and commonly inserted without any explanation of their purport. Various reasons may be assigned for a practice which, to say the least of it, is attended with considerable perplexity to those who have not studied the languages of India at all, and is not free from embarrassment even to many by whom those languages have been in part only, or imperfectly acquired. In many cases, no doubt, it might be difficult or impossible to discover exact equivalents for the native words in English, and the use of the original term most expressively conveys its meaning to those to whom the occasion of its employment is familiar, although they be not Oriental scholars: Ryot and Ryotwár, for instance, suggest more precise and positive notions in connection with the subject of the land revenue in the south of India, than would be conveyed by cultivator, or peasant, or agriculturist, or by an agreement for rent or revenue with the individual members of the agricultural classes: in this and similar instances the employment of the original native term is recommended by the advantages of conciseness and precision.

In the far greater number of cases, however, the practice cannot be vindicated by an equally cogent plea, and must be ascribed to other considerations. It may sometimes, perhaps, be assigned to a pedantic affectation of conversancy with the native languages, but it may more frequently be attributed to indolence—to a reluctance to take the trouble of ascertaining the proper sense of the word, and of seeking for a suitable equivalent, even where such an equivalent is at hand, and where the original term denotes nothing peculiar or technical. It is scarcely necessary, for example, to introduce the word *Milde* in its native dress, when it signifies only “an Upper-storied house;” and “Widow” is quite as much to the purpose as *Avirá*, especially when the latter is barbarously transmuted to *Obeera*. It is very obvious, however, that whatever may be the familiarity acquired in some instances with the spoken language of the Courts of Justice and Revenue, that familiarity is restricted to a few of the dialects, and that a critical acquaintance, even with those that are understood, is far from common. This is very evident when, as is sometimes the case, an attempt has been made by officers of unquestioned efficiency in other respects, to analyse etymologically the terms they employ, particularly in regard to the languages of the south of India. Thus it is said by a functionary of more than ordinary merit, and one who was specially selected for his knowledge of the languages, that the last syllable of *Dessaye* is a Canarese term for “mother,” when it is nothing more than the abridgment of *adhi*, “over—one who is placed in authority over a district.” The same functionary explains *Desmukh*, literally the head or chief (*mukhya*) of a country (*des*), as meaning “ten blows,” confounding evidently the Sanscrit *des*, “a country,” with the Hindi *das*, “ten,” and *mukha*, “face,” with the Hindustani *mulh*, “a fist.”—East-India Selections, iv. 798. In fact, the whole linguistic stock of the major portion of the Civil Service was for many

years a little Hindustani and less Persian ; and it is only recently that attempts have been made to extend the range of attainment, and place it upon a sound and comprehensive basis.

Whatever the acquirements, however, of those with whom Indian official documents originate, it is undeniable that many of those to whom they are addressed, or for whose information they are designed, members of the Court of Proprietors, of the Court of Directors, of the Board of Control, the Houses of Parliament, the British public, pretend to no acquaintance with the languages of India, and to them an interpretation of the native words which come before them is indispensable. A few may have become almost naturalised by repetition, but by far the greater number remain unintelligible. Even of the meaning of those however which have been longest and most extensively current, precise ideas are not always entertained ; and it may be doubted if there are many persons, of those who have not been in India, or who have no knowledge of Hindustani, who possess a ready and correct conception of the purport of such frequently recurring terms, as *Ādālat* and *Zamīndār*.

But besides the great proportion of those who may feel it their duty to consult the records of the Indian governments for information, without pretending to any conversancy with the Indian languages, many even of those who have been educated for the service of the Company will be occasionally perplexed by the appearance of native terms with which they are unacquainted. The Company's servants at the different Presidencies are not expected to be proficient in the languages spoken in the territories of other Presidencies than their own, and yet they must find it of material benefit to be able to consult their records ; while even in their own branch of the service, they will not unfrequently be crossed by unusual designations. The Persian or Hindustani scholar will not, therefore, always be competent to appreciate the value of the Sanskrit and Arabic vocables which constitute the language of Hindu and Mohammadan law. Those languages will but imperfectly prepare the Bengal civilian for Hindī, Bengali, and Panjabi : they will be of equally little avail in the peninsula for the interpretation of terms pertaining to Tamil, Telugu, Karnāta, and Malayālim ; and they will but lamely help the Bombay servant over the intricacies of Marāṭhī and Guzerāṭhī, to say nothing of Sindhī and Marwāri. Even with the scale of acquirements extended as far as may be reasonably expected, the great variety of the prevailing forms of speech in India renders it impossible, perhaps, that even all those which would be of service may be so mastered, that words derived from them will always convey the meanings they bear independently of such explanation as is to be looked for from a Glossary or a Lexicon.

Supposing, indeed, that a much more comprehensive and critical acquaintance with the languages of India existed than that which usually prevails, such knowledge will still not be always sufficient to enable its possessor to recognise a native word, however familiar to him in its original characters, in the unusual and often preposterous form in which it appears when represented by the English alphabet. Of course, English documents cannot admit Oriental letters ; and Indian words, when transferred from their native garb to an English dress, are often so strangely disguised, that it is always difficult, sometimes impossible, to identify them. The causes of their transfiguration are easily understood : they may have been written down by the European functionary from native enunciation, agreeably to his conception of the sound, without advertence to the original characters, the only guides entitled to reliance : the ear is far from accurate, particularly the English ear, which is unaccustomed to a definite

system of pronunciation in its own alphabet, especially as regards the vowel sounds. The consequences are, an entire misrepresentation of the original spelling, and a total want of consistency, the very same word being written in every possible variety of orthography. Another source of error is the employment of a native amanuensis, who knows a little English, to write the word, and in all likelihood, he will diverge still farther from accuracy than his European superior. The term thus incorrectly and blunderingly set down has to be transcribed repeatedly by native copyists for transmission to higher authority, and eventually, perhaps, to England; and every time that it is re-written there is a renewed probability of error. In this state it comes home, and is here re-copied by English clerks, who are, of course, unable to correct the most palpable mistakes, and are fully qualified to commit more. In the last place, it has to be transferred to the press, the correction of which is entrusted to incompetent revision, and by which fresh blunders are copiously grafted on the already abundant crop. Many printed documents, of the first importance as to their subjects, and upon which very great expense has been incurred by the Company, have been rendered almost useless by the innumerable inaccuracies which disfigure almost every page. The collection, for example, known as Selections from the Judicial and Revenue Records, in four folio volumes, containing many most important and valuable documents, is all but spoiled by the perpetual recurrence of such errors as *Lohar* and *Sohar* for *Lohar*; *Sale* for *Lal*; *Derk* and *Desh* for *Derh*; *Pottar* for *Pot-dâr*; *Swinjammy* for *Sarinjami*; *Kadarnaihb* for *Kadârambam*. Such as these admit of correction: others are more puzzling, but may be corrected conjecturally: *Bazar-hectick*, is no doubt intended for *Bazar-baithak*; *Mohenddum Quax* appears from the context to be designed for *Mukaddam-karz*; and *Ooleim kaley* and *Muddum kaley* are intended for *Uttama kâti* and *Madhyama kâti*. Others, again, baffle conjecture. It passes my ingenuity to propose probable substitutes for *Barhee Mutputti*, *Perymut desa*, or *Queen seedi jumma*. The Selections are not singular in this respect, and strange perversions find their way into official reports, even when printed in India, where competent revision is more plentiful than it should be in this country. In the reports of the judicial proceedings in the Zila Courts we have *Jumnee*, and even *Jemmy* for *Janmi*, "one who holds a birthright;" and *Halfen*, "by or upon oath," is metamorphosed to *Hal Fan*. Documents emanating from the highest authority are not exempt from such disfigurement. In the Instructions to the Settlement Officers from the Governor of the North-west Provinces we have *Dhurkast* for *Durkhast*; and in the Decisions of the *Sadr Âdâlat* we find *Tun-khar* for *Tankhwaâh*, and *Joonmoohoostee* for *Junum-moohoortee*, "the hour of nativity." Now, whether these be blunders of transcription or typography, they are calculated to perplex even Oriental scholars, and are grave blemishes in documents emanating from authority, and intended to communicate information on which implicit reliance may be placed.

The deficiencies in this respect, of the published and unpublished documents relating to India, as well as the want of a more comprehensive key to the numerous native terms employed than any previously compiled, having been brought to the attention of the Court of Directors in August 1842, it was resolved to adopt measures for forming a Glossary of words in current use in various parts of India, relating to the administration of public business in every department, the want of which had long been found a source of much inconvenience. Under an impression that this could not be effected without the co-operation of the Company's servants locally employed in all parts of India, instructions were given to the Supreme Government of India to call upon

the functionaries at the several Presidencies for their assistance. In order to serve as a guide for their proceedings, a rough Glossary, alphabetically arranged, was compiled in the India-House, taken chiefly from a list of words collected by the late Mr. Warden during his residence at Bombay, and from sundry printed collections; and a sufficient number of printed copies were transmitted to India for distribution to the several officers. In this Glossary the words were inserted purposely as they were met with, without any attempt to correct them, or to reduce their spelling to a uniform system; as, in the absence of the native characters, any attempt to represent the words in those of Europe might only have multiplied the obvious inaccuracies of the original collection: their correction was left to the Indian authorities, by whom the proper native orthography could be most readily ascertained, and they were instructed to return the lists in an accurate form, and accompanied by the native characters of the district in which the words were current. The authorities were also directed to add to the collection the many words that were known to be wanting, and to subjoin full, careful, and accurate explanations of their meaning. The copies were printed in such a shape as to admit of the insertion of the requisite additions and emendations, and several hundreds were sent out from time to time, with an expectation expressed that they would be returned in six months from the time of their distribution. The final arrangement of the whole work was to be committed to the compiler of the present publication.

After a much more protracted interval than that of six months, the rough Glossaries found their way back from Bengal and partially from Madras: from Bombay none returned. The latter default was not much to be regretted, for, however, judicious the design, its execution at the other Presidencies proved almost an entire failure. Many of the lists came back blank; of several the leaves had not been cut; in the far greater number, a mere pretence of doing something was displayed by the insertion of a few terms neither novel nor important; a few afforded some serviceable materials, especially when, as was frequently the case, the task had been transferred to the subordinate officers, Munsiffs, Amins, Sadr-amins, and Deputy-collectors, the uncovenanted servants of the Company. Some of these did furnish lists of native terms, of a useful description, written in both the English and native characters. Several of the native officers, however, misapprehended the object of the collection, and admitted a copious infusion of words which had no peculiarly official significations. More than one, indeed, in Upper India, turned to Shakespear's Hindustani Dictionary, and deliberately covered the blank pages of the Glossary with words taken at random from the Lexicon. The practice was too glaringly obvious to be doubted; but it was confessed to me by one of the perpetrators, Mir Shahamat Ali, whom I taxed with it when in England. He was an individual eminently qualified to have responded to the intentions of the Court as an efficient public officer, a scholar, and a man of ability; but so little interest was felt in India in the subject, such was the unwillingness to devote any time or trouble to the task, that even he evaded its performance. The same feelings pervaded the service in Bengal. At Madras, matters were not much better. The returns were collected by the Persian and Telugu translator to the Government, Mr. C. P. Brown, and embodied in one compilation. The character which he gives of those returns shews that they were equally meagre and insufficient as those of Bengal. He has since printed them, enlarged with additions of his own, under the denomination of a *Zillah Dictionary*, the utility of which is somewhat impaired by the erroneous explanations derived from the documents with which he had been furnished. From his aggregate collection in manuscript, some useful terms, however, have been obtained, although

their accuracy has been rendered occasionally questionable by the observations of the Board of Revenue on the printed form which was not received in time to be made much use of. From Madras, also, came two serviceable lists supplied by the Residents at Mysore and Hyderabad, Generals Cubbon and Fraser. From Bombay, as already observed, not a single list has been returned. The fate which has attended a measure so judiciously conceived, and so well calculated to have brought together a large body of valuable information of the most authentic character, is far from creditable to the public zeal and philological proficiency of the East-India Company's Civil Service.

One honourable exception must, however, be acknowledged. "Observing with regret that the call for information had not been responded to, except to a very limited extent, by any of the officers under the control of the Board of Revenue of the North-western Provinces," of which he was then a member, the late Sir Henry Elliot—whose early death has deprived the Bengal Civil Service of a most zealous and accomplished Oriental scholar, and an enlightened and efficient public officer—undertook to supply the deficiency, and to put together the information he had collected respecting the tribes, the customs, and the fiscal and agricultural terms current in Upper India. The collection was printed under the modest designation of a Supplement to the Glossary, and contains a number of local terms of the most useful and authentic description, arranged alphabetically according to the order of the English alphabet, but accompanied by the native characters, both Arabic and Sanskrit, and expressed according to the modified system of spelling devised by Dr. Gilchrist, as well as that of Sir William Jones. The greater portion of the contents of this collection are embodied in the present, but some, especially the articles relating to the different Hindu clans and tribes, have been necessarily abbreviated or omitted, as assuming a higher character than that of the mere items of a Glossary, being in fact, memoirs subservient to the History of India. The North-western Provinces of Hindustan limit the extent of the compilation of course to Hindi and Urdu terms, and unfortunately, also, the compilation stops with the letter J. As far, however, as the Supplement goes, it is a contribution to the compilation contemplated by the Court, of which the value and merit cannot be too highly estimated.

The first returns of the blank Glossaries from India having proved that little aid was to be expected from that quarter, it became necessary to look round for other sources of information; and in the first instance, at least, to make use of such as were in print. Of this class were Gladwin's Dictionary of Mohammadan Law and Revenue Terms, Rousseau's Vocabulary of Persian Words in common use in India, and the Indian Vocabulary of Lieutenant Robertson. For the south of India there were the technical terms attached to Morris's Telugu Selections, Brown's Gentoo Vocabulary, and Robertson's Glossary in Tamil and English of words used chiefly in the business of the Courts. There were also, for general reference, the Indices of the Regulations, whether attached to them separately, or as collectively formed by Dale, Fenwick, and Small, the Glossary of the Fifth Report, and, above all, the Dictionaries of all the principal languages, in which a great number of technical terms are necessarily comprised, although the explanations are not always as full and particular as could be wished. The most comprehensive of them in this respect are Major Molesworth's Marathi Dictionary, Reeves's Karnata Dictionary, and Mohammad Kasim's Dictionary of Guzarathi. The Bengali Dictionaries of Carey and Houghton are singularly defective in technical and colloquial words. Steele's summary of the law and custom of Hindu castes in the Presidency of Bombay affords a mass of very



valuable information respecting the west of India, although sadly disfigured by an uncouth and unsystematic representation of the original words. These were, in the first instance, available : manuscript materials were at first less abundant, and the only collections in the India House were a Glossary of Marathí terms of some extent and authenticity, compiled for the use of the Bombay Government, and a collection of Malayálim words compiled by the late Mr. Grame. The stock of manuscript materials was, however, speedily and importantly augmented.

A collection of Indian technical terms had been for some time in progress, made by my friend Richard Clarke, Esq., whose connexion with the Privy Council in the matter of Indian appeals had impressed him with the necessity of a general compilation of this description, and whose high position when in India as a judicial servant of the Madras Government, and whose attainments as a Tamil scholar, fully qualified him to supply the want. He had accordingly been diligently engaged in the collection and arrangement of materials for such a work, and had accumulated a large quantity of the most useful words selected from the Regulations, from the Reports of the Committees of Parliament at different dates, from the Selections from the Records, from the early Reports of cases decided in the Sadr Adálat of Calcutta, from Harington's Analysis of the Regulations, Ellis's Mirasi Tenures, Malcolm's Central India, Buchanan's Travels and Eastern India, and various other standard authorities. He had also formed lists of Mohammadan law terms, extracted from the Hidáya, Macnaghten's Mohammadan Law, and Baillie's Digest, and of Hindu law terms from Colebrooke's Digest and Law of Inheritance, Macnaghten's Hindu Law, and my Sanskrit Dictionary. There were also MS. collections of words in the languages of the south of India, accompanied, in some instances, by the native characters. These materials had been classed and arranged alphabetically, and constituted an aggregate of about six or seven thousand terms. They were written according to the system of Sir William Jones, but not accompanied by the native characters. The whole of these materials were most liberally placed at my disposal by Mr. Clarke, when he learned that I was occupied in a similar task ; and the greater portion of them, all those which came within the plan of the present compilation, have been incorporated with it, after verifying them by reference to the authorities whence they were taken, and supplying, wherever practicable, the original native letters.

Copious as were the materials furnished by these different sources, it was very soon evident that the supply was far from exhausted, and that a great number of words employed in official documents still remained to be collected and explained. Public documents respecting the judicial and revenue and other departments of the administration of India have of late years been communicated to the public through the press with a liberality which, although no doubt in many respects of great public utility, might perhaps be now curtailed with advantage, as the voluminous extent of the publications may appal some who would wish to consult them, and deter them from availing themselves of the information. Thus we have in print Monthly Reports of Cases decided in the Sadr Courts of Appeal at Calcutta, Agra, Madras, and Bombay ; Monthly Reports of the Cases decided in the Zila and Subordinate Courts of Bengal, the North-west Provinces, and Madras, which have come latterly to average about 500 pages each, or 6,000 pages per annum, or, altogether, 18,000 octavo pages annually. Besides these, the Settlement Reports of the Revenue Officers of the North-west Province have been printed, and, at all the Presidencies, Extracts from the Records for many years past have been published, or are in course

of publication. All these documents abound more or less with native terms, which, if not in all instances strictly technical, are treated as officially current, and are therefore in need of interpretation. All these have been gone over for several years past, from 1846 to 1853, and such words as were not previously included have been added to the compilation.

Still, these, however ample, are not the only authorities which it has been thought advisable to refer to. Various other public documents are in print, calculated to supply additional materials, such as the Circular Orders of the Sadr Diwānī Ādālat; Instructions to Settlement Officers emanating from the Government of the North-west Provinces; the particulars of the Settlement Misl, or Collection of Official Forms; and other similar Documents. Others, originating with private intelligence, have been also found of service, such as Smyth's Bengal Zamindāri Accounts; the clever Tract in Urdu and Hindi, termed *Khet-karm*, or Field Business; the amusing and instructive "Revelations of an Orderly;" and a host of contributions to the Asiatic Researches, the Transactions of the Bombay Literary Society, the Transactions and Journal of the Royal Asiatic Society, and the Journals of the Asiatic Society and Agricultural Society of Bengal, of the Literary Society of Madras, and of the Branch Asiatic Society of Bombay. The great extent of these several authorities renders it impossible to have bestowed upon them more than a cursory examination, and there are, no doubt, still abundant materials to be gathered from them; but they have been consulted with more or less care, and from these and other works incidentally referred to, the collection has been carried far beyond the limit which was anticipated when the task was undertaken. The Index of the Glossary exhibits an aggregate of more than 26,000 words; and although many of them are mere varieties of spelling, yet the far greater proportion are leading terms, in their correct orthography, agreeably to the system which has been followed in representing Indian words by the letters of the Roman alphabet.

The only trustworthy representation of an Indian word is its native costume; it can never be thoroughly nationalised in any other: but as it has to take a place in English documents, and is addressed to those to whom it would otherwise be illegible, it is the especial object of the present compilation to give it as faithful an equivalent as the difference in the values of letters and the peculiarities of national enunciation will permit, attaching to it at the same time, as a check upon the copy, the original delineation of the word in the letters of its own alphabet, wherever verifiable, for the use of those who are qualified to make the comparison. To be able to appreciate, however, the intention of the copy, and to make use of it with advantage, it is necessary that the principles upon which it has been developed should be properly understood.

The extreme and contradictory variety which prevails in the spelling of Oriental words has been often made the subject of remark, and not unfrequently of censure. The latter may not be always undeserved; yet those who condemn are not always qualified to judge, and they often exhibit in themselves a most perverse determination not to be set right. Above a century ago the most unexceptionable authorities established by their example how *Mohammed* should be spelled, or nearly so, but to so little purpose that it still is most common to write it *Mahommei*, and even *Mahomet* is still far from unfrequent. As long as this disregard of exactitude is so universal it little imports what animadversions may be passed upon the want of

it by incompetent judges ; but those who should know better, those who are acquainted with the original languages, are inexcusable when they write the native words without reference to their proper form, and without any consistent or systematic mode of expressing them, each individual writing it as he hears, or thinks he hears it articulated, and without paying any attention to its original alphabetical structure. It is undoubtedly true that many of those who are in the habit of hearing and uttering native words in the course of official duty are unfamiliar with their written forms, and will not take the trouble to acquire a knowledge of their alphabet. Even, however, when acquainted with the characters, they will not be at the pains of acquiring a systematic plan of representing them, but write them according to the fancy of the moment, and with a total indifference to consistency which produces the most needless and incompatible misrepresentations of one and the same word, to an extent that would scarcely be thought possible if it were not substantiated by daily experience, even in the most ordinary and simple words. It would, for instance, be thought impossible to represent *Lakhiraj* (from *la*, "without," and *khiraj*, "tax,") by any other letters, and the disciples of the two chief propounders of schemes of Oriental orthography, Sir William Jones and Dr. Gilchrist, would unhesitatingly concur in the representation ; yet notwithstanding the concurrence of the two systems, and the simplicity of the original word, we meet with *Lakhiraj* under the monstrous disguises of *Lakeraje*, *Lackeradje*, *Lakhiraz*, *Lackerage*, *Laqueeraux*, and *Leeakeeraxee*. It is high time that such monstrosities should no longer be perpetrated or tolerated, and that the only remedy of which it admits should be applied—the authoritative enforcement of a uniform system for the representation of the original letters by those of the English alphabet. For this purpose a system must be devised, and then it must be learned. The cause of the confusion is, chiefly, neglect of the latter. We have systems, good enough in their respective ways, but few or none will take the trouble to study and apply them.

The representation of Oriental words by Roman characters has not now for the first time to be considered : the question was most ably discussed nearly seventy years ago by Sir William Jones, and was placed upon its right footing in his Memoir, which judiciously prefaces the Researches of the Asiatic Society of Bengal, and commences the first volume, printed in 1788. There are but two principles involved in the adaptation of one alphabet to another : 1. an analogous classification of the *letters themselves*, according to their original arrangement ; or, 2. the representation of *their sounds* in equivalents of similar enunciation ; in other words, the one principle is analogy, the other, pronunciation. Sir William Jones adopts the former as the more simple, universal, consistent, and scientific, and as exempt from the anomalies and contradictions which the English alphabet presents, in which, as he ingeniously pointed out, every vowel and a diphthong may be used to articulate one and the same sound, as in the sentence "a mother bird flutters over her young," in which every vowel of the alphabet and the combination *ou* has the sound of *u* in *but*. He also instances, in the quotation from *Maleherbe*, the absurd results that would follow an attempt to transcribe the original French passage according to even its French pronunciation,—an absurdity which we commonly, though not invariably, avoid in ordinary life by writing foreign names, not according to their pronunciation, but their original spelling. No one would think of writing *Paris* "Paree," *Rousseau* "Roosso," nor except in a conundrum, *Toulon* and *Toulouse*, "Too long" and "Too loose," and it would be a sorry jest that should convert *Grisi* into "Greasy." We do

not, therefore, follow sound alone in the Anglicising of European foreign words ; and the principle is, if possible, still less applicable to the languages of the East.

Not very long, however, after the system of Sir William Jones had been adopted by the Asiatic Society of Bengal, the principle of pronunciation was taken up by Dr. Gilchrist, with relation especially to the Hindustani language as written in the Arabic and Persian alphabet ; and with great ingenuity he devised a scheme for expressing the letters of one alphabet by the other, according to their prevailing sounds. This plan he advocated with an earnestness which savoured something of extravagance ; but his scheme, as finally developed as his Hindec-Roman Orthoepeical Ultimatum, was, with one or two exceptions, exceedingly well adapted to its object, that of expressing with uniformity and consistency the Oriental characters in English letters, in such a manner that English readers, unacquainted with the former, would be enabled to articulate the words with a very near approach to their correct pronunciation. Here, then, is all that is wanted—two ingenious systems, one based on analogy, one on pronunciation ; and it is only requisite that a person proposing to write Oriental words in Roman letters should make himself familiar with one or the other. It has been more congenial, however, to the natural indolence and self-sufficiency of writers on Indian subjects to study neither, but to blunder on without any previous preparation, to put down words at random, and mystify the public with all sorts of incongruous creations.

Although fully adequate to the determination of the principles on which the mutual adjustment of the Oriental and Roman alphabets ought to be grounded, yet some of the details of the two systems have been thought to admit of improvement, and different modifications of both have been from time to time proposed. The system of Sir William Jones was scrupulously adhered to by Mr. Colebrooke, and prevails in the Asiatic Researches, and in the Journals of the Asiatic Society of Bengal and of the Royal Asiatic Society ; it was used, somewhat modified, by Sir Charles Wilkins, in his edition of Richardson's Persian Dictionary, and in Shakespear's Hindustani Dictionary ; nearly unaltered in Rottler's Tamil, Campbell's Telugu, and Bailey's Malayalam Dictionaries ; and, in a mixed form, in Reeves's Karnáta Dictionary. Major Molesworth, in his Maráthi Dictionary, follows generally Dr. Gilchrist's system. The public authorities in Bengal also usually observe a modification of Gilchrist's spelling, when they follow any system at all ; but there is little uniformity in this respect. In 1834, a vigorous effort was made in Bengal to establish what was termed the Romanising system, or the substitution of the Roman letter's for the characters of the country, in all printed books, and the project is still in operation to a limited extent. Competent scholars from different Missions, Dr. Duff and Messrs. Pearce, Yates, and Thomas ; and distinguished Members of the Company's Service, Mr. H. T. Prinsep, the late Mr. J. Prinsep, Mr. John Tytler, and Mr., now Sir Charles Trevelyan, took part in the discussion, and their several communications were collected and printed at Serampore. The different modes of writing the Oriental words in Roman letters were then fully and fairly considered, and a system nearly identical with that of Sir William Jones was adopted. Again, in 1845, and intelligent and ingenious treatise on the mode of writing Oriental words, having especial reference to the present Glossary, by Mr. Crow, Deputy Collector, was published in Calcutta, who was wrong only in supposing that the crude spelling of the Draft Glossary was final. Still more recently, the subject has been taken up by the Missionaries of England and America, and some eminent German Oriental scholars and philologists ; and several

conferences were held, under the auspices of Chevalier Bunsen, for the purpose of fixing a standard in Roman characters for the expression of foreign forms of speech, whether possessed of alphabets or without them. Proposals for a Missionary alphabet founded on these discussions, have been published by my friend Maximilian Müller, Professor of Modern Languages in the University of Oxford. There is no lack, therefore, of careful and competent investigation of the subject; and although uniformity of practice has not been, and probably will not be, the result, yet an approximation has been made to it, and the principle of analogy, where alphabets exist, is recognised as preferable to that of pronunciation. Where the language is unwritten, sound must be more or less the guide; but with such forms of speech we have no concern, all the languages of the civilised races of India being provided with alphabets.

In the following pages the principle of analogy has been preferred, and the system of Sir William Jones has been pursued, with some modifications of detail, which will be particularised in the remarks on the table of equivalents, which will presently be given. Their object will be rendered more obvious by prefacing a few general rules for the conversion of one set of characters into another, and the observations which they suggest. The rules are in general harmony with those acknowledged as the basis of the Missionary alphabet. The observations have also reference to the propositions for its development.

I. The same letter should be invariably used to represent the same letter or the same sound: if *a* be chosen as the representative of the short vowel, it should never be allowed to alternate with *e* or *u*, *o* or *æ*.

II. The same letter should never be used to express two different letters or sounds.

On this account I object to the proposal to represent both *k* and *ch* by *k*, although etymologically there may be an affinity between them, as pointed out half a century ago by Dr. Gilchrist, in his recognition of the identity of *kirk* and *church*. Etymology, however, is admitted to be a somewhat unsafe guide; and I would restrict *k* to its guttural duties, on the same principle as, inconsistent with this rule, I conceive it objectionable to give a double office to *g*, although it has such a duality in English, as in *gin* and *gun*. It is proposed, indeed, to distinguish both the *k* and the *g* by printing them in italics when palatals, but the distinction is insufficient, as it is one of form, not of value, and is both uncouth and likely to be overlooked. My friend Müller's "*Gagatai Kingis khan*" will be much more consistently and correctly written "*Jagatai Chingis khan*," *i. e.* *ch* and *k* each having but one power.

III. Simple letters should, as far as possible, be used for simple letters.

On this ground, objections may be taken to the use of *ch*; but although written as two letters, it has in English the power of but one: and although the nations of the Continent express it by combinations of a rather uncouth appearance, yet, as symbols have to be devised for sounds which are foreign to an individual alphabet, there is no good reason why one should not borrow of another. *Ch*, as a novelty, is not more novel than *k* as *ch*; and the one has an existence, which the other has not. On this, and on the use of aspirates as simple letters, we shall have further occasion to animadvert.

It is sufficiently obvious, that if an alphabet of twenty-four letters is to express one of fifty or more, some contrivance must be had recourse to, to extend the elasticity of the former. If the sounds are wholly and radically strange, new symbols must be invented; but if, as is most usual, they are only qualifications of sounds, of which, is

the unmodified form, symbols exist, the latter may be adapted to these expressions conformably to the following :—

IV. Diacritical signs, lines, accents, or dots, are to be attached to the Roman letters, in order to enable them to represent modifications of the symbols or sounds which they themselves express.

The choice of these diacritical or distinguishing marks is matter of taste or, more correctly speaking, of convenience. Sir William Jones objected to the ordinary modes of characterising long and short vowels as properly belonging to prosodial distinctions ; and as the use of accents was familiar to some of the European languages, he preferred their employment, and distinguished the long vowels by the acute accent in the middle of words, and by the grave accent in the last syllable : he also characterised the cerebral consonants by the accent. Dr. Gilchrist's representation of the vowels proceeded on a different plan altogether, and he expressed them by special equivalents. In his earliest scheme he distinguished peculiar consonants by small circles above them, as *t̄, d̄, &c.* ; but in his final alphabet he substituted dots underneath *ṭ, ḍ, ṣ, ẓ, &c.* and the like. Mr. Shakespear, in his Hindustani Dictionary, uses both, lines above or below, and dots underneath, as *ā, ī, ḥ, ṣ, ś, &c.* ; and Mr. Crow proposes, in various instances, a line, or a line and dot, below the letter, as *ạ, ị, ḥ, ṭ̣*. It seems inexpedient, however, to diversify the diacritical marks beyond the distinction of vowels and consonants, and the acute accent may be reserved for the long vowel, and dots underneath for the peculiar consonants : the latter have the advantage of being typographically more convenient, of being unobtrusive to the eye, and of being easily multiplied with any number of modification of the original sound, as will be hereafter shewn.

V. The vowels are to have the powers which they enjoy in most languages except English, and especially in Italian ; and, as in Latin, quantity is not to be represented by a difference in the letter, the long and short vowel being held to be one and the same letter, the former being distinguished by the acute accent in whatever part of the word it may occur, as *ā, î, î̄, û, û̄*.

It is in this respect that Dr. Gilchrist's system differs radically from that of Sir William Jones, and violates the rule with which we set out, as well as the preceding, in representing one vowel, varying only in the accident of quantity, by two or more, as the short *a* by *u*, the long by *ā*, the short *i* by *î*, the long by *ee*, the short *u* by a new character, which he proposed to be *æ*, and the long *u* by *oo*. There is no doubt that these equivalents represent to an English eye and ear the sounds of the original vowels more readily than the unaccented *a* or the accented *î* and *û* ; but they do not represent the original letters, and destroy all alphabetical identity. A vowel is the same letter, whether it be long or short, and in most languages, except our own, is so written. To represent the long vowel by one symbol and the short by another, is to create a distinction where none exists, and to disjoin words which are closely connected. To change the short *a* to *u*, and leave *a* to represent the long, divides words which are essentially identical, and places one at the head and the other at the tail of a dictionary. *Dabee*, for instance, and *dubea*, are radically the same word : the latter occurs in Sir Henry Elliot's Supplement at an interval of forty pages from the former ; in the present compilation, as *Dâbi* and *Dabiâ*, they come as they should do together. However accommodating, therefore, to national peculiarities, the Gilchrist vowel system will never be universally adopted ; and accordingly it does not form an element in any of the schemes proposed for the Missionary alphabet. We shall have further occasion to advert to this part of the subject.

VI. Consonants of the same elementary sound, modified only by pronunciation, but expressed by different symbols, are to be expressed by one and the same symbol, distinguishing it as the equivalent of the original sign by dots underneath the letter, multiplying them according to the multiplied variety of the original sounds.

The multiplied modifications of sounds may be expressed by separate signs in the same alphabet, or they may occur in different alphabets with their respective representations. Thus we have five or six nasals in the Hindu alphabets, and five modifications of *x* in the Semitic alphabets, each of which it is necessary to represent separately, both with regard to the appropriation of the word to the language to which it belongs, and to discriminate between words of very different significations, although very nearly similar forms. Thus, in Arabic, *kul* means "all;" in Karnáta, *kul* is a payer of government revenue: they are not the same word, however, even in form: the final *l* of the Karnáta word being peculiar to its alphabet in figure, and slightly, perhaps, in pronunciation: it is therefore distinguished from the ordinary *l* which the same alphabet also possesses by a dot underneath. *Pát*, in Hindi, is "a leaf;" *Pát*, in Maráthi, is "a plank:" the difference is in the *t*, which, in the latter, is the cerebral, in the former, the dental letter: the cerebral then is to be distinguished by the dot. *Tár*, Persian, is "a wire;" *Tár*, Hindi, "a palm-tree:" the hard *r* indicated by the dot marks an essential difference. In the mouth of a native there is no doubt a different enunciation of these apparently identical words, but the distinction is not easily caught by the European ear; and as the general articulation is the same, it does not require to be represented by any other than a modified symbol. In proportion as these varieties increase, the diacritical dots may be multiplied to any required extent without becoming obtrusive or uncouth, as would be the case with accents; *ñ*, for instance, is typographically less offensive than *n*. In some cases the marks may be dispensed with, as in that of the nasals, the value of which is commonly determined by the following letter, and *n* before *k* or *g* would be necessarily the guttural nasal, and *n* before *ch* and *j* the palatal letter; and, except for the sake of systematic consistency, would not need to be distinguished as *ñ*, *ṇ*. It has been proposed in the scheme for the missionary alphabet to represent peculiar consonantal symbols by italics, or the cerebrals of the Nágari alphabet for instance, *t*, *d*, by *t*, *d*; but, besides that the presence of an oblique italic letter amongst the upright broad-faced Roman letters were offensive to the eye, the contrivance would be able to represent only a single modification. It could not, in the case of *t* be extended to the Arabic *to*(\*), and it could not be possible to repeat an italic *x* three times over to represent the Semitic letter *xo*(\*), although that may be easily typographed as *ẖ*. The argument in favour of the italic letter is, that all founts are already provided with *them*, and not with dotted letters: the latter can, however, be provided with equal facility, if required.

VII. The aspirates of the original letters must be represented in European alphabets by a double letter, or the proper equivalents with the addition of *h*, as *kh*, *gh*, &c., considering the composite as representing a single sound.

We have here some slight difficulty as regards the English alphabet in the forms and powers of *ch*, *th*, *sh*: these, to be consistent, should be treated as aspirates, which they are not; and they therefore constitute exceptions to the rule, that a single consonant with *h* added is to be regarded as a single aspirated letter. In order to avoid the dilemma, Sir William Jones proposed to distinguish the aspirates by an apostrophe, separating the aspiration above, as in *aswa'll'ha*; Dr. Gilchrist, by a

comma below, as *b, h, k, h, &c.* ; but these distinctions are inconvenient and scarcely necessary. There can be no misconception as to *ch* and *sh*, which in English and in Russian, as well as in the Indian alphabets, are simple sounds. *Th* with the sound of *theta* is not of frequent occurrence, and, if it be thought expedient, may be distinguished by a diacritical mark as a line underneath it, *th*, or even the Greek letter \*\* might be borrowed, as it would harmonise well enough with the Latin characters. So, if it be considered indispensable that a single symbol should be always employed for a single unaspirated sound, the Russian *ch* ( ч ) and *sh* ( ш ) might be pressed into the service.

VII. When it is necessary, as it is in the monosyllabic languages, and in some of those of barbarous nations, to express intonations, these may be designated by conventional marks or figures placed above or below the letters, as has been proposed in the Journal of the American Oriental Society, Vol. IV. No. 2, by the Hon. C. W. Bradley, late Consul at Amoy ; but we have no concern with these at present in the languages of the people subject to the government of British India.

## R E M A R K S.

*A* *a* represents the short *A* of the Indian alphabets ; it is found in English plentifully as an initial, as in "adore, amend, above." It occurs also as a medial in "woman," and as initial and final in "America," in all which it has the dull sound of the common English *u* in "bud, but." It is the equivalent proposed by Sir William Jones, although he allows its alternating with *E*, a licence incompatible with our Rule I. The *A* has had the concurrence of Sir Charles Trevelyan, of the Calcutta Missionaries, Mr. Shakespear, Mr. Crow, and has been most usually adopted in the Transactions and Journals of the several Asiatic Societies. The proposed Missionary alphabet suggests for the short vowel *æ*, *ɛ*, or *ɔ* ; but these are not necessary, and would be inconsistent with Rule I. The same objection applies to Dr. Gilchrist's representation of *a* short, by *u*, however more congenial that may be to the practice of our own language, and although the *a* as representing the short vowel, constitutes a stumbling block in the way of English articulation, which, it must be admitted, it is almost impossible to overcome. It is very difficult, almost impossible, to induce an English reader to pronounce *Man* as *Mun*, *Pan* as *Fun*, *Sab*, *Sub*, *Thag*, *Thug*, and the like ; but the difficulty may be surmounted with a little perseverance, and the spelling must be adhered to if consistency is to be observed. In conformity, however, to the prevailing prejudice, I have frequently inserted, in leading Hindustani words especially, the Gilchrist reading, as in *Man*, *Mun*, *Thal*, *Thul*, as parallel with the more correct form. Since, in the Index the letter *U*, either as an initial or medial, occurs twice over, the words that first come being identical with those having an initial or medial *A*, those that succeed having the proper vowel or Italian *U*, they are separated by a short line, thus, *Bhuda*, *Bhudahur*, equivalent to *Bhada*, *Bhadahar*, and the like, precede and are distinct from *Bhu*, *Bhuband* ; and *Bubool*, *Buboor*, precede and are distinct from *Bû*, *Buâ*, *Bubu*, and the like. Leading words commencing with *U* as *A*, or as the vowel proper, are also separately classed.

The short *A* of the other Indian alphabets is pronounced commonly in Bengâli as *O*, but it is not so written, the Bengâli being essentially the same as the Nâgarî alphabet and the value thus given to the vowel is merely provincial, and, in some degree, a



vulgarism. I have not, therefore, altered the spelling, as the object of all the above equivalents is not the sound but the symbol, the letter as it stands in its own alphabet, and not as it may happen to be enunciated.

Ā ā is our letter in "far, car," expanded sometimes, in the pronunciation of Arabic and Persian words into a broader sound as in "ball, fall, water." It is admitted by all the systems as representing the long vowel. In the table it is distinguished, after Sir William Jones, by the acute accent. Dr. Gilchrist uses it unaccented, as he does not need to distinguish it from the short A; Mr. Shakespear marks it by the prosodial mark, a line above the letter; Mr. Crow would designate it by a similar line underneath; but there does not seem to be any reasonable objection to the accent.

The Arabic letter\*\* has always constituted a difficulty, owing not only to its peculiar articulation, but to its combining with the different vowel-sounds of *a*, *i* and *u*. Hence Meninski proposed to retain it unaltered, in which he has been followed by Richardson, Sir Charles Wilkins, and Mr. Johnson, and, in an abbreviated form, by Mr. Shakespear. Sir William Jones adopted this modification in his Grammar, but proposed in his Memoir to distinguish it by a circumflex, as *â*, *î*, *û*, which plan has been here adopted; the appearance of the character itself in the midst of English letters being anomalous, and, to persons not acquainted with the Arabic alphabet, unintelligible, as for *Duâât*, *Du'ât*, or for *Âhd*, \**ahd*, for *Rabâ*, *Rab*\*; for *Khilât*, *Khila't*: Sir Charles Trevelyan agrees with Dr. Gilchrist in expressing it by a dot under the vowels: Mr. Crow would employ two dots; but as the letter is a peculiar one, it is perhaps best distinguished by a peculiar diacritical mark of its own. Its representation by 'h in the proposed Missionary alphabet would be wholly inadequate to its verification, as in *Âmlah*, *Îm*, *Ômr*, and the like.

The diphthong *Âi* occurs in the word "aisle." For *Au* we have only, in English, the representative sound of *ou*, as in "hour," but the compound is *a+u*, not *o+u*; and the above therefore follows Sir William Jones's plan, which is generally concurred in. Dr. Gilchrist proposed to express them by *ue* and *uo*, but few even of his disciples have followed him. Mr. Elliot generally writes them *ei* and *ou*, as in *Beis* for *Bais*, *Gour* for *Gaur*.

*B* is uniformly rendered, as in "best, bad." The aspirate *Bh*, as Gilchrist observes, may be represented in "abhor" dropping the initial; but it may be doubted if we have any exact equivalents in English for these aspirated letters other than by the addition of the *h*, which, with the unaspirated letter, is to be regarded, as it is in the Oriental alphabets, a simple sound.

The scantiness of the Tamil alphabet, comprising but eighteen consonants, has compelled the assignment of multiplied powers to certain of the letters, to enable them to express the Sanskrit words with which the language is copiously infused: hence the equivalent of *B*\*\* is also that of *Bh*, and is more especially the representative of *P* and *Ph*: the differences of value depend, in this case and in the analogous instances of *K* and *T*, upon the position of the letter. As an initial, the \*\* represents *P*, and so it does when double in the middle of the word; but when single as a medial it represents either *B* or *Bh*. Thus, *Mahâbhârata* is written in Tamil letters *Makâpârata*, but it is pronounced by native scholars correctly according to its Nâgarî valuation. Some difficulty occasionally occurs with regard to the reduplication of these letters as medials. According to Beschi, the reduplication has only the effect of preserving for the letter its proper sound, as *pagaippân* is nothing more than *pagaipân*. Rhenius, however, says that both are to be pronounced hard, as in *iruppu*, not as Beschi would make it, merely

*irupu*. The preservation or rejection of the duplicate can only be determined by practice, the only essential point being the retainment of what may be considered the especial value of *P*, *K*, and *T*, as a medial when repeated.

*C*, except in the combination *Ch*, does not occur in the above scheme. Sir William Jones employed it to represent the *K* of the Nágari alphabet, retaining the *K* for the harsher Arabic guttural; but in that case we employ two letters to represent but one, for the Arabic is only a modification of the guttural, not a distinct power. *C*, in English also, is an inconsistent letter, having, in fact, no power of its own but that of *K* before *a* and *o*, and of *S* before *e* and *i*: its use is therefore apt to mislead. It took me some time to read Sir William Jones's *Cocila*, not as *Kosila*, but *Kokila*, as it should be: so in a word in common use, *Circar*, we have one letter for two sounds, and two sounds for one letter, a breach of all system. *C* is therefore altogether discarded, except in the form of *Ch*, which, although written with two letters, is as much a simple sound in English as it is in Sanskrit. Mr. Crow proposes to represent it by *C*, but all other English orientalists retain the combination. The sound is peculiar in some degree to English and Russian, although the Italians have it in *ce* and *cio*; and its representation as *tch* or *tsch* in French and German is no doubt somewhat uncouth. For this reason, as well as to distinguish it from the guttural *ch*, as in *macht*, *nicht*, the German orientalists have latterly represented it by *κ* with an asterisk, as *κ'*, and in the proposed Missionary alphabet the italic *K* is suggested. To this I have already objected, as employing one letter to represent two different letters, and therefore a violation of an important principle. There seems no reason for the non-adoption of the English form: in either case the equivalent is conventional: *κ'* or *K*, with the sound of *Ch*, is quite as much an innovation as would be the graft of *Ch* itself on the German alphabet. The power it possesses must be explained and agreed upon in either case equally, and its being confounded with the guttural *ch* might be obviated by a diacritical point or *ch*. If, however, a single symbol that could not be mistaken for any thing else were thought indispensable, it would be preferable to borrow the Russian *ч*. For English uses, however, it will be far the most convenient to preserve the combination. The aspirate of *Ch* or *Chh* is to be considered as a single sound.

Here, again, we have a case of the assignment of more than one power to one symbol in the Tamil alphabet, and *Ch* can only be expressed by \*\*, which has to do duty also for *J*, for *S*, and for *Sh*. It has the power of *Ch* when double, as a medial following certain letters or *l*, or when single following *t*, as in *kāniyāchi*. In Telugu, *Ch* before certain vowels has the sound of *Ts*, as *J* has that of *Dx*, but these are dialectical peculiarities, and do not alter the identity of the letter.

*D* and *Dh*, as dentals, require no comment: they are the same in all systems. But we have another *D* and *Dh* which are cerebrals, and are pronounced harder than the dentals, the *d* especially often becoming in pronunciation like a rough *r*, as *ghoḍa* is pronounced *ghoṛa*. The letters, however, are the same. We have only to deal with modifications of sound, and these may be distinguished in all the consonants by a dot or dots underneath. Sir William Jones distinguished them by accents; but besides the advantage of confining the accent to the vowels, the form of the *d* renders an accent over it, as *d̄*, typographically inconvenient. Dr. Gilchrist's final use of the dot, concurred in by Mr. Shakespear and Sir C. Trevelyan, has been adopted.

The representation of *D* in the English alphabet by the same letter in the Oriental alphabets has one exception, and we have nothing for it in Tamil, as observed above, but *T*, which has the power of *T*, *Th*, *D*, or *Dh*, according to its

position : it is *T* as an initial, or as a medial when double ; it is *Th* or *D* when medial and single.

*E* has the power of the vowel in French or Italian rather than in English, but we have it in the word "there." In Sanskrit, it is always a long vowel, but in some of the languages of the south of India a more prolonged sound is sometimes given to it, and different symbols are employed for it. Sir William Jones and Dr. Gilchrist both represent it by one symbol, *E* : the former accents it, as in *Vēda* ; but I have thought it better to retain the accent for the more prolonged sound. The proposed Missionary alphabet suggests the italic *E* for the long letter.

*F* occurs with the same power in the Semitic alphabets. In the Indian dialects it has no representative, but the aspirated *P* or *Ph* takes its place, as *Faisala*, *Phaisala*.

*G* is the English letter in "go, gun," *Gh* in "ghost." In the two leading systems *Gh* is written *g'h* and *g,h*, but Mr. Shakespear and Sir Charles Trevelyan are satisfied with *gh*. The harsh Arabic guttural is a mere modification of the same sound, and is therefore indicated by *gh*. Jones and Gilchrist rendered it simply by *gh*. Shakespear underlines it *gh*.

For reasons already urged—the inconsistency of representing two different symbols by one, although in this case sanctioned by the practice of our own alphabet—I must object to the use of *G* with the power of *J*, as in "gin, general," as adopted by the German orientalists in the form of *G*, or as in the proposed Missionary alphabet in that of the italic letter *G*.

*H* occurs in various modifications in the Oriental alphabets, but they are mere modifications of the simple breathing, and may therefore be easily discriminated by dots : the two that are derived from the Arabic alphabet are not very nicely distinguished in Indian pronunciation. One may be something harsher than the other, and so far agrees with the strong Sanskrit aspirate, whilst the softer breathing of the Nāgarī alphabet, the Visarga, or sign of the nominative case, may be regarded as peculiar. Sir William Jones distinguishes the harsher forms by an accent, as *Ah'med*. Gilchrist and Shakespear distinguish it by a dot underneath it. I have transferred the dot to the softer Arabic aspirate, as otherwise it would have been applied to two letters instead of one, which would be typographically less convenient. I am afraid, however, I have not always observed or rightly applied the diacritical mark, having for some time hesitated as to its preferable application. The representation of the unmodified flatus by an apostrophe, in the proposed Missionary alphabet, as *ve'ement* for "vehement," is too uncongenial to European habits to be readily concurred in.

*I* short is as familiar to English as to the Continental languages, as in "kin, king." *I* long is less familiar, but we have it in "police, pique, ravine." The accent is according to Sir William Jones. Gilchrist, as observed above, represents it by *ee* which is objectionable on principle.

*J* in English, as in "just, join," corresponds exactly with the same letter in the Oriental alphabets. Foreign alphabets have it not, and, as has been observed, German writers propose to render it by *α'* or by the italic *G* ; but this has been already objected to, as using one letter to represent two sounds ; and, as of *Ch*, it may be said there seems no good reason why so convenient a symbol should not be borrowed from the English alphabet. The objection as relates to German is its present power in that language of *Y* ; but as *α'* for *J* is equally strange to that alphabet, there is no ground for preferring one conventional sign to another, especially

when the one is a fact as regards English, the other a fiction as regards both English and German. The aspirate *Jh* will follow the general analogy.

*K* is generally employed with its simple guttural power, as in "keep, king." The strong choking guttural of the Arabic alphabet is only a modified sound, which may be expressed by a dot underneath, as *Ḳ*. Sir William Jones, as above stated, reserved the *K* for the Arabic letter, and employed *C* for the simpler guttural. Gilchrist employed for the former, *Q*, without its usual qualification *Qu*, as in *Qaxi*, in which he is followed by Sir C. Trevelyan. Shakespear marks it, as here proposed, by a dot underneath, which seems the simplest and most consistent mode of distinguishing it. To the use of *K'* or the italic *K* as the representative of *Oh*, I have already objected. The aspirate *Kh* is analogous to the preceding aspirates, and is to be regarded as a simple sound. There is also a minor aspiration as a final in Hindustāni, arising from the omission of the following short vowel in the original, as *Bhukh* for *Bhukha*. This may be distinguished by a dot under the *h*, as *ḥ Bhukḥ*; but it is not perhaps material. Mr. Shakespear distinguishes it by a double dot under the *h*, as *kh*.

*L*, as in "Lord," needs no remark; but there are two other modifications of this semivowel which require to be distinguished. One of them, the *L* of the Vedas, is used in Marāṭhī, and in several of the languages of the south, being a rather harsher sound: this I have denoted as *Ḷ*. The other is peculiar to Tamil. Beschi says it is an *L* "quod crassiori sono reflexa omnino ad interiorem palati partem linguā pronunciatur." Anderson calls it a cerebral *r* when medial, a cerebral *l* when final. Rhenius directs it to be pronounced as *lr*; but the late Mr. Ellis represented it by *xh*, and he is followed by Mr. Clarke. As, however, there is sufficient authority for its being a modification of *L*, I have preferred adhering to that letter, marking it by two dots, as *ḷ*. The enunciation is singularly obscure, and cannot be precisely represented by any written characters.

*M*, as in "mouth, mother," is the same labial in the Oriental languages as in English. In Hindustani it is often represented before a labial by *n*, as in *Bambu*, sometimes written *Banbu*.

*N* offers a greater variety of symbols. There are four in the Nāgari alphabet, all which exist in English, although not distinguished by separate letters, the distinction not being in the letter itself so much as in the influence exercised upon it by the letter that follows it, as a guttural, palatal, cerebral, or dental, as in the words "sink, change, ant, end," as I have shewn in my Sanskrit Grammar, p. 5. Hence it is, perhaps, scarcely necessary to provide the symbols severally with diacritical points, but they are added for the sake of consistency, as *n*, *ṇ*, *ṇ̣*, *ṇ̤*. There is another *n* which is peculiar to the Tamil alphabet, although little different from the dental nasal in sound: this I have marked as *ṇ̥*. Agnin, in Hindustāni, and still more in Guzerāṭhī and Marāṭhī, there is a nasal, usually a final, though sometimes a medial, which is scarcely sounded, although it gives a sort of nasality to a preceding vowel, like the *n* in the French *bon, soins*: this it is proposed to denote by a small circle below the letter *n*. These marks, however, have not been very rigorously retained in the following pages.

*O*, like *E*, is in Sanskrit always long, but in the southern dialects there is a still more prolated quantity of it, which has been therefore marked by the accent. Perhaps it were more correct to treat the former letter as a short *e* or short *o*; but they are scarcely as short as our *e* and *o* in "bed" or "gone". They hold more of a middle place, and are as often as not of Sanskrit derivation.

*P* requires no remark: it is the English letter in "parent, pair." *Ph* is to be treated as a simple aspirate, as in "up-hill," not as an *F*, although, as there is no equivalent for it in the Indian languages, *Ph* is always used for such Arabic words as begin with *P*, as *Faktr*, *Phaktr*. The use of the Tamil *P* (\* \*) to represent *ph* as well as *b* and *bh* has already been pointed out.

*Q* is discarded from our system. Its employment for the Arabic *K*, as proposed by Dr. Gilchrist, has been noticed.

*R* offers various modifications. The usual semivowel has the sound of the letter in our "round, ruin." We have next a rougher *r*, and its aspirate *rh*, which, in Hindustani, alternate with the cerebral letters *ṛ*, *ṛh*. Gilchrist, considering it as a nominal deviation from *ṛ*, did not think it necessary to assign it a separate symbol; but Mr. Shakespear discriminates it as here done, by a dot underneath. The alphabets of the south, Telugu, Karnāta, and Tamil, have a second and harsher *r*, which is similarly distinguished as *ṛ*. As, however, it is not, like the Hindustānī letter, an alternation of *ṛ*; and as it offers some peculiar changes, it would have been better to have given it its peculiar mark, and written it with two dots, or *ṛ̣*. In that case the third *r* of the Malayālam alphabet should be distinguished by three dots, not by two, as has been done in the following pages. The *ṛ* of the Tamil and the *ṛ̣* of the Malayālam are also, in some respects, identical, as, when doubled, they have the power of a double *rr*; thus *Arṛi* becomes *Atṭi*, in which form it appears in the Glossary, this being one of the cases in which a departure from systematic uniformity could scarcely be avoided.

In connexion with *R* we have further to provide for the vowel-sounds of Sanskrit *ri* and *ṛi*, modified in the southern dialects as *ru* and *rh*. A dot under the *r*, as proposed by Dr. Gilchrist, is a sufficient distinction, *ṛi*, *ṛị*, *ṛu*, *ṛū*.

The modifications of the sibilant, as occurring in the same, or in different alphabets, require diacritical designations. The simple sibilant of the European and Indian alphabets, whether of Arabic or Sanskrit origin, is expressed by *S*, as in "sun, sound." The palatal *S* of the Nāgarī alphabet has no exact equivalent in English, but may be indicated by *ṣ*, as by Shakespear: it is the *ś* of Sir William Jones. In the dialects it is commonly pronounced, in words of Sanskrit origin, as *sh* somewhat softened, and it is so represented by Molesworth, Stevenson, Reeve, and others. The main objection to this is its being confounded with the more genuine representation of *sh* in the Sanskrit cerebral, and in our "shore, shun;" and it is not exactly *sh*, although a thickened sound of the *s*. However, in conformity to a practice so general, I have given, in many instances of leading words, both forms, as *ṣ* and *sh*. The Arabic alphabet has another form of *s*, that called *ṣād* or *ṣwād*, which, in India at least, is a simple sibilant, although among the Arabs it may have a modified sound; by Erpenius it is called *Dad*, and, by De Sacy, *Dhad*, making it a dental, but this is not observed in India: to distinguish it from the Persian *sin* and Sanskrit *s* and *ṣ*, two dots are subjoined, as *ṣ̣̣*. A third modification of *S*, agreeably to Indian pronunciation, occurs in what is more properly the English lisping sound of *th*, as "thin, then;" so that *thulth* becomes in India undistinguishable from *suls*. In order to denote the difference it is written in the scheme with three dots below, as *ṣ̣̣̣*. In the Niskh alphabet it is termed *thai muthalatha*, or the trebly doted *th*, the dots being above, as \* \*. The *sh* of the Nāgarī alphabet finds an exact representation in the English *sh*, which is not to be considered as an aspirate. It is a continental difficulty; but there seems no great reason why it should not be borrowed from the English alphabet,

unless the Russian form be preferred, which has the advantage of being a single symbol.

*T*, the simple dental, has the same power in both families of languages as in English "tune, time." It occurs also as the cerebral letter in the English "ten, trumpet," and the Italian *tutto*. Its representation of *d* in Tamil has been explained above. In some of the dialects of the west and south, the dental *T* is pronounced almost like the English *th* in "thin;" but this is provincial, and the alphabetical character is merely *T*. *Th* and *T<sup>h</sup>*, dental or cerebral, are to be regarded as simple aspirates, and never as the English *Th* in "think." If ever necessary to represent this sound, it might be done by placing the dot under *h*, as *T<sup>h</sup>*, or by the use of the Greek Theta. The Arabic *to* (\*\*) has, in that language, its peculiar articulation, but it is still only a modified *T*, and in India no difference is made. It is sufficient to distinguish it by a double dot as *Ṭ*, as is done by Mr. Shakespear.

Although, as a principle, the representation of pronunciation is not attempted in the present scheme, yet occasional departure from the rule is not always to be avoided, as has been instanced in the case of the double *ṛ* of the Tamil and Malayálam becoming double *tt*. So, in the latter language, the cerebral *t*, although correctly written, is with a singular perversity, so constantly pronounced as a cerebral *ḍ*, and that in words of constant recurrence, that to have adhered to the proper form would have tended to produce greater perplexity than a breach of the rule; thus *kudī*, and its derivatives *kudīan*, &c., are properly written *kṛṇi*, and *nād* is written *nāt*; but they would not be recognisable under the correct spelling, and in these cases *ḍ* has been substituted for *t*.

The vowels *U* and *ū* have the Italian sounds proposed by Sir William Jones, and concurred in by Sir Charles Trevelyan, Mr. Shakespear, and the majority of authorities: we have the sounds as well as symbols in "full" and "rule." Shakespear marks the long vowel by the prosodial mark *ū*; Mr. Crow by the same under the letter *u*. Dr. Gilchrist adopts *oo* for the long *u*, and suggested a new combination, \*\*, for the short. His disciples, however, have abandoned this form, and are content to write both the vowels in the same manner, as in the English words, "foot, fool." The proposed Missionary alphabet distinguishes the long vowel by the italic letter *u*.

*V* has the same sound in Sanskrit as in English; but in Bengálí and Uriya it is always changed to *B*, in symbol as well as in sound; as *bāri* for *vāri*, *barsha* for *varsha*. The same change is not unfrequent in Hindí, as *baras* for *varsha*, *sambat* for *samvat*, whilst, in Guzaráthí, if we may trust the Dictionary, there is a curious propensity to reverse this arrangement, and write *v* for *b*, as *vighu* for *bighā*, *vimo* for *bimā*. In all the dialects, also, there is a perpetual tendency to approximate the sound of *v* to that of *w*, or to substitute the latter altogether. Even in Tamil, in which the pure pronunciation of *v* is preserved according to Anderson and Rhenius, the change is not uncommon, and *vāram* is most frequently written *wāram*. According to Mirza Ibrahim, the *wau* of Persian should be pronounced *vau*, yet in Hindustání words derived from Arabic and Persian it is quite as often *w* as *v*, as *wakil*, *vakil*, *waxir*, *vaxir*. In Maráthí, according to Stevenson, we have both sounds, but for the same letter, *ṽ* the one exactly *w*, the other more like *v*, especially when before *i*, *ē*, and *e*, and combined with *ṛi* or *r*. In Malayálam, Spring says it is *v*, and only *w* in composition, as *Suarga*. Peel and Bailey make it *w*; but the fact is that which is intimated by Mr. Clarkson, in his Guzaráthí Grammar, the uneducated approximate the sound to *w*, the educated to *v*. The use of *w* for *v* is, in fact, a sort of Indian Cockneyism, but as it is very prevalent,

I have admitted the *u* to be the representative in various words of the Sanskrit *v*. As a final letter, *v* in the dialects often assumes the power of *u*, as in Guz. *paṇ* is pronounced *pan*.

It has been sometimes the practice to represent the Sanskrit *ksh* by the letter *x*, and there is no great objection to the equivalent ; but *ksh* is an acknowledged compound of *k* and *sh*, and its representation, therefore, by a single letter would be unsystematic, neither is it necessary ; and I have therefore, in the Glossary, always retained the compound form.

The semivowel *Y* finds unequivocal representatives in both classes of alphabets, as in "yoke, young." In Bengālī, when uncompounded, its power is that of *j*, a curious contrast to the German, which gives to *j* the power of *y*. The proposed Missionary alphabet retains *y*.

It is quite a characteristic distinction between the Sanskritic and Semitic dialects of India, that the former are utterly destitute of the symbol and the sound of *Z*, whilst in the latter we have no fewer than five modifications. In the original Arabic these letters have individual powers, but with the exception of *zh*, the sound which were best represented by the French *j* in "jour," no difference of pronunciation is made in India. As it is, nevertheless, necessary to preserve the distinctions of the form, for the sake of identifying the Roman with the Arabic orthography, this is effected by the same method that is followed in the case of other multiplied modifications by the number of dots, and the several symbols occur, as *z*, *ẓ*, *z̤*, *z̥* ; *zh* requires no mark, but is to be regarded as representing a single letter.

By these simple arrangements, then, which do not pretend to the merit of originality, but are derived from the practice of those Orientalists who have devoted the most careful consideration to the subject, the various characters of nine alphabets current in India, amounting to sixty-four, have been, without any difficulty, represented by the twenty-four letters of the English or Roman alphabet. It is no part of the present inquiry to extend the application of the scheme more widely, but the principle could no doubt admit of its extension to all the modifications of those sounds which the similar conformation of the organs of speech in all the races of man establishes in all spoken and written languages. There may be occasional novelties, but the greater portion of articulate sounds must be the same in all languages, and their modifications do not change their identity. The Tamil *l* or *lr* is still an *l*, and the Arabic *kāf* is a *k* ; and they may, therefore be expressed by those letters, indicating their modified enunciation and use by diacritical signs. Of course, for the purpose of expressing such signs, special characters must be added to the types now employed in English alone ; but the use once established, there would be no more difficulty in furnishing the Roman type intended for printing any foreign tongue, than there is now in equipping a fount with italic letters and the marks of punctuation.

This supposes a systematic plan for the representation of foreign tongues and Roman letters, but without insisting upon a very rigorous observance of the laws of such a system, it is obvious that it is very possible to introduce a scheme of equivalents which will advantageously displace the arbitrary, unphilosophical, and conflicting modes of writing Oriental terms, by which most publications regarding British India have hitherto been disfigured.

Any representation of the words of a language by other than its own characters will, however, be more or less unsatisfactory, and will fail to inspire implicit reliance, unless checked by a comparison with the original letters. I have therefore endeavoured

to ascertain the original forms of the words in their respective characters, and place them in contiguity with their English representatives. As the Oriental characters are not given in the official documents, their verification has been effected only by a laborious search through Dictionaries and original authorities. In a very few cases I have been unable to verify the original spelling, and in that case, if the authority was questionable, have omitted the word: when, however, there was reason to believe it genuine, I have inserted the term with a mark of interrogation, as "Māo-Mawāsa (?) H." In some cases, the doubt has extended to the language, as in the case of "Hari, Haria," where the interrogation takes the place of the initial representing the language. In the case of the slang of the Thags, the words are taken from Colonel Sleeman's Vocabularies, which do not contain the native characters, and rest entirely upon his authority, the English spelling which, in his lists, follows the system of Dr. Gilchrist, having been adapted to that used in the Glossary. The names of the servile tribes, as given in the various public reports on the subject, are also unaccompanied by native characters; and, in general, sad havoc has been made with their orthography. In some cases they have been traced to their originals, and the names of others have been verified, by which, also, a source of much misapprehension, occasioned by looseness of language, has been corrected; as where it is said, in the Bengali Reports, that the slaves are termed *kaitis*, *kumars*, *chasas*, *kaibartils*, and the like. They are no such things: these are the names of castes who, for the greater part, are free and independent, but who furnish domestic or prædial slaves, their children being sometimes sold to slavery, or they become bond slaves themselves. There are, no doubt, slaves of these castes, but not by virtue of the caste, which is not necessarily servile.

The original alphabets amount to nine, the Arabic or Niskh character being applicable to Arabic, Persian, and Hindustāni, and the Devanāgarī to Sanskrit, Hindi, and Marāṭhi; the others have their respective individual alphabets. The preparation of so many unusual characters has been a matter of much cost, time, and trouble; but it is due to Mr. Watts, the printer of the Glossary, to acknowledge the invariable readiness with which he has supplied the requisite founts, constituting, with other Oriental types in his possession, a richness of Oriental typography which no other press in this country can boast, and which is rivalled only by the Imperial Press of Vienna.

Composition in such diversified and uncommon characters has unavoidably led to some inaccuracies, to the correction of which I have not been myself always sufficiently attentive. My friend, Professor Johnson, has supplied me with some errata, chiefly in Arabic and Persian, and it is probable that other Oriental scholars will discover more. In Tamil I have had the benefit, for the most part, of the revision of Mr. Clarke. But when all the circumstances are considered, the comparative infrequency of Oriental printing in this country, and the impossibility of obtaining qualified assistance in the correction of the press, it will not be thought, perhaps, that the errors are very serious, or exceed a limit that might reasonably be expected.

Some mistakes will, no doubt, be observable, which may be ascribed to an imperfect knowledge of the several languages from which the terms are taken, amounting to thirteen—Sanskrit, Hindi, Bengālī, Uriya, Marāṭhi, Guzarāṭhi, Tamil, Telugu, Karnāta, Malayālam, Arabic, Persian, and Hindustāni, besides a few from other dialects. Of course I do not pretend to be conversant with all these tongues. Of some of them I may have acquired more or less knowledge, but of the greater



number I have little more than the letters and the most elementary rudiments, sufficient to enable me to consult a grammar and a dictionary. The interpretation of the terms collected, however, it must be remembered, does not usually rest upon my responsibility. Their application, and, in some instances, their explanation also, lies with the authors of the documents whence they have been extracted; and there is evidence that the words are not always consistently used or accurately defined. In general, however, the sense of the words may be made out from the context, and their use is not so much characterised by the want of correctness as by insufficiency of detail and absence of precision. Errors of explanation, however, do occur, as in one report, where *Be-dânistagi* is explained "knowingly," when it implies exactly the reverse: it is possibly, however, a typographical error for *bâ-dânistagi*, which would have the meaning of "with knowledge." Difference of interpretation, however, may occur, without any mistakes being committed, as the word possibly bears a different sense in different places. *Ahar*, for instance, usually implies a small pond, but in some places it means a continuous embankment. *Chatwar* is explained in one place "the land between the houses of a village and its arable land," and in another, "the homestead or ground adjacent to a house." Perhaps this is rather want of exactitude than a different meaning. In a recent document, *Foras* is explained "waste land adjacent to cultivated land, and granted to the cultivators of the latter at a quit rent:" this is not wrong; but a subsequently printed report in the *Foras* lands of Bombay shews that it is not sufficiently comprehensive, the *Foras* lands forming an extensive part of the Island of Bombay reclaimed from the sea, which the inhabitants were encouraged to bring into cultivation by a low rate of rent. These are imperfections which the multiplication of authentic documents will gradually amend.

Even variations of spelling are not always to be regarded as originating in error: they may be local, arising from dialectic peculiarities, and the inability of one alphabet to express the letters of another. *Jamin* for *Zamin*, *Jamindâr*, or even *Jamîdâr*, for *Zamîndâr*, are not wrong: they are the necessary forms which the Arabic words must take in the Hindî, Bengâli, and other Hindu characters, &c.; *Tûlluka* necessarily becomes *Tûluk* in its Hindu version; and *Mâphi* and *Mâmlâ* represent what are originally *Muâfi* and *Muâmlat*.

In the arrangement of the contents of the Glossary I have thought it advisable to bring compound and derivative forms under their general parent, as likely to give a more definite notion of their purport. This classification has recommended the occasional introduction of words that may be regarded as not at all technical. *Âb*, "water," for example, is an ordinary Dictionary term, but I have inserted it at the head of its compounds, such as *Âbdâr*, *Âbi*, *Âbistânî*, which have a special or technical application, the force of which will be better appreciated when the meaning of *Âb* is referred to. I have, however, been chary of this extension, and many such general words will not be met with.

As a consequence of arranging compounds and derivatives under their respective primitives and radicals, a strictly alphabetical order has been departed from, and this has imposed the necessity of adding an Alphabetical Index. Such an addition was also indispensable, for another reason, constituting the main usefulness of the compilation. The forms under which native words occur in public documents are much more frequently wrong than right—corrupt and blundering misrepresentations of the original. Yet it is of them especially that the uninitiated reader requires to know the signification; and in order to provide him with this assistance, whatever corruptions

have been met with have been inserted. There are probably still more to be found, for it is impossible to affix limits to carelessness and ignorance ; but most of those which are most frequent have been, it is believed, included. In order to avoid repetition, as well as to shew what the words ought to be, the corruptions are grouped round the correct form ; as, *Kabûliyat*, corruptly *Cabooleat*, *Kabooleat*, *Cuhalyt*, *Quooboolcut*, *Cooboolcat*, *Kuhoolecat*, *Kaboolet*, *Caboolyat* ; and the reader meeting with either of these has to turn to *Kabûliyat* only, for its signification ; but of course, without a previous knowledge of the correct form, he will be unable to recur to it, and the Glossary would be an instrument of which he could only imperfectly avail himself. This difficulty is obviated by the Index, which is invariably alphabetical, and in which, it is hoped, will be found whatever term may be desiderated, whether correct or corrupt. The references to page and column will not be attended with any material embarrassment : that which is made to the line of each column may be less readily effected from the omission of the figures which should have been inserted at least in fives or tens in the margin ; but the advantage of such addition did not occur to me until far advanced in the work ; a little practice, however, will soon render this reference also sufficiently easy, especially as every column contains the same number of lines, or forty-five. The preparation of this Index, the work of my own hand alone, has been attended with some labour and still greater delay, and has retarded the publication. It is, however, at last completed, and will, it is hoped, be found of use to the servants of the Company, and to all who, in England or in India, may wish to understand the objects and implements of the civil administration of the latter country.

Although these preliminary observations have perhaps rather exceeded the limits of an Introduction, it will probably be expected that some account should be given of the several languages from which the words of the following compilation are derived, especially for the benefit of those by whom the diversity of tongues that prevails in the territories of British India may be imperfectly appreciated. This unacquaintance with the polyglot nature of the current speech of India is not confined to individuals who have had no opportunity of personal observation, but may sometimes be evinced by those from whom more accurate information might be anticipated. A distinguished public character, for instance, a member of the late Committee of the Commons for the affairs of India, and long known to be conversant with its interests, observed to me when I had occasion to mention Malayâlam that it was a language he had never heard before ; yet it is an ancient and cultivated form of speech current through an extensive and well-known tract of country, and the vernacular language of numerous suitors in several of the Judicial Courts and Revenue Collectorates under the Madras Presidency.

The languages of British India resolve themselves into two classes, although in somewhat unequal proportions ; the speech that has grown up from an admixture of the original languages of the Mohammadan conquerors with those of the Hindus, Urdû or Hindustâni, constituting one class, the other being formed of the different dialects of the Hindus. The former may be considered as perhaps more than equal in extent to any single form of the latter, but it is loosely spread, and at considerable intervals, over the surface. It is concentrated only at the still subsisting Mohammadan courts, as Delhi, Lucknow, Hyderabad. It is elsewhere restricted, in a great measure, to the Mohammadans, by whom, in many parts of India, especially in Bengal, it is greatly corrupted. It is very commonly in use among the native officers of our courts, especially in communication with their European superiors ; and it is extensively,

although not always accurately, understood by the commercial and trading classes. It is understood, after a fashion, by the Sipáhís of the Gangetic provinces, but the agricultural population are little, or not at all, acquainted with it, even in Upper India. In the South it is, of course, wholly unknown to them, and is very little understood by the other classes. When the College of Fort William was first organised, liberal encouragement was held out to native Hindustání scholars to become instructors, and many of the early teachers were men of high literary distinction among their countrymen. Several of them, under the guidance of Dr. Gilchrist, composed useful books, which were printed, and are still in use. Well-known Grammars and Dictionaries have also been compiled by different European scholars, and ample materials, therefore, are provided for facilitating the acquirement of the language. The Bengal civilian is required to master it as one condition of his employment in the Lower Provinces; for although Bengálí be the language of the people in most of the districts, yet, besides the use of the Hindustání in the Sadr Courts and in Calcutta, it prevails, in greater or lesser approximation to Hindi in the Zilas of Bahár, Purnea, Tirhut, Sâran, Bhâgalpur, and Shâhábâd, and is therefore indispensable even in the Presidency of Bengal.

Under the Mohammadan Government the language of judicial and revenue proceedings was Persian, borrowing lavishly from Arabic, in which the principal legal authorities are written; and until within a comparatively recent period, the English Courts followed the example of their Mohammadan predecessors, and all the proceedings were recorded in Persian. Although this is no longer the case, yet the employment of that language, and of terms derived through it from Arabic for centuries, could not fail to influence the spoken languages of the country; and Hindustání comprises a large proportion, perhaps a third, of Arabic and Persian words. They are not wanting in Hindi; and even the purer Hindu dialects of the South, Tamil and Telugu, are copiously interlarded with technical terms borrowed from this source, and more or less modified to suit the vernacular pronunciation.

As, besides the extensive use of official terms of Persian and Arabic origin, the latter is the language of the authorities of Mohammadan law, it has of course been necessary to comprehend it as well as Persian in a vocabulary of the judicial and fiscal nomenclature of India, as far as it owes its origin to them. A full and authentic description of the principal authorities on Mohammadan law, accessible in India by Mohammadans and Europeans, is to be found in the Introduction to Morley's Analytical Digest.

Although the Sanskrit has not supplied the administration of India with technicalities to the same extent as Arabic, yet, being the language of the laws of the Hindus, it furnishes, in its unadulterated form, a copious vocabulary of words relating to caste, to contracts, to inheritance, to marriage, and to a variety of the incidents of Hindu life; and it still more abundantly pervades the different Indian dialects, supplying them with the ordinary designations of trades and occupations, the terms of agriculture, the names of plants and animals, the affinities of relationship, and an infinity of words connected with the social circumstances of the people in all parts of India which come within the scope of the present compilation. Combined with Arabic, therefore, it forms the great groundwork of the official language of law, of revenue, and of manners and customs throughout British India. The absence of a competent knowledge of it is painfully displayed in most of the official documents, although the works of Colebrooke, Ellis, Sutherland,

and Macnaghten, besides sufficient elementary works, render a conversancy with its technology at least of comparatively easy attainment. A like copious and learned account of Sanskrit authorities on Hindu law as that of the authorities of Mohamadan law is given in the same valuable work.

As the most direct offset from Sanskrit, we may begin, amongst the vernacular tongues, with the Hindi, although the term is rather indefinite, being scarcely applicable to any single modification of the language spoken by the thirty millions of the Hindus of Hindustan. Each province may be said to have its own form of Hindi; and in Bahar, Bhojpur, Benares, Bindraban, Delhi, various shades of it are known under the appellations of Mágadhí, the dialect of Magadha or South Behar; Maithilí, that of North Bahar or Purnea and Tirhut; Bhojpurí, that of Bhojpur; Púrbi, Eastern, Braj Bhákhá, or the speech of Braj, and others.

There is, however, a sufficient concordance to render any one form of comparatively easy acquirement to one who, in addition to a competent knowledge of Hindustání, possesses a stock of Sanskrit vocables; for the grammar of Hindi is, in the main, the same as that of Hindustání, whilst nine-tenths of its words are Sanskrit. There is, however, a great want of the necessary helps to its acquirement. The peculiarities of the Hindi dialects have never been investigated, and we have a grammar of only one of them, the Braj, which is somewhat meagre. There is nothing that deserves the name of a Dictionary. The books usually read, the Baitál Pachisi and Sinhásan Battisi, are little else than Hindustání disguised in Nágari letters; and the Premságar is the only work that is an authority of any value. There is, however, a Hindi Literature of some extent, from which serviceable extracts might be made, particularly from the Rámáyana of Tulsi Dás, and the Mahábhárata of Gokulnáth, both of which have been printed, although little known in Europe. From these and other available sources, and from personal investigation, it would be very possible to analyse the specialties of each provincial dialect of Hindi, and thus render an important service to the philology of Gangetic India.

The next immediate offset from the Sanskrit is the language of those provinces of the Bengal Presidency in which Bengálí is current. The Presidency, as already observed, includes districts to which that language is foreign, and in those in which it prevails, there are, no doubt, important local modifications. The Bengálí of Midnapur is probably somewhat different from that of Chittagong; I say probably, for, if possible, we know less of the dialects of Bengálí than of Hindi. Little was known of the language when the College of Fort William was founded. According to my late friend, Ram Komol Sen, in the Introduction to his English and Bengálí Dictionary, there were no adequate means of knowing much about it from the almost total absence of any literature. With the College came into existence the books at present in use: they were necessarily the work of Pandits, and they were consequently little else than Sanskrit compositions with a Bengálí grammatical structure. Of late years, elementary as well as other works have rapidly multiplied; and a list compiled by the Rev. Mr. Long shews a series of fifteen hundred publications in Bengálí from the presses of Calcutta alone. It is doubtful, however, if sufficient use is made of this opportunity of selection; and the publications in question are liable, for the most part, to the original defect: they are not the language of the people. This character applies especially to the best dictionaries yet published, those of Dr. Carey and Professor Haughton, both learned and laborious works, but works in which one may look in vain for a large proportion, perhaps the largest, of the spoken Bengálí. Here, again,

is an ample field for investigation, the successful exploring of which would be not only of philological but administrative benefit. A real knowledge of the speech of another thirty millions of people should not be an object of indifference to their rulers ; nor should the materials for its acquirement be suffered to remain imperfect, even if no loftier aim were entertained than that proficiency in Bengálí, which is required as a condition of public employment from the junior civilian.

Conterminous with Bengálí on the south-west is the province of Cuttak, in which the Uriya language, or that of Orisa, is current. It is framed from the Sanskrit stem, and of near affinity to Bengálí ; but it has its own alphabet, grammar, and vocabulary. We have a useful grammar and dictionary of Uriya by Mr. Sutton, but the latter is scarcely sufficiently comprehensive. Of the languages of the barbarous tribes inhabiting the hills and forests of the western portion of the district, the Khonds and Gonds, very little is yet known : the population of the province is estimated at four millions and a half.

Of the direct descendants of Sanskrit, which are current in Central and Western India, Bundelkhand, Malwa, and the Raiput States, nothing is known beyond their general connection with the Hindi family : no attempt has ever been made, except in the Serampur translations of the Scriptures, to obtain any conversancy with them or convey a knowledge of them to others ; yet it is evident, from the quotations made by the late Colonel Tod from the great record of Rájputána, the Prithí Rái Raisa, that the dialects have national peculiarities, which must be acquired before a free intercourse can be maintained with the people. The same may be said of Panjábi of which, at present, little or nothing is known, except as to its being one of the great Sanskrit family. Since however, the province has been "annexed," we may hope to become acquainted with its speech, and elementary works are beginning to make their appearance, although on a limited and inadequate scale. A well-digested and comprehensive dictionary should be set about without delay especially as in the Sikh books there are copious materials for such compilation, not forgetting, however, as has been too often the case, the spoken language of the people.

Proceeding westward and to the south, we come to two important languages, which are those of the Courts and Collectorates of the Presidency of Bombay—Guzaráthí and Maráthí, both members of the Sanskrit stock. Little has yet been done for the first of these, and for many years we had nothing to apply to but the very elementary work of Drummond, the Rudiments of Guzeráthí, and Maráthí, published in 1808. In 1829 a more copious grammar, by Mr. Forbes, of the Civil Service, was lithographed at Bombay, and a second edition was printed in 1845 : since then other useful grammars have been published. We have also a dictionary by Mirza Mohamamad Kasim, which, although of limited extent, is very serviceable as far as it goes. The population of the country is somewhat uncertain, but it is estimated at about three millions. The Zila Courts in which the language is chiefly required are those of Ahmadabad, Baroch, and Surat.

The language of the Maráthas is still more important, as spoken by a still more numerous body of people, and more diligently cultivated both by natives and Europeans. It has a copious literature of its own, and this has been enriched by translations from English works of literature and science, as Duff's History and De Morgan's Algebra. The Missionaries have also published a great number of tracts and translations. We have several useful grammars and the very best dictionaries of any native tongue in Molesworth's Maráthí and English Dictionary, an improved edition of which is in

progress, and Molesworth and Candy's Dictionary, English and Maráthí. In these works we have what is so much missed in other similar compilations—the language of the people as well as the language of the books. Still, however, something has to be effected, particularly with respect to the dialects of the Maráthí. That spoken in the Konkan, for instance, differs so much from that which is current on the east of the Ghats, that the Serampur Missionaries translated the New Testament into it as if it had been a distinct form of speech, which brought upon them the scarcely deserved severity of the late Colonel Vans Kennedy's criticism. Very possibly there are other modifications of which a knowledge would be of service. The population by whom, in one or other form, Maráthí is spoken, is rated at about eight millions. The Zila Courts in which it is principally current are Ahmadnagar, Ratnagiri, Khandesh, Puna, Konkan, and Sholapur. At Dharwar it is mixed with Karnáta. Formerly, a knowledge of either Maráthí or Guzeráthí was required as a condition of public service by the Bombay Government, but either was made secondary to proficiency in Hindustání; and as it was the practice to attach the young civilian to the Court of a Judge or Collector before his proficiency had been tested, it commonly happened that no test was ever applied, especially with regard to a second language, and the latter was left to independent and voluntary exertion: of course the acquirement was rare. Very recently, however, more stringent measures have been announced, and the Bombay civilian is expected to qualify, in either Maráthí or Guzeráthí, in nine months at furthest, under penalty of removal from the service: the term allowed is something of the shortest.

The Presidency of Madras embraces a greater variety of distinct divisions and of languages than that of Bombay; and here we also lose that direct descent of the native languages from the Sanskrit which is so unmistakably evident in the Hindu languages of Central and Northern India. Modern philology traces those of the South of India to the Ugrian, Tatar, or Mongolian stock, difficult as it is to comprehend how or when the population of the Dakhin immigrated from the steppes of Central Asia. Whatever the origin, however, of these languages, they are dependent upon Sanskrit, in a greater or less degree, for their literature, and for the language of their religion, their institutions, and their government. Although they are all nearly connected, yet there are obviously two main divisions, one comprehending Telugu and Karnáta, the other Tamil and Malayálam; and we shall proceed to offer a few notices of them in that order, derived especially from the remarks of the late Mr. Ellis, the most accomplished oriental scholar that has done credit to the civil service of Madras.

The Telugu, as stated in Mr. Ellis's memoir, forming part of the Introduction to Campbell's Telugu Grammar, is the vernacular language of the Hindus on the coast of Coromandel, extending from the Dutch settlement of Pulicat on the south, just above Madras, northwards through the Northern Sarkárs to Chikakol, and spreading westwards from the coast to the frontiers of Maisur on the south, and on the north through part of Berar and the territories of the Nizam; meeting on the north with Uriya, on the west with Maráthí and Karnáta, and on the south with Tamil. It is consequently the language of the Zila Courts and Collectorates of Belari, Gantur, Nellur, Rajamahendri, Chikakol, Kadapa and Masulipatam, as well as the non-regulation districts of Ganjam and Vizagapatam, and is current, according to estimate, amongst nine millions of people. There are good practical grammars of the language by Messrs. Campbell and Brown, of the Madras Civil Service; and to the former we owe a dictionary, Telugu and English, of which the only defect is its want of comprehen-

siveness. Reversed dictionaries of English and Telugu have been published by Messrs. Morris and Brown, and the same gentlemen have supplied very useful selections for study. There is a considerable body of literature in Telugu, principally consisting of translations from Sanskrit, which enters extensively into the body of the language. A knowledge of Telugu is required of the civil servant of Madras before he is capable of public employment.

The Karnáta, or, less accurately, the Canarese language, has an alphabet scarcely differing from that in which Telugu is written, and the radicals of the two languages are essentially the same : a large proportion of the words are also the same, whether indigenous or Sanskrit, modified by slight variations of inflexion and peculiarities of pronunciation. There is a literature partly original, but, in a still greater degree, translated from Sanskrit ; but no Karnáta works had been printed until lately, when encouragement has been given to the publication of lithographed copies of some popular compositions. We have, however, long had a serviceable grammar and dictionary of Karnáta, the former by Mr. M'Kerrell, a Madras civilian, published in 1820, and the latter, both Karnáta and English, and English and Karnáta, in four volumes quarto, by Mr. Reeves, of the London Missionary Society. The former follows Captain Wilks in his description of the limits through which the language is in use—from Bedar, north-west of Haidarabad, passing by Adoni and through Nandidrug to the Eastern Ghats, the course of which it follows until it passes by Koimbatour, and, running to the north-west, ascends to the sources of the Krishna, whence it returns to Bedar. It is used also, but with other dialects, on the sea coast in the interval between the Principality of Kurg and the Portuguese territory of Goa, to which tract the designation of Canara is, with questionable propriety, restricted. The Zila Courts where it is chiefly employed are those of Honawar, Mangalur, and Dhárwár ; but it is in use generally throughout Maisur. The population of whom it is the vernacular are estimated at about two millions. Encouragement is held out, in the shape of pecuniary rewards to the junior civilians of the Madras Presidency, to acquire some knowledge of Karnáta, in addition to those languages which are indispensable, or Tamil and Telugu.

The Tamil language is one of those of which a knowledge is highly essential in the provinces subject to the Presidency of Madras, and it is accordingly one of the two of which the study is now imperative on the Madras civilian. It is the language of the country termed, in Sanskrit, Drávida, comprising the provinces of the Coromandel coast, from a short distance north of Madras to Cape Komorin, and extending inland to the limits of the Karnáta language. It comprises, therefore, the Presidency Courts, and those of Arcot, Salem, Koimbatour, Kumbhakonam, Trichinapalli, Madura, Tinivelli, and is spoken, it has been estimated, by five millions of people. There are two dialects, or, perhaps, rather styles of it—Shen and Kodun, or high and low Tamil—in both of which there is a copious literature, Tamil having been highly cultivated at as early a date as the ninth century, when a college, established at Madura for its especial encouragement, was in a flourishing condition. Ample means for the acquirement of its structure exists, as the Missionaries of both the Roman and Protestant Churches have long ago contributed ably to its illustration. Beschi's grammar of the common dialect was published in 1728, and that of the higher Tamil has been translated by Mr. Babington. A grammar of the current language, by Ziegenbalg, was printed in 1716. The originals of these were in Latin, but more recently an excellent grammar has been published by Rhenius, in English. We have also an English Grammar by

Mr. Anderson. We are indebted to the Missionaries also for Tamil dictionaries, but the first published is printed in an uncouth type and on bad paper, and is now scarce. A much more comprehensive dictionary, Tamil and English, was undertaken by the late Dr. Rottler, and has been printed in four parts. Unfortunately it was left by the compiler unfinished, and it has been printed in a defective state, long lists of Tamil words being inserted without any English interpretation. The portions which are translated form much the larger share, and the manner in which what has been done is effected enhances the regret that some competent scholars should not have been employed to render the work entire. The language is difficult of acquirement, but with these helps it is to be mastered. It is no doubt, in its origin, independent of Sanskrit, but, to judge from the dictionary, admits of Sanskrit insertions as freely as any other of the southern dialects. It is also peculiar in its dealings with Sanskrit words, so that, without a previous knowledge of the latter, it is scarcely possible to recognise them in their Tamil form. It has, as shewn above, a scanty alphabet. It has no aspirates, and abhors compounds; and therefore substitutes unaspirated letters for the former, and resolves the latter into syllables; *Bhārata*, therefore, becomes *Pārada*, and *Grāmam*, *Kirāmam*; for *Siva-prakāsa* we have *Siven-pirikasan*, and for *Tattvam*, *Tatturan*. It is evident that Tamil scholars who are not Sanskrit scholars also must be continually embarrassed by these equivocal expressions.

Radically related to Tamil, but employing a different alphabet modelled on the Devanāgarī, and differing very frequently in its grammatical structure, is the Malayālam or Malayālma language, which is spoken along the southern portion of the Malabar coast from Quilon to Cape Kumari. North of Quilon, as far as to Goa, the Tuluva, which is a distinct dialect, although of the same derivation as the Malayālam, is the provincial form of speech, though much intermixed with other dialects, especially Karnāta; and, according to Mr. Ellis, the Koduga or Kurg language is a modification of Tuluva. The Kurg Raja, however, when in England, wrote in the Karnāta character, and declared that to be his native tongue. Besides the relation of the order of the alphabet, the Malayālam abounds, more perhaps than either of the other dialects of the south, in Sanskrit derivations, in a proportion exceeding a half, equal perhaps to three-fifths of the whole under the two heads which Mr. Ellis specifies as common to the dialects of Southern India. *Tat-samam*, pure Sanskrit words, or *Tad-bhavam*, derived from Sanskrit. The *Desya*, or native words of the country, may also be divided into Tamil *Tatsamam*, or pure Tamil, and Tamil *Tadbhavam*, derivatives from Tamil. There are several serviceable grammars of the language. One was published by Mr. Drummond, of the Bombay Medical Service, soon after the province was subject to British authority, or in 1799;—but this is now superseded by the grammars of Mr. Spring, of the Madras Civil Service, and the Rev. Mr. Peet, of the Church Mission Society. There are also good dictionaries, Malayālam and English, and English and Malayālam, by the Rev. Mr. Bailey, of the same Society. There is a dearth of printed books, but something has been lately done to provide students with the means of study. Malayālam is the language of the Zila Court of Kalikat, or Calicut, and it mixes with Karnāta in the Courts of Honawar and Mangalur. It is spoken by about two millions and a half of people, inclusive of North and South Canara.

These are the principal languages of British India, but there are others which are of growing importance, although not yet forming objects of official requisition. In the north, the Bhot dialects, which spread through the Himālaya districts, are



of Tibetan origin, and terms from the latter find their way into the language of administration. The grammar and dictionary of Csoma Körösi are the only means of becoming conversant with the language; and no English scholar has yet trodden in his steps, although Petersburg and Paris can boast of cultivators of Tibetan. The Panjábí, of course, becomes of primary importance; and our intercourse with our neighbours, the Affghans, renders Pushtu a valuable acquisition; but nothing has yet been effected towards facilitating the acquirement of the latter beyond the very circumscribed grammar and vocabularies of Lieutenant Leech, or of the former, except the similiar publications of the same intelligent officer, and a grammar, vocabulary, and dialogues, by Captain Sterling. On the west, a knowledge of the language of Sindh has become essential; and here, also, the means are yet limited, although they begin to be supplied in a grammar and short dictionary by Captain Stack. Of the dialects of the Hill tribes on the east, from Asam to Arakan, all that is yet known is from the comparative vocabularies of the Rev. Mr. Brown and of Mr. Hodgson, the object of which is rather comparative than practical. When we get to Arakan we come upon the Burma language, a knowledge of which, since the annexation of the provinces along the coast from Arakan to Tenasserim, is indispensable to the government of an extensive tract of country and a numerous population. There are grammars of the language, sufficient to enable the European to acquire it, by the late Missionaries Judson and Hough, and by Captain Latter. There is also a good English and Burma dictionary, by Mr. Lane; but a comprehensive Burma and English Dictionary is still a desideratum. There is a want, also, of printed books, which might easily be multiplied from the copious stores of Burma literature, both historical and Buddhist.

To give liberal encouragement to the preparation and publication of these and similar works in all the languages current in the wide provinces and among the many millions of people subject to its authority is the positive duty and the obvious interest of the Government of British India. Much has, no doubt, been accomplished; but it may be questioned if the encouragement that has been given has been always judiciously bestowed. The efforts of individuals must always be desultory, and will often be ineffective. There wants a systematic course of proceeding, and the selection of competent agents; and it might be worth while to adopt official arrangements for ascertaining what has been done, and what remains to be done, towards providing the civil and military servants of the Company with ample and adequate means of acquiring a command of all the languages through which they may have to minister to the necessities and claims of the different races amongst whom the course of service may call them. In the meanwhile the following pages will, it is hoped, contribute to facilitate their acquirement of the qualifications which are indispensably necessary for the due performance of their important functions—knowledge of the languages, and knowledge of the people, of India.

LONDON, *January, 1855.*

H. H. WILSON.

## EDITORS' PREFACE

Professor Wilson's learned preface to his classical work amply sets out the mission of his undertaking, and, abridges the scope of a preface from us, the editors of this edition. The book was published in 1855 and is now available to passionate collectors of classics at fancy prices. And this is our brief apology for bringing out this edition.

The scholarship which lies behind the work is indescribably vast, and even awe-inspiring. It would be extravagant presumption to call this a "revised edition" except for want of a better expression ; to say that it is a "reprint" is again to 'half-impair the sacred grace' of the original edition.

It would be nearer truth to state that this is just a second edition of a monumental work, interspersed with new words, and giving definite meanings attached to many words, old and new, by decided cases.

The present edition omits not one jot of the old Glossary except the native characters substituted by the nearest transliteration in English. Words which were in the appendix to the Glossary of the first edition have been put in the main body of the book and marked with daggers. Many words not appearing in the first edition of the Glossary, but since judiciously interpreted and noticed, have been incorporated and marked with asterisks. Nearly always we have acknowledged our sources. We have also taken a large number of terms, generally used in the Tenancy Law : we acknowledge our indebtedness to standard commentaries on Tenancy Law for the meaning of these terms, our debt to Messrs Finucane and Amiralí's commentaries of the Bengal Tenancy Act being unquestionably the biggest in this regard.

In cases of many technical terms appearing in Hindu and Mahomedan Laws, and other Acts the connected law as laid down

by judicial decisions have been noticed. We venture to hope that this will be appreciated by the busy judges and lawyers.

A glance at the table of cases will show that a very large number of reported decisions have been referred to for explaining the judicial interpretations of various words.

Our thanks are due to our enterprising Publishers for their kindly consenting to publish an edition of this invaluable classic, and thus bring it within the easy reach of every student of law.

In conclusion we have the pleasure in acknowledging the valuable assistance we received from Messrs K. N. Ganguli, Sudhir Kumar Bose, and Kamjit Mukerjee, Advocates, Calcutta High Court.

CALCUTTA }  
11th January, 1940 }

A. C. GANGULY.  
N. D. BASU.

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# GLOSSARY.

## AA

\* **AAN SANTHATHI.** (*Aan Santhathi*). Means male issue and not male descendants. *D'Crux v. Nagiah Naidu* A.I.R. 1929 Mad. 64; 55 M.L.J. 683; 114 Ind. Cas. 837; Includes adopted son unless the context excludes him. (1916) 1 M.W.N. 306; 33 Ind. Cas. 552.

**AB, (Áb).** [H.] (contracted from the A. *Abu*) A father.

*Ábaí.* [H.] Patrimonial, descending from paternal ancestors (land, property).

**AB, (Áb).** [H.] Water.

\* *Abchak.* [H.] A water-way, a drain.

*Ábdár.* [H.] A servant whose office it is to prepare water for domestic use, or for drinking.

*Ábdár khána.* [H.] The room where such water is kept in suitable earthen vessels.

*Áb-páshi.* [H.] Irrigating fields, watering fields; *lit* water-sprinkling.

*Áb-rauán.* [H.] Running water; *metaphor.* Fine muslin.

*Ábí.* [H.] (*lit.* Relating to water, watered). In the north-west provinces it is applied to land watered from ponds, tanks, lakes, or water-courses, in distinction to that which is watered from wells; as the supply from the former is liable to fail in the hot season *Ábí* land is assessed at a lower rate; in some cases at less than a half of that watered from wells.

## AB

*Ábistáni.* [H.] Land artificially irrigated.

*Áb-kher.* [H.] A soil impregnated with water, moist or wet soil.

**ABKAR, (Ábkár).** [H.] A manufacturer or retailer of spirituous liquors; *lit.* a maker of (strong) waters.

**ABKARI, (Ábkári)** also written *Abkaree, Abkary, Abkarry, Aubkaury.* [H. &c.] or in Telugu, *Ábukári*, Revenue derived from duties levied on the manufacture and sale of inebriating liquors, as *Ábí* or *toddy, pashwai, arrack, &c.*, and on intoxicating drugs, whether in substance, infusion, or extract, as *opium, bhang, chiras, &c.* It is levied on certain licenced distilleries, or in fees for licences granted by the collector to retailers. In some parts of the south of India the *Ábkári* included duties on eating-shops, gaming-houses, itinerant tumblers, jugglers, and the like. [In the Report of the House of Commons, 1832, p. 95, it is said to comprehend duties on pepper and betel; but this is a mis-statement, as no such duties are levied; although, in Mysore, the areka-nut was sometimes included in the *Ábkári* farm.] The principal Regulations in Bengal for the *Ábkári* duties are xxvii. 1793, x. 1813, xiii. 1816, and vii. 1824. The term "*Abkari*" in the *Abkari Act* includes *Ganga. Nama sivaya v. Subramania* 34 Ind. Cas. 927.

\* Indicates new words.

† Indicates the words appearing in the Appendix in the original Glossary.

Portions in Italics are new additions of the Editors.



## AB

*Ābhāri Dārōgha*. [H.] The head native officer appointed to superintend distilleries, spirit-shops, and the like.

*Ābhāri Mahāl*. [H.] The department or office of *Ābhāri*, the excise.

**ABAB**, (*Ābāb*). [Mar.] (from A. *Abwāb*, q.v.) A: particular item in revenue accounts: the grain falling to the share of the Government after deducting the portions of the several sharers.

**ABAD**, (*Ābād*). [H.] The word is very generally adopted; as Hindi and Mar, Beng, Telugu, Populous, cultivated, as a village or tract of country; the reverse of *Wīrān*, waste, deserted. A village or tract which is designated in revenue phrase as *Ābād* is one from which revenue may be levied: in military topography it denotes a place where supplies may be expected. It occurs also, though less commonly, as *Ābādān*. *Ābād karna*, means, to introduce or extend cultivation or population, to settle, to people; whence may arise a claim to property through descent from the *Ābād-kār*, the originator or founder. As the second member of a compound *Ābād* often denotes a city, as *Akbar-ābād* the city of Akbar, or Agra, which he made his capital; *Aurang-ābād*, the city of Aurangzeb; *Murshid-ābād*, the city of *Murshid Kuli Khan*, Governor of Bengal, by whom it was enlarged and embellished; *Shāhjahān-ābād*, the city of *Shāhjahān*, or Delhi; with many others of Mohammedan origin and improvement. From the attributives *Ābād* and *Ābādān* come the substantives *Ābādi*, *Ābādāni*, Populousness, cultivation: in Bengali the meanings have been transposed, *Ābād* signifying cultivation, populousness, and *Ābādi*, cultivated, peopled.

*Ābād-beshi*. [H.] First assessment of newly-settled or cultivated land.

## AB

\* **ABADHARITA JAMA**, (*Abadharita Jama*). *Abadharita Jama* have a significance of the fixity of rental and mean fixed rent. *Kumud v. Kunja* 62 C.L.J. 67.

† **ABADI**, (*Ābādī*). [H.] The part of village laws on which the dwellings are rector.

† **ABAD-KARI**, (*Ābād-Kāri*). [H.] Right derived from first clearing away and occupying land: also, *adj.*, improving as an estate, increasing, as rent.

\* **ABADKARS**. (*Abadkars*). In parts of Midnapore bordering of the *Jangal mahals* there is a class of tenure-holders termed *Munduls*. They were originally substantial *raigats* or *abadkars*, who undertook to bring a tract of waste land under cultivation, paying the *Zamindar* a stipulated sum as rent. (Vide Finucane & Amcer Ali's B. T. Act.)

**ABARATAM**. (*Ābarātam*). [Tam.] (from S. *Aparādha*, Fault, offence, in which sense it also occurs in most dialects). Fine, amercement, forfeiture.

**ABD, UBD**, (*Ābd*, (*ʿūd*)). [H.] (*plur.* *Ābūd*). A slave, two descriptions of whom are alone recognised in Mohammedan law—infidels made captives in war, and their descendants. In practice much greater latitude is allowed, although not strictly legal; and a title to slaves may be acquired by purchase, donation, or inheritance. The term enters largely into the formation of Mohammedan proper names, as *Ābd-ullah*, slave of God; *Ābd-ālī*, slave of Ali; *Ābd-ul-mālīk*, the slave of the Lord (God). It is also frequently prefixed in affectation of humility to the official signatures of native officers, whether Hindus or Mohammedans; and in law papers it is sometimes prefixed to the name of each subscribing witness.

**ABDA**, (*Ābdā*). [Ben.] (a year). The period during which a party who reclaims

\* † Reference see page 1.

## AB

waste land is allowed to hold it rent-free. The rent remitted. The land so held. [The term in this sense is confined to Eastern Bengal and Chittagong.]

**ABDHUT, UBDHOOT**, (*Ābdhut, Ubdhoot*). [H.] (*S. Āvadhūta*) A religious mendicant of the Hindus, one who professes to have "shaken off" the infirmities of humanity. In Hindustan the *Abdhūt* is generally of the *Vaishyava* sect. In the south it is said he is usually a *Saiva* mendicant.

**ABEDAK**, (*Ābedak*). [Beng.] (*S. ācedaka*) A complainant or suitor, a petitioner.

*Ābedan*. [Beng.] A petition, a plaint, an affidavit.

*Ābedan patra*, or *Ābedan lipi*. A written plaint or petition, a representation in writing.

**ABHAR, UBHUR**, (*Abhar, Ubhar*). [Mar.] The collections from a village in the Marāṭha country. *Kacha Abhar*, The gross collections, without any deduction.

**ABHAYA, UBIHUYU**, (*Abhaya, Ubhuyu*). [Mar.] An assurance of safety or immunity.

*Abhayaṭṭiṇḍima*. [Mar.] A proclamation by beat of drum (*ṭṭiṇḍima*) of general security to all who submit in the case of a captured town or conquered country.

**ABHAYA PATRA**, (*Abhaya patra*). [S. &c.] A written document in assurance of safety, a safe conduct.

**ABHICHAR**, (*Abhichār*). [H.] [S.] Employment of charms or spells for the destruction of an enemy.

\* **ABHIMANA-PUTRA**, (*Abhimana-Putra*). [S. &c.] A foster son.

**ABHIPATTI, UBHIPUTTEE**, (*Abhipatti, Ubhiputtee*). [Mar.] Any extra cess or assessment (under the Peshwa's Government.)

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**ABHIR, UBHEER**, (*Abhīr, Ubheer*). [H. &c.] (also, with the initial long *Ābhīra*) A shepherd, a cowherd. According to *Menu* (B. x. 15) the *Ābhīra* is of mixed origin, the offspring of a Brahman father, and a mother of the *Ambashtha*, or medical caste; but the *Abhīras* were a people, a pastoral tribe, settled, about the beginning of the Christian era, on or near the lower course of the Indus, on a tract known to classical geographers, as the *Abiria* of Ptolemy, lying north of the Sahyadri mountain, and of Syrastrène. The *Abhīras* of *Saurashtra* are mentioned in the *Mahābhārata*. From their pastoral habits the name came to be generally applied to the cowherds of Hindustan. In the spoken dialects of upper India the word is corrupted to *Abīr. Uheer*, q.v. In Bengālī and Marāṭhi it is unchanged, occurring as *Abhīr*.

**ABHIJOG**, (*Abhijog*). [Beng.] (*Abhijoga*). [S.] Plaint, complaint, beginning of a suit.

*Abhijogi*. [Beng.] A plaintiff, a complainant.

*Abhijog-patra*. [Beng.] A petition, or writing of complaint.

**ABHYUDAYAKA-SRADDHA**, (*Abhyudayaka-grādhā*). [S.] Offering to deceased progenitors, or to the manes collectively, on some prosperous event, as the birth of a son, or the like.

**ABHYUPETYA SUSRUSHA**, (*Abhyupetya Śusrūshā*). [S.] Contracted service, a title of Hindu law, treating of disputes between master and servant.

**ABIK-UBEER**, (*Abīk-Ubeer*). [H.] A runaway slave, in Mohammedan law.

**ABIR-UBEER**, (*Ābir-Ubeer*). [H.] A powder of a red or yellow colour, composed of various vegetable and mineral ingredients, as turmeric, safflower, saffron, red or yellow orpiment, tale, ground to a fine powder, and used by the natives

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to throw over one another and stain their faces and clothes with at the vernal festival of the *Holi*, as typical of the buds and blossoms of the season of spring.

**ABWAB**, (*Abwáb*). [H.] (plur. of *báb*, a door, a section, a chapter, a title). Heads or subjects of taxation, or the taxes which were imposed under the Mohammedan Governments in addition to the regular assessment on the land. Miscellaneous cesses, imposts, and charges, levied by Zemindars and public officers. These cesses were either abolished or consolidated with the land revenue, and are no longer payable to the British Government; but such as existed before the perpetual settlement, and were not specially abrogated or not consolidated, are still claimed sometimes by the Zemindars, (Reg. viii. 1793, xxx. 1803, v. 1812). Vide also *Chulhan Mahton v. Tilakdari* 11 Cal. 175 (F. B.) They were variously designated, as, 1. after the princes by whom they were ordered, as *Abwáb Kásim Áli Khán*, taxes of *Kásim* (Cossim) *Áli*, Nawab of Bengal; or, 2. from the pretext on which they were raised, as *Abwáb-Faujári*, taxes on the Zemindars, in commutation of fees which had been payable to the office of *Faujdar*, or chief military and police magistrate, and *Abwáb Thánári*, fees exacted by *Shujá Khán* from retailers of spirituous liquors and other articles in bazars attached to police or military stations, and payable to the *Kotwál*; *Abwáb Khamsi* (from *khamsa*, five, for several), different taxes levied by the Governor of Dacca when the *Dicáni* was granted to the Company, on pretence of presenting the proceeds to the Emperor in acknowledgment of the grant (*Fifth Rep. and Gloss*); also *Abwáb mehmáni*, a cess levied on the inhabitants of a village to defray the expenses of the Zemindar on his

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paying it an occasional visit; *Abwáb ráhdári*, rates charged on the people of a town or district for the repair of the public roads; *Abwáb Pátaki*, a cess apparently peculiar to Orissa, literally, "taxes on the wicked or fallen", applying the term to eight inferior or degraded castes or occupations, namely, *Tántis*, weavers, *Támbúlis*, venders of betel and *pán Gurigas*, confectioners, or makers of sweetmeats with *Gur* or molasses, *Sonárs*, goldsmiths, and *Kaiwarlts*, *Kihárats* and *Gokas*, different tribes of fishermen.

*Held further in 11 Cal. 175 (F. B.) that where it is not actually proved that abwabs have been paid or have been payable before the time of permanent settlement, a landlord is not legally entitled to recover them as against his ryots, even assuming that in accordance with custom of the estate, the ryots have paid abwabs for some period.*

The term "*Abwab*" is particularly used to distinguish the taxes imposed subsequently to the establishment of the *asul* or original standard rent in the nature of addition thereto. *Tilakhari v. Chulhan* 17 Cal. 131 (P. C.)=16 I.A. 152; *Radha Prosad v. Bal Kowar* 17 Cal. 726 (F. B.) *Assanulla v. Tirthabasini* 22 Cal. 680 (690).

**ACHALIT-UCHULIT**, (*Achalit-Uchulit*). [H.] (*lit.* What has not moved, or is immovable), Real or landed property.

**ACHANDRARGAM**, (*Achandrārgam*). [Tam.] from the S *á*, as long as, *chandra*, the moon, and *arka*, the sun, *i. e.*, as long as the sun and moon endure). In Tanjore and Kanara, any village, of which the lands are permanently apportioned among the hereditary proprietors. The term, slightly modified according to dialect, appears to be in common currency in the south of the Peninsula to denote perpetuity.

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† **ACHANDRAKAM** (*Āchandrākam*), corruptly *Auchendrarkam*.

**ACHAMANA**, (*Āchamana*). [S.] Rinsing the mouth, sipping a little water and ejecting it before and after meals, and before and after various ceremonies, one of the permanent and daily practices of the Hindus.

*Āchamnīya*. [S.] Water fit for shipping, also for offering it to an idol.

**ACHAR**, (*Āchār*). [H. & S.] *Āchāra*, whence it is introduced into all the dialects, sometimes slightly modified. Institute, established and essential observance, as daily ablutions and personal purification, daily worship, tonsure, investiture, marriage, obsequial rites, or *Śrīddhas*. Performance of appropriate duties in different stages of life. &c. It is also used in composition with terms limiting its application, as *Kūlāchār*, family usage; *Dēśāchār*, custom of the country; *Matāchār*, practice of any particular sect; *Nityāchār*, invariable observance; *Śuddhāchār*, ceremonial purity; *Vṛiddhāchār*, old established custom.

**ACHARJ, ACHARI, ACHARYA**, (*Āchārj, Āchāri, Āchārya*). [H. &c.] from the S. *Āchārya* A religious teacher; properly, the Brahman who instructs the religious student of the two next castes—the *Kshatriya* and the *Vaisya*—as well as the Brahman, in the Vedas. In modern use it is applied to any religious instructor, or to any Brahman or religious mendicant professing to be qualified to give spiritual instruction. In the south of India it especially denotes the head of a religious society—the *Mahant* of Hindustan, or the *Paṇḍa* or head Priest of a temple. Among the Marāṭhas it was given to Brahmans employed by respectable families as cooks. In the Tamil provinces it is assumed by carpenters and other artisans.

**ACHCHAKA**, (*Achchaka*). [Karn.] Assessment, taxes. One who pays taxes.

*Achcheaḍi*, or *Achcheuḍi*. [Karn.] Assessment, tax.

*Achchevaliga*. [Karn.] One who pays taxes.

**ACHCHADI**, (*Achchadi*). [Mal.] Printing, stamping.

*Achchadikōran*. [Mal.] A printer, a coiner.

**ACHCHALAYATARU**. (*Achchālayataru*). [Karn.] Police officers, peons.

**ACHCHHAN**, (*Achchhan*). [Mal. Tam.] A father; used also as a title of respect, and in Malabar applied especially to the males of the royal family who have no office nor official rank in the state.

**ACHCHARAM**, (*Achcharam*). [Mal.] Earnest-money, money advanced.

**ACHCHU**. (*Achchu*). [Karn.] *Achcha*, [Mal.] A mould, a type, a form for casting or taking impressions, a printing-press, the pivot of a hand-mill.

*Achchugār*, or *Achchuli*. [Karn.] A printer, a cotton-printer, a pressman.

**ACHCHUKATTU**, (*Achchukattu*), corruptly *Achkat* and *Achchukt*. [Tam.] *Achchukattu*, [Tel.] Land divided into beds to admit and retain the water let in for irrigation. Lands prepared for the cultivation of rice.

**ACHU-KAVALI**, (*Achu-Kāvali*). [Tel.] In the south of India, grants of revenue and perquisites in grain, formerly received by the Poligar for protecting the crops, and engaging to make good any depredations on the lands under protection.

**ACHE**, (*Aché*). [Tel.] The principal harvest, the heavy crop (used in Vizagapatam).

**ACHIDAIYAN**, (*Āchidaian*). [Tam.] A barber.

**ACHITA**, (*Āchita*). [Karn.] A weight of ten khandakas, or bharas (each being ten tulams); a cart-load.

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**ACHHRA**, (*Āchhra*). [Ben.] The straw of paddy.

\* **ACHUKATTU PANJA**, (*Āchukattu Panja*). Dryland with ridges. *Sattapa v. Rama*, 17 Mad. 1.

**AD, AD**, (*Ad, Ad*). [Mar. &c.] in Hindustan pronounced, and usually written, with the hard *r*, as *Ar* or *Ār q. v.* (It also occurs in other dialects, modified by the substitution of the soft *d* for the hard *ṛ*, or by duplication of one or other, of which examples will be given). A syllable used as a prefix, implying obstructing, screening, barring; also inferiority, irregularity, or deviation.

*Ad-al-hukm*. [Uriya.] Disobedience of orders, resistance of process.

*Ād-gaon*. [Mar.] A small or inferior village.

*Ādgir*. [H.] A strip of sward encompassing a field.

*Ād-jāt*. [Mar.] People of the inferior or mixed castes.

*Ād-mārg*. [Mar.] A bye-way, a cross-road; also cross or internal traffic, and duty levied on such-traffic. (This occurs, incorrectly written, *Udh marwa* and *Urdh margh*).

*Ādmāth*. [Mar.] Sowing seed carefully on hilly or broken ground [so as to close the hand or fist (*māth*) readily].

*Ad nar*. [Mar.] Family or surname.

*Ad saṭṭā*. [Mar.] Estimate, rough calculation. See *Adasattā* and *Arṣatha*.

*Ādway*. [Mar.] The space between the top and foot of a hill, the slope.

**ADWEPANI**, (*Adwepāni*). [Mar.] Water of irrigation derived from tanks, &c.; artificial water, not rain-water.

**AD**, (*Ād*). [Mar.] A well without steps

**ADA**, (*Ādā*). [H.] Fulfilment of an agreement, performance of a contract, payment of a debt. This is sometimes confounded, but incorrectly, with *Ahda*, *q. v.*

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*Adū-bandī*, or *bundee*. [H.] Fixing a term for the payment of a debt or the performance of a contract.

*Adū karnā*. [H.] To pay a debt, to make an agreement.

*Adū homa*. [H.] To be settled, paid or fulfilled, as a debt or contract.

*Adū-i-mālguzārī*. [H.] Payment of revenue.

**ADA**, (*Adā*). [Mar.] Gain, profit, fund, stock, income.

**ADAGU-UDUGOO**, (*Adagu-Udugoo*). [Tam. Tel.] A pawn, a pledge.

**ADA, or ADAI MANAM**, (*Adā or Adai mānām*). [Tam.] A mortgage, a simple mortgage, in which the mortgager retains possession of the property pledged, paying interest on the loan.

**ADAIMANA PATTIRAM**, (*Adāimāna Pattiram*). A pledge-bond or a security bond. *Ranga sami v. Mullu Kumarappa*, 10 Mad. 509 (516).

*Adāigolai*. [Tam.] The palm-leaves on which a mortgage, deed, or lease, or other engagement, is written.

**ADAVU, also ADARVU**, (*Adaru, also Adarvu*). [Karn.] A pledge; a mortgage, a simple mortgage, in which the mortgager retains the property, paying interest on the loan.

*Adaru chitū*, *Adaru-sāthana*, or *Adaru-patra*. [Karn. &c.] A mortgage-deed, or bond.

*Adaru-kār*. [Karn.] A mortgagee, one who holds pledge or mortgage.

**ADAHARI**, (*Adahāri*). [Hindi] A bullock not broken in for work.

**ADAKAM**, (*Adakam*). [Tam.] An enclosure.

\* **ADAKARDEWAN**, (*Adakardevan*). It seems impossible to translate the words *Ada-Kar Dewan* as "shall pay" or as "are bound to pay" or as "upon condition of the plaintiff's paying", *Jagat Narain v. Narbada Kunwar* 21 Ind. Cas. 365 = 160. Cal. 206.

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† **ADAM**, (*Adam*). [Tam.] A measure used for oil=20 *padis*.

\* **ADAM VASULI and ADAM VASUL**, (*Adam vasuli and adam vasul*). 'Adam vasuli' means not realised or not realisable while 'Adam Vasul' means not realised. The former term is an incorrect grammatical variation of the latter. The former is sometimes used to signify rent or other payment which is not realisable. *Parabhu Narain Singh Sahcha. v. Jang Babalur* A. I. R. 1931 All. 395 (2)=15 R.D. 505=131 I. C. 55 (2)=1931 A. I. J. 360=12 L. R. 174 (Rev.)

**ADANI**, (*Adāni*). [Karn.] Unrewarded or compulsory labour.

*Adānījāna*. [Karn.] An unpaid labourer, a slave, a serf.

**ADANGAL**, (*Adangal*). [Tam. Mal.] An estimate, an appraisement, a valuation; the whole contents, of whole quantity of any thing; a contract; examining the cultivation of village lands.

**ADAR-UDUR or ADARA-UDURU**, (*Adar-Udur or Adara-Uduru*). [H.] A ditch, and the mound of earth thrown up from it, forming the boundary of a field.

**ADASATTA-UDUSUTTA**, (*Adasattā-Udusutta*). [Tel.] Estimate, computation, an account by estimate. (The *ḍ* being pronounced and written *ṣ*, the word occurs more usually in Hindustan as *Arsath*, q.v.)

**ADAT-UDUT**, (*Adat-Udut*). [Mar.] Mercantile correspondence, agency brokerage; charge or fee for commission or brokerage. This word also occurs in other dialects differently spelled as *Adhat* or the 'hard *ḍ*, *ḍh* being pronounced like *r*, *Arat*, *Arhat*, or *Urhut*; or again, with the soft *t* and the aspiration transposed, as *Arthi* or *Urthee*.

*Adutyā, Udutyā, or Udutyā*. also,

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very corruptly, *Adutteco* [Mar.] A mercantile correspondent, a broker, an agent; also *Arhatiya* and *Arthiya*.

**ADAT or ARAT**, (*Adat or Arat*). [Beng.] A warehouse, a store occupied by a wholesale dealer, or a monopolist; a place from which all must purchase what they want.

*Adat dār*. [Beng.] A storekeeper, a monopolist.

**ADATTA**, (*Adatta*). [S.] In Hindu law, illegal, or void and resumable donation.

**ADAVI, or ADIVI-KOTTUTA**, (*Adavi or Adivi-kottuta*). [Tel.], [S.] *Adari*, a forest. Clearing away jungle, and bringing the land into cultivation.

**ADAVA, or ADAVI-PALKI**, (*Adarā or Adavi-Pālki*). [Mar.] The privilege of being carried in a palanquin sideways; that is, with the poles across the road, or at a right angle with it, a distinction enjoyed by the head of the Brahmans of *Sṛīngagiri*, the spiritual descendants of *Ṣankara Śchārya*; latterly also claimed by the head of the *Liṅgayits*, and the subject of litigation in the Company's Courts of the Bombay Presidency.

**ADAYA**, (*Ādāya*). [Tel. Karn.] Gain, profit, receipt.

*Ādāya vichha*. [Karn.] Profit and loss, receipt and disbursement; (the last term is possibly from the S. *Vyaya* expenditure)

**ADDA UDDU**, (*Adḍa, Uḍḍu*). [Karn.] A half; but in the sense more correctly *arddha*, q.v. In composition it also implies hindrance, obstruction, going transversely, diverging, &c., corresponding in these respects to the Marāṭhī *Ad* and Hindi *Ar*, but doubling the cerebral *ḍ*.

*Adḍadamḍige*. [Karn.] A Palanquin carried transversely. See *Adarā-pālki*.

*Adḍa kālur*. [Karn.] A subordinate

\* † Reference see page 1.

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channel, one cut from a main water-course for irrigation.

*Adḡa kaṣibi, kaṣibe, kaṣabu, Kaṣibi or Kaṣubu.* [Karn.] A trade, a profession not hereditary; an employment to which the person was not born or bred.

*Adḡa kaṭṭu, or kaṭṭe.* [Karn.] A dam for the purpose of confining water.

*Adḡa mārḡa.* [Karn.] A cross or bye road.

*Adḡa mātu.* [Karn.] Evasive answer, prevarication.

*Adḡa-nūma.* [Karn.] A family or surname.

*Adḡanūḡe.* [Karn.] A stone put across the mouth of a well.

*Adḡaṇi.* [Karn.] The woof or cross threads.

*Adḡasātu.* [Karn.] A transverse furrow in ploughing.

*Adḡa-ṣunka.* [Karn.] Duty on sheep collected from those only who sell them, not from the ryots.

*Adḡe.* [Karn.] A bambu across the shoulder, by which two burthens are carried.

*Adḡṭṭkalu.* [Karn.] A new comer, a settler in a village.

**ADDA, (Adda).** [Tel.] Half; more properly *Ardha*.

**ADDA, (Adḡa).** [Tel.] A measure equal to two *Mānikas*.

**ADDAVU-DOSILI, (Addavu-dosili).** [Tel.] An allowance of grain made to the village barber.

**ADDA, (Adḡa).** [Dekhini, H.] This differs from the Telugu and Karn. *Adḡa, Adda*, as above, in beginning and ending with a long, in place of a short vowel. It is sometimes written with a short initial and final, as *Adḡa*, or *Udḡu*, Mar. but never with a dental *d*; the word occurs, with some modifications of meaning, in Tel., Mar., Uriya, and perhaps other dialects. A stand, a

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station or place where porters, bearers, or labourers attend to be hired; a place where people assemble, a stall, a booth, a shop, a post or dawk station or office; a company or association of persons engaged in the same business; any business constantly going on, especially on a large scale; the place where it is transacted, or any place where people congregate, whether for business or idleness; a salt-heap (in Ganjam); the perch of a bird-cage.

*Adḡa-dār.* [H.] A palankin bearer, or dawk-runner; a postman, a courier; a shop or stall-keeper.

**ADDANA, (Addana).** [Karn.] A measure equal to about half-a-pint.

**ADDE, (Adde).** [Tel.] Hire, rent.

**ADDI, (Adḡi).** [Beng.] A title or cognomen given to persons who are, or whose ancestors were, money weighers and changers.

**ADDIKA, or ADDIGA, also ADDAKADAR and ADDAKADAVA, (Addika, or Ahliḡa; also Adlakatār and Addakadara).** [Karn.] (from the S. *Adhyakṣa* an overseer). A village officer, whose duty it is to keep the cultivators to their work, and to prevent the clandestine removal of any part of the common crop.

**ADDISEYUTA, (Addiscyuta).** [Tel.] A contract, by which a cultivator pledges the whole or a portion of his crop to a banker as security for money borrowed.

† **ADEPADE, (Adepāḡe).** [Mar.] Portion of grain taken by the *Pātāl* from each cultivator's heap as his due.

**ADEYA, UDEYU. (Adeya, Udeyu).** [S.] What may not be legally alienated or given away.

**ADH, ADHA, ADHI, or ADHEE, (Ādh, Ādhā, Ādhi or Adhee).** [H.] A half. The word occurs in most dialects, modified

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according to their peculiarities of enunciation, as in the *Adda* of Tel., and Karn., as above. It is also used extensively in composition, with the initial most usually made short, as,

\* **ADHA**, (*Adha*)—Indicates the underground rights. *Agabeg v. Hargobind Tewari* 118 Ind. Cas. 603 = A.I.R. 1929 Pat. 190.

\* **ADHA and URDHA**, (*Adha and Urdha*)—Used in a grant indicate a clear intention to convey all below the surface as well as all on it or above it. *Raja Maharaj-Kumar Satya Niranjan Chakravarty v. Ram Lal Kaviraj* 48 M.L.J. 328 = 4 Pat. 244 = 52 I.A. 109 = 29 C.W.N. 725 = 27 B.L.R. 753 = 23 A.L.J. 712 = 6 P.L.T. 42 = 21 L.W. 289 = A.I.R. 1925 P.C. 42 = 86 Ind. Cas. 289.

*Ādh-baṭāi*, or *baṭace*. [H.] Division of produce in equal shares.

*Adheta*, *Udheta*. [H.] Half a pice, or copper coin so called.

*Adheli*, *Udhelce*. [H.] Half a silver rupee, or eight annas. A half share. In Sagar, a measure of corn, half a *chautiya*. (In Garwhal) a small fractional measure of land.

*Adheliya*. [H.] Proprietor of a half share.

*Adhiār*. [H.] A man who spends half his time in one village, half in another, cultivating lands in both, is said *Adhiār-karna*, or, in Rohilkhand, *Adh-bār*.

\* *Adhiār*, corruptly, *Adyar*. [H.] A cultivator who assists in cultivating land on condition of receiving half the crop. Meaning depends on facts. An "adhiār" may be a labourer or he may be a tenant. *E. v. Asimullah Mondal* 26 Cr.L.J. 651 = 85 I.C. 939 = A.I.R. 1929 Cal. 1068. It generally means a tenant. *Deb Nath v. Ram Sundar* 19 C.W.N. 1205 = 31 I.C. 579.

† Reference see page 1.

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*Adhiāri*. [H.] A half share.

*Adhiā*. [H.] Division of produce between two parties in equal proportions; one furnishing the land seed, and the other the labour. The payment of half the annual assessment by the cultivators to the person who is responsible to the Government for the revenue at the vernal and autumnal harvest.

*Adh-kachcha*. [H.] A soil lying between the land named Pahāra and the Tarāi in the district of Saharanpur.

*Adhikār*, vernacularly *Adhiār*; corruptly *Adyar*.

*Adh-kari*, or *kuree*. [H.] An instalment of eight annas in the rupee, or half the Government revenue (from the *S. kara* tax).

† *Adhikāri*, corruptly also *Adigary*, *Odhecaree*: in Bengal the term is sometimes used as a family name or title, as *Jabalkiswar Adhikari*: it usually implies a Brahman descent.

*Addhak*, *Uddhuk*. [H.] A half, a part: less in use than *Ādhā*.

† **ADHAK, ADHUK or ARHAK**, (*Ādhak*, *Ādhuk* or *Ārhak*). [H.] A measure of capacity, used as a dry measure; a vessel 18 inches in depth, containing 4 prasthas, the 16th part of a *khāri*. In the Dekhin really 7 lb. 11 oz. avoirdupois. In Mysore the *Āḍak* or *Āḍhak* is a measure of grain equal to 7 lb. avoirdupois or a measure of capacity containing about 750 cubic inches; also called a *Markāl*.

Also *Āzha*, *Āzhi*, corruptly *Ara*, *Arra*, *Aree*, *Arree* [Ben.] In Bengal the *Āzhi* is a grain measure containing two maunds; in some places it also denotes a measure of land, apparently much the same as a Bigha sub divided into *Kaṭṭah*'s.

**ADHARAM**, (*Ādhāram*). [Mal.] A prop, or



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support ; that on which any thing lit. or fig. rests ; also a canal, a dyke ; a document, a voucher or title-deed, by which a right to property is established. [Karn.] A canal, or water-course for irrigation. It is used in Karnáta, in composition, to denote various modes of irrigation, as,

*Ámej-ádháram*, (from P. *ámex*, mixing) Irrigation from more than one source, or from tanks, wells, water-courses, &c. The land so irrigated.

*Bhári*, or *Bhápádi ádháram*. [Tel. Karn.] S. (*Bápi*, or *vápi*, a well). Irrigation from wells. The land so watered.

*Nala*, or *Nálá ádháram*, (from S. *nála*, a pipe). Irrigation from natural water-courses, or *nalas*. The fields so watered.

*Taťákádháram*. [Tel.] (from the S. *taťága*) A pond, a tank ; irrigation from a tank or pond, or the fields so supplied.

**ADHARSHAN**, (*Ádharshan*). [Beng.] Conviction of a criminal.

**ADHI**, or **UDHI**, (*Adhi*, or *Udhi*), less correctly, **Udhee** ; also corruptly, **Ad**, **Adh**, **Adi**, **Audi**. [H.] Over, above, in place, office, or possession. It is used chiefly in composition.

*Adhikár*. [H.] Office, duty ; superintendence, government ; right, rightful claim or property.

*Adhikár-patra*, or *patrika*. [Beng.] A power of attorney, a letter of credit.

*Adhikári*, corruptly, *Adhkár*, *Adkári*, *Adikári*, *Audicarei* ; hence also the *Adigar* of Ceylon. [H.] &c. One who holds a superior office or authority ; a superintendent, a ruler, a governor ; as,

*Grámádhikári*, The headman of a village.

*Deśádhikári*, The head of a district or province ; abbreviated in the south of India to *Desai*, corruptly *Deysace*, or *Desaye* : also one who claims a right ; as, *Uttarádhikári*, Sub sequent

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claimant, *i.e.* Successor, heir, especially as applicable to landed property : it may also denote one who, although a member of a village community, occupies his land in his own right, or in severalty. See *Arudikárai*.

*Adhikarma*. [H.] superintendence, supervision, government.

*Adhikarma-krit*. [H.] A supervisor, a superior, a governor.

*Adhipati*, or *Udhiputee*, corruptly *Adhiput*. [H.] A superintendent, a headman. It is used like *Adhikári* in composition, as *Grámádhipati*, Head of a village ; *Desádhipati*. Head of a district.

*Adhiráj* or *Udhi-raj*. [H.] A paramount prince or sovereign, but also commonly used as a title to persons of inferior pretensions, although of consequence. It is sometimes abbreviated to *Dhiraj*, as *Maháráj*, *Dhiráj*, *Jay Sinh*, the great king, the supreme Jay Sinh.

*Adhi-vinná*. [S.] In Hindu law, a superseded wife, one who has been succeeded by other wives.

*Adhi-vedanika*. [S.] In Hindu law, Dowry or settlement given to a first wife on her supercession by a second marriage.

*Adhyagni*. [S.] Property given to the wife at the time of marriage, or over the (nuptial) fire. One of the items of *Stri-dhan*, or female property, in Hindu law.

*Adhyávanika*. [S.] An item of woman's property ; property that has descended to her lineally.

**ADHIK**, or **UDHIK**, (*Adhik*, or *Udhik*). [H.] More, any thing in addition or excess. It occurs in most of the dialects, singly or in composition.

*Adhika-váram*. [Tam.] In South India, a division of the crop in which a larger share is assigned to Brahmans or other privileged persons.

## AD

\* **Adhin** *The word "adhin" used in the road cess return means 'appertaining to' and not 'subordinate to' the howla. Madan Mohan v. Sashi Bhusan. 31 Ind. Cas. 549=19 C. W. N. 1211.*

**ADHI.** (*Ádhi*). [S.] A pledge, or deposit, which may be of two kinds—*Gopya*, to be preserved entire and perfect, or *Bhogya*, to be used or enjoyed; also *Bandhaka*, q.v.

*Ádhi-bhoga.* [S.] Use of a thing pledged, either as the equivalent of a partial or entire remission of interest.

\* *Adhiproja*, See 11 Ind. Cas. 32.

† **Adholi**, Corruptly *Adolee*, *Adoly*. [Mar.] A measure of capacity, properly equal to *half a pāhali*, or two *sers*, but varying in different places.

**ADHORIA** or **UDHOREEA**, (*Adhoria* or *Udhoreea*). [Thug.] A person who has separated from a party, and has thereby escaped their fate of being waylaid and murdered.

\* *Akhsatir*. See *Gaddu v. Rasfa*. 75 P. R. 1911; 10 Ind. Cas. 147.

\* *Adhyavahanika*. A kind of *stridhan*, which is presented in the bridal procession. It is an ordinary form of *stridhan*. *Churaman Sahu v. Gopi Sahu*. 37 Cal. 1 (4).

**ADI** or **ADHI**, (*Ádi* or *Ádhi*). [Beng.] A measure of capacity, equal, in the neighbourhood of Calcutta, to two maunds.

**ADI** corruptly **ADDY**, (*Ádi* corruptly *addy*). [Tam.] A foot; also a measure of length, a short foot=10.46 inches: 57,600 square *adis* are equal to a *kāni*, q.v.; the fourth month of the Tamil year (July-August).

*Ádikol*. [Tam.] A measuring rod.

**ADI CHERI**, (*Ádi cheri*). [Tam.] Near the town; a village near a town, a suburb; that part of the village in which the hereditary proprietors reside.

\* † Reference see page 1.

## AD

**ADIDADI**, (*Ádidádi*). (In Chingleput) Breach of the peace.

**ADIKASU**, (*Ádikásu*). [Karn.] A daily tax levied on shops, especially in regimental bazars, varying from one to four *kás*, or *cash*.

**ADIKI, ADIKE**, (*Ádiki, Ádiké*). [Karn.] Betel or *Areka*-nut.

*Ádiké-gonikár*. [Karn.] A tax on the hire of the *Gonikars*, a low caste of Hindus employed to gather the *areka*-nut from the gardens of the *Ryots* in Mysore.

*Ádiké-kriyāvási*. [Karn.] A tax on betel-nut tree groves in Mysore.

**ADIMA, UDIMA**, (*Ádima, Uđima*). [Mal.] *Ádimai*, [Tam.] *Ádime*. [Tel.] Slavery, bondage in general. A bondman, a slave. In Tam., especially a predial slave attached hereditarily to the land, and only transferable with it. In Malabar it also implies the feudal dependency of a Nair upon some chief whom he selects for his protector or patron.

*Ádimachittu*. [Tam.] Bill of sale for a slave.

*Ádima* or *Uđima Janm*. [Mal.] (S. birth, birthright.) Mortgage of land for a sum inferior to its value by a superior to a person of a low caste; hence sometimes applied to a grant of land by a superior to an inferior, either rent-free, or at a quit-rent; the land, in either case, reverting to the grantor on failure of heirs of the grantee. [This is evidently the same as the *Adoni-janm* of the Glossary. Fifth Report. See R. p. 801].

† *Adima-janm*. The mortgage so designated is said sometimes to imply perpetual immunity from servitude when granted to a person of a servile caste.

*Ádima-janm kár*, or *Adima-janm-*

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*kolunavan* [Mal.] The person who holds an Adima grant.

*Aḍima-jann paṇam*. [Mal.] Price or fee paid for receiving land by *Aḍima* tenure.

*Aḍimapaṇi*. [Mal.] The duty of a slave, servitude.

*Aḍima-paṇamba*. [Mal.] A plantation or garden held by an *Ad ma* grant.

*Aḍimayūvan*. [Mal.] Immunities granted to slaves by their masters, as land, gardens, &c. It implies, also an allowance given for service. *Rama Vikram v. Karnavan*. 30M. 203, 27 M. 203.

\* **ADIMAYAVANA**,—right '*Adimayavanu*,' right when used in a deed would indicate some kind of permanency. There are two kinds of such right, one in respect of the entire land subject to payment of rent and the other limited to certain rent charges. Both are perpetual. *Vasudevam v. M. Kannan*. A.L.R. 1928Mad. 1094=110 Ind. Cas. 759.

**ADIMAN**, (*Adimān*), corruptly, *Adelmaun*. [Mar.] The first rights or privileges enjoyed by a village officer; certain claims or rights of precedence, &c.

\* **ADINAKARAR**, (*Adinakarar*). *A proprietor*. *Varadaraja v. Venkata*. 5 Mad. 345 (316).

**ADINAM**, (*Ādinam*). [Tam.] Government. Property.

*Ādinattukudaiyavan*, or *Ādinakartan*. [Tam.] A proprietor, an owner, a landlord, an heir or inheritor.

**ADI-PATTADENELLU**, (*Adi-pattadenellu*). [Tam.] Waste or sweepings at the foot (*adi*) or bottom of a stack of straw; a band of straw tied round a stack of grain to prevent the clandestine removal of any part of it.

*Adippukkūli*. [Tam.] Wages for thrashing corn.

*Āḍittumutalānatu*. [Tam.] Quantity of grain thrashed.

**ADIRASU**, (*Ādirāsu*). [Karn.] Remains of a heap of corn; gleanings.

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**ADI SUDRA**, (*Āḍi śūdra*). [Tam.] A man of a low caste; one of a caste inferior to (*adi*), even the *Sūdra*.

**ADITI** or **ADITIYA**, (*Āḍiti* or *Āḍitiya*). [H.] A mercantile correspondent or agent; but the word is a corruption of *Āḍat*, *Arhat* or *Arhatiya*, q. v.

**ADITYA**, (*Āḍi tyā*). [H.] The sun.

*Āḍitya-vār*, or *Āḍitya-bār*, abridged to *A-it-car*, or more commonly, *Etcwar* Sunday.

**ADIYAN**, plur. **ADIYAR**, (*Āḍiyāṇ*, plur. *Āḍiyār*). [Mal.] A slave, a serf, a vassal; a man of low caste in Malabar, who lives under the protection of a Raja or religious establishment. [Tam.] A man-servant: *Adiyāl*, [Tam.] a woman-servant.

**ADL**, **UDL**, (*Āḍl*, *Ūḍl*). [H. &c.] Justice, equity. Equality, equipoise. The word occurs in most dialects, with slight modifications, and in some places denotes an official seal or stamp for documents, parcels, &c.; also in Orissa and the northern Cirkars, a wooden stamp for blocks of salt.

*Āḍl-dūr*. [H.] A sealer; an officer whose duty it is to apply seals or stamps.

*Āḍḍala-vāḍu*. [Tel.] An officer who stamps blocks of salt; also a manufacturer of salt, or hired labourer employed in the manufacture.

*Āḍūlil*. [H.] A just or upright person; one in whom trust may be placed.

*Āḍḍil al Rahm*. [A.] In Mohammadan law, a third party, to whose keeping a pledge or security given by a borrower to a lender is entrusted.

**ADALAT**, **UDALUT**, corruptly, **ADAWLUT**, (*Āḍālūt* *Ūḍālūt* corruptly, *Adawhlūt*). [H.] Court of justice; justice, equity. Under the Mohammedan Government the *Āḍūlats*, or Courts of Justice, were four:

1. *Nizāmāt Āḍūlat*. The Supreme

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Court of Criminal Justice, nominally presided over by the *Nāzim*, or Viceroy of the province. This was subdivided into the *Roz-ā-lālat*, or Court held on a Sunday by the *Nāzim* for the trial of capital offenders, and the *Ādālat ul Āliyat*. The High Court, in which affrays, quarrels, and cases regarding personal property were tried; this was usually presided over by the *Nizam's* deputy, or *Dārōgha*.

2. *Diwani Ādālat*. The Civil Court of the Diwan, the chief officer in charge of the revenue of the principality.

3. *Faujdāri Ādālat*. The Court of the Faujdar, or chief of the magistracy and police of a district; the Subordinate, or District Criminal Court.

4. *Ādālat ul Kāzi*. The Court of the *Kāzi*, the chief judge of a town or district in civil causes and questions regarding the Mohammedan religion. Under him the *Muhtasib* held a Court for the adjudication of offences against morals—as drunkenness, gambling, &c. Under the British Government these Courts were continued, with some modifications, until 1793, when the judicial and revenue departments were separated, and Zila and Provincial Courts were established, subordinate to one supreme *Ādālat* at the Presidency, distinguished as the *Šadr*, or *Sudder Ādālat*. High Court of Justice, or Court of Final Decision, subdivided into.

*Šadr Diwāni Ādālat*, or, corruptly *Sudder Dewanny Adawlut*. High Court of Civil Jurisdiction.

*Šadr Nizāmat*, or *Faujdāri Ādālat*. High Court of Criminal Justice. Beng. Reg. iii. ix. xii. xiii. 1793, ii. 1795, ii. 1801, viii. 1803, v. 1809, &c.

*Ādālat Akbar*. [H.] A superior Court of Justice; a Court of Appeal.

*Ādālat Asghar*. [H.] An inferior, or subordinate Court of Justice.

## AF

**ADM, UDM**, (*Ādm, Ūdm*). [H.] Cessation, discontinuance. In *Urdu* it is chiefly used to form technical compounds; as,

*Ādm-i-jaidād*. [H.] Loss or forfeiture of a grant; loss of subsistence.

*Ādm-nishān*. [H.] Unclaimed or untraceable property, &c.

*Ādm-i-šabūt*. [P.] Wanting proof, defective in evidence.

*Ādm-i-tundehi*. [H.] Remissness or neglect in pursuing a cause, suffering it to go by default, (*lit.* want of bodily exertion; or P. *tan*, and S. *deh*, both meaning body).

**ADMARJAI**, (*Admarjāi*). [Hindi.] A term used in leases, signifying failure from drought.

**ADONI-JANM**, (*Adoni-janm*). [Mal.] Lands held by individuals of low caste and artisans under grants from persons of rank and property. See *Adima-janm*, for which it is no doubt an error.

**ADU**, (*Adu*). [Tam.] *Āṭa*, [Mal.] A sheep, a goat.

*Āṭṭukāran*. [Mal.] A shepherd, a goatherd.

*Āṭṭukkiṭai*. [Tam.] A field, cote, or, place where goats or sheep are penned for the sake of their manure.

*Āṭṭunari-kūli* (?) [Tam.] The hire paid to the owner of a flock of sheep or goats for their detention in a field for the purpose of manuring it.

*Āṭṭu-vari*. [Tam.] A tax on sheep or goats.

**ADUKKUVATA**, (*Aḍukkuvata*). [Mal.] Any right retained by the original proprietor from the purchaser or mortgagee.

**ADUTTI**, (*Aḍutti*). [Tam.] Usury.

**ADYA-SRADDDHA**, (*Āḍya-Śrāddha*). [S.] The first Śrāddha, or obsequial ceremony after a person's decease.

**AENTHA**, (*Aentha*). [Thug.] Silver money.

**AFAT, AFUT**, vernacularly, **APHAT**, (*Āfat, Afut*, vernacularly, *Āphat*). [H.] Misfortune, calamity.

*Āfat ūsmāni* [H.] (P. heaven), Misfor-

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tune from heaven, as bad seasons, storm, drought, &c.

*Āfat farmāni, or sultāni.* [H.] Misfortune from the tyranny or exactions of the Government or its officers.

\* **AFATSAMAVI**, (*Āfatsamavi*).—The expression is equivalent to *asmavi* (i. e., Calamity from heaven) and applies to a case of loss sustained by accidental fire and falling down of another part of the house. *Sakharam v. Antha Deoji*. 14 Bom. 28 (30).

**AFIM, UFEEM, or UPHEEM.** (*Afim, Ufeem, or Upheem*). [H.] also *Afiun*, Opium.

**AFSHANI-KAGHAZ**, (*Afshāni-kāghaz*). [H.] Paper studded or spangled with gold-leaf, used in writing to persons of distinction.

**AFTABA**, (*Āftābā*). [H.] A ewer.

**AFTAB GIR**, (*Āftāb-gīr*). [H.] the sun, and *gīr*, what receives. A large flat semi-circular parasol.

*Āftāb-gīri*. [H.] The servant who carries the parasol.

**AFTABI**, (*Āftābi*). [H.] (from the [P.] the sun), A large flat circular or semi-circular parasol carried by the side of the person or palankin shaded by it. Under the Mogul Government it was one of the insignia of high rank, and could be carried only by special permission or grant of the Emperor.

**APHTADA**, for **AFTADA**, (*Aphtada, Aftāda*). [Hindi] (from [P.] fallen), Lands of which possession has been transferred to another; also, neglected land, or that which has fallen out of cultivation.

**AFU, UFOO**, (*Āfu, Ufoo*). [A.] (*lit.* pardon), Balance or residue of an estate. Exemption from, or remission of surplus charge.

**AFZŪN, AFZŌON**, (*Afzūn, Afzoon*). [H.] Increase; increased revenue. Addition (in account); an account in which a certain number of items are added

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together, and their totals are then progressively added, until the final sum is obtained.

† **AG**, corruptly **AUG**, (*Āg, Corruptly Aug*). [Hindi.] Rate levied as a share of Government revenue on the cattle of a co-parcenary village; rate of grazing charge for cattle, that on a buffalo being called an *Āg*, that on a cow half an *Āg*, and that on a calf a quarter *Āg*, Delhi.

\* **AGACHA** (*Agacha*).—*Agacha* means useless or valueless for fruit bearing or timber purposes. *Nathuni Rai v. Maharajadhiraj Sir Rameshwar*. A.I.R. 1924 Pat. 147; 1 Pat. L.R. Civ. 289; 73 Ind. Cas. 627.

**AGAIRA**, corruptly, **AUGAYRA**, (*Āgaira, corruptly, Augayra*). [H.] from S. *agra* and H. *āge*, before, at first), The first sheaves of the crop presented to the Zemindar.

**AGAIYA, UGAIYA**, (*Agaiyā, Ugaiyā*). [H.] (from *āg*, from S. *Āgni* Fire, abridged to *āg*) A disease affecting rice, in which the plant seems burnt up.

**AGAM**, (*Agam*). [Tam.] The earth. Grain. *Agamuḍaiyān*. [Tam.] A landholder; also, the name of a caste.

*Agavilai*. [Tam.] Market-price of grain.

**AGAMA**, (*Āgama*). [S.] A work on sacred science; a scripture. *Sacred writings of Hindus in regard to ceremonials*. *Kandasami v. Subroya*. 32 Mad. 378 (380).

*In law, a voucher, a document, a title; also, descent of property. Title but does not necessarily imply documentary title. If agama arising from an oral agreement requires a delivery of possession to complete it, so also must be 'agama' arising from a written contract.* *Lalubhai Bai Amrit*. 2 Bom. 299 (345)

† **AGARIO**, (*Āgario*). [Guz.] A salt-maker. **AGAMI**, (*Āgāmi*). [Beng.] Future, what is

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to come; whence *Āgām*, an advance of payment; also used in deeds and leases, to indicate all future possible privileges or profits.

**AGAN, UGUN, or AG.** (*Agan, Ugun, or Āg*). [H.] (S. *Agni*, fire), Fire, or its personified divinity.

*Ayanhotri*. more correctly, *Agnihotri*. [H.] A Brahman who maintains a perpetual fire in his house. See *Agnihotri*.

**AGAR, AGUR, (Āgar, Agur).** [H.] (probably from S. a mine), A salt-pit.

*Āgāri, Aguree*. [H.] A manufacturer of salt.

**AGAR, (Āgar).** [Mar.] A plantation of fruit-trees, especially of betel-nut and cocoa-nut trees. A place on the sea-shore having salt-pits.

*Āgar-Gaon*. [Mar.] A village having plantations or orchards attached.

**AGARAM, (Agaram).** [Tam.] A corruption of *Agrahāram*, q. v.

**AGARI, AGAREE, (Āgāri, Agaree).** [H.] (from the [S.] *agra*, before, Money, &c., paid in advance. There are various dialectical modifications of the same, as, *Agāri* or *Agaree*, *Agāri* or *Agooree*, *Agāru*, *Agāru*, &c., all derived from *Agra*, meaning, Before, either in place or time, through the vernacular form *Āge*.

**AGARI, (Agari).** (?). Said to be the name of a low caste of Hindus in Cuttack: according to one authority, bullock-drivers; to another, domestic slaves.

**AGARIYA, AGUREEYA, (Agariya, Agureeya).** [Thug.] Descendants of the original Thugs, who, after being expelled from Delhi, settled for a time at Agra.

**AGARWAL, UGURWAL, or AGARWALA, (Agarwāl, Ugurwāl, or Agarwāll).** [H.] An important sub-division of the mercantile caste, comprising many of the wealthiest traders and bankers in Hindustan. According to Mr. Elliot

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they derive their name from *Agroha* in *Hariana*, whence they originally migrated to other provinces after the capture of that place by *Shahāh-ad-Din Gori*. Common tradition refers their name and origin to *Agra*. The *Agarwal* is one of the *Gachhas*, or families of the Jains; and most of its members profess the Jain religion.

**AGASA or AGASI, UGUSU, UGUSEE also AGUSA.** (*Agasa or Agasi, Ugusu, Ugusee*; also *Agusa*). [Karn.] A washerman.

*Agasara-terige*. [Karn.] A tax on washerman.

**AGASI, UGASEE, (Agāsi, Ugāsee).** [H.] A turban, in which sense it is also used by the Thugs; but they apply the term likewise to the cry of the kite. If heard between the first watch of the night and day-break it is unlucky; in the day is immaterial.

**AGASI-(Āgāsi-)** (probably for *Ākāsī*, skiey)-**BIRAR.** [Thug.] (but used in the Dekhin), Thunder.

**AGASTWAR, (Agastwar).** [H.] A small clan of Rajputs in Haveli-Benares.

\* **AGAT TALUK, (Agat taluk).** *The agata taluk signifies what taluk it has come from (Vide Finucane and Amteer Ali B. T. Act).*

**AGAU, (Agāh).** [H.] *Agaru*, An advance of money. In the northern Circars the same as *Takāri*, or money-advance to the cultivators; also collection of revenue before it is due.

**AGAYADI, UGUYUDEE, (Agayadi, Uguyudee).** [Karn.] Small spots of land on which rice is sown for transplanting, and which the ryots claim free of rent.

**AGDA or AGRA, (Āgḍā, or Āgrā).** [H.] An ear of corn of rice which has been blighted and contains no grain.

**AGHAM, (Agham).** [Mar.](?). In the Dekhin, an extra assessment imposed upon the hereditary proprietors of a village to

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cover charges for unusual expenses or default of any of the community.—*E. I. Sel.* iv. 541.

**AGHAN, UGHUN** corruptly **AUGUN**, (*Aghan, Ughun* corruptly, *Augun*). [H.] One of the months of the luni-solar year—the eighth, corresponding with November—December.

**AGHANI, UGHUNEE**, (*Aghani, Ughunee*). [H.] Produce of that portion of the *Kharif*, or cold weather crop, which is gathered in the month *Aghan*. It is also applied to the harvest of the cold season.

*Aghani-fasl, Ughunee-fasl*. [H.] also, vernacularly, but incorrectly, in Hindi, *Aghani-phusil*) The cold-weather harvest, reaped in Nov.—Dec.

**AGHAT, UGHAT** corruptly **AGHAUT**, (*Aghât, Ughât*), corruptly, *Aghaut*. [H.] (from S, a, neg., and *ghâta* struck), Land held in perpetuity, and inalienable.

**AGHORA**, (*Aghora*). [H. Mar.] (S. dreadful), A name of SIVA. A religious mendicant, of an order of which the practices are most filthy and disgusting, the food being ordure and carrion, and, it is said, human flesh; but much of this is imposture, the object of which is to excite the wonder of the beholders, and make them believe in the utter indifference of the Aghora to wordly enjoyments.

\* **AGHOR-BATAI**, (*Aghor-batai*).—*This is a system of payment of rent in kind by which the produce is actually divided on the threshing floor.* (Per *Finucane & Ameer Ali*—B. T. Act).

*Aghora-pantha*, or *mârğa*. [H. Mar.] (S. a road), The path or practices of the Aghoras.

*Aghora-panthi*. [H. Mar.] One following the Aghora path.

*Aghora-pramānam*. [S.] (authority), A peculiarly solemn form of oath used

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in the south of India, wherein the person to be sworn, after fasting and bathing, sits down, decorated with flowers, in a temple; and having, made his asseveration in front of the idol, puts out a lamp burning before it, and wishes he may be similarly extinguished if he has uttered an untruth.

**AGNI, UGNI**, (*Agni, Ugni*). [S.] written also, but incorrectly, *Ugnee*, and abbreviated in several dialects to *Ag*) Fire. Either the element, or domestic or sacred fire, or the element personified as the god of fire, to whom oblations of clarified butter are offered at most domestic rites.

*Agni-astra*. [S.] Fire-arms, a weapon of fire; a fabulous weapon so called; a rocket.

*Agni-Brâhmana*. [S.] A Brahman who officiates as priest at the burning of dead bodies.

*Agni-dagdha*. [S. Ben.] A Hindu, who having died without issue, is burnt at once, without the previous ceremony of having fire put into the mouth of the corpse.

*Agni-dâha*. [S.] The ceremony of burning a dead body; *lit.* burning with fire.

*Agni-dik*. [S.] The south-east quarter, of which Agni is the regent.

*Agni-hotra*. [S.] Performance of daily or occasional worship with fire lighted from a perpetual fire preserved in the dwellings of a particular class of Brahmans.

*Agni-hotri*. [S.] A Brahman who maintains a perpetual household fire.

*Agni-homa*. [S.] Performance of worship with fire; offering oblations fire. The ceremony is denominated also simply *Homa*.

*Agni-kriyâ*. [S.] Any ceremony with fire, but especially the burning of the dead.

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*Agni-parīkshā*. [S.] (from trial). Ordeal by fire, as formerly practised by walking through it, or as subsequently practised, dipping the hand into boiling oil, &c.

*Agni pratishṭhā*. [S.] Consecration of fire; fire lighted from the perpetual fire for any particular ceremony, as that of marriage.

*Agni-sanskāra*. [S.] The sacrament of fire; the burning of the dead body as an essential rite of the Hindu religion. The completion of any essential rite by worship with fire.

*Agni-shoma*, or *Agnishomīya-yāga*. [S.] A ceremony performed at the new moon, when oblations of milk are offered to Indra through fire.

*Agnishōma*. [S.] A sacrifice, in which the juice of the Soma or asclepias is offered in oblation.

*Agni-sūtra*. [S.] *lit.* A thread of fire, but in Mysore applied to a girdle of sacrificial grass placed round the waist of a young Brahman when he is invested with the sacred string of his caste.

**AGOT**, (*Agot*). [Mar.] The period shortly before or after the setting in of the rainy season.

**AGOR, UGOR, or AGORYA**, (*Agor, Ugor, or Agorya*). [H.] A man appointed to watch the crops (used chiefly in the Benares district). A division of the crop.

**AGOR-BATAI, UGOR-BUTAE**, corruptly **AGORE-BETAY**, (*Agor-batāi, Ugor-butāe*, corruptly, *Agore-betay*). [H.] Division of the crop immediately after reaping between the cultivator and the Government, the latter taking half the produce in kind. A division of the crop in predetermined proportions between landlord and tenant; *lit.*, a watching and sharing, each party keeping a watch over the fields, that none of the crop may be fraudulently made away with. Reg. ii. 1795.

**AGORA, UGORA**, (*Agora, Ugora*). [H.] Daily hire.

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**AGOUND, UGOUND**, (*Agound, Ugound*). [H.]

The top of the sugar-cane cut up for seed, in distinction to *Bel-kā-bij*, in which the cane itself is cut into five or six pieces. In some parts of the north-west provinces the different portions of the cane have different names. *Pāt* implies the leaves of the top; *Ag, Aguo, Agoura, Agin, or Gaudai*, are applied to the cane a few inches below the top; *Kāncha, Gulla Palwa, or Phungi*, about a foot lower, and is the part generally used for seed. The rest of the plant is termed *Gande, Gunda, or Gumma* (perhaps for the S. *Khaṇḍa Elliot*).

**AGOUR**, (*Agour*). [H.] from [H.] *Āge*. [S.] *agra*. An advance of rent paid by the cultivator to the Zemindars in the months of *Jeth* and *Āshār*. (Oude.)

**AGRADANA**, (*Agradāna*). [Ben.] A Brahman of an inferior order, who conducts funeral obsequies, or Śrāddhas, for hire; also called *Mahāpātra, Mahā-brāhmana*, Great Brahman, ironically. The same Brahman is also termed *Agrasrāddhi*, corruptly *Ugursrādee*.

**AGRAHARAM, UGRUHARUM**, or, with the inflective sign, *Agrahāram-ah, Agrahāramu*; also abbreviated as *Agoram, Agrāram*, and corruptly, *Agrayhrah*; also, but superfluously, *Agrahāracūdai*. Tel., Karn., Tam., Mar. (S. from *agra* first and *kāra* what receives), A village, or a part of one, occupied by Brahmans, and held either rent-free under special grants, or at a reduced rate of assessment. The precise nature of the tenure is usually denoted by a term prefixed, as *Sarvāgrahāram*, free from all (*sarva*) tax; *Bil-makt agrahāram*, a village at a stipulated (A. rent; and *Kattubadi agraharam*, a village held at a rent which fluctuates with the produce (from the Tel. *Kattubadi*, a favourable or quit rent). The same is termed, in Karnata Jodi-*agrahāra*.



## AH

*Agrahāravāḍai*. [Tam.] *Agrahāra rūḍike*. [Karn.] One of the former divisions of the villages in the Drāvira countries; those exempt from revenue, usually occupied by Brahmans, but sometimes by other classes.

*Agrahūrika*, *Ugruharika*. [Tel. Karn.] A Brahman inhabiting an Agrahāra village. In Bengal, a Brahman who conducts Śrāddhas, or obsequial ceremonies.

**AGULA**, (*Agula*). [Uriya] In the northern Circars, a dam to divert the course of a stream, and turn it over the fields for irrigation.

**AGURI**, (*Āguri*). [Ben.] A low caste; mostly cultivators.

**AGWA**, (*Agwā*). [H.] A village servant, who acts as a guide to travellers.

**AGWAR**, (*Agwār*). [H.] The portion of corn set apart for the village servants (from *Āgc*, first; the first part to be taken from the heap). In the eastern provinces it implies the perquisite of the ploughmen in kind.

**AGWASI**, (*Agwasi*). [H.] The body of the plough-share.

**AGYA**, (*Agyā*). [H.] &c from the [S.] *Ājyā*. An order, an edict, award, decree.

*Agyā-patra*. [H.] A written order, a warrant or commission, an edict.

*Abāgya*. [Uriya] Disregard of orders; resistance to process.

**AHAD**, **UHUD**, (*Āhad*, *ʿhud*). [H.] An agreement, an engagement, a compact.

*Ahad-dār*. [H.] One who makes an agreement; an officer of the Mogul Government who, for a per-centage on the collection, engaged for the revenue of a district.

*Ahad-nāma*. [H.] A written engagement.

**AHADIS**, (*Ahādīs*). [H.] Traditions; especially the traditionally transmitted sayings and doings of Mohammed, as constituting the basis of the *Sunnat*, or traditional law,

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**AHAK**, **AHUK**, (*Āhak*, *Ahuk*). [H.] Quicklime; an *abūcāb*, or cess upon lime.

**AHAL**, (*Āhal*). [H.] Freshness of soil.

**AHAN**, **AHUN**, (*Āhan*, *Ahun*). [H.] Iron.

*Āhani-kolimi*. [Tel.] (from *āhan*, iron, and [Tel.] *kolimi* a forge), A tax on blacksmiths.

**AHAR**, **AHUR**, or **AHARA**, **AHURU**, or **AHARI**, **AHUREE**, (*Āhar*, *Ahur*, or *Āhara*, *Ahuru*, or *Ahari*, *Ahurce*). [H.] from [S.] *ādihāra* A small pond; a reservoir for collecting water for irrigation; a drain or ditch for the same purpose; a trough for watering cattle. *Tekait* v. *Durjon* 5 Cal. 56 (57).

**AHAR**, **AHUR**, (*Āhar*, *Ahur*). [H.] A salt-pit, also any piece of water. *Ahari*, vulgarly, *Āhri* a small reservoir. A small pond, 'Ahar' strictly speaking is a piece of land having embankments and used for storage of water. The embankments which keeps the water confined is called 'khali', and the land where water is stored is called 'pet' or bed of the 'ahar'. But sometimes the term 'ahar' is applied to the embankment only as the land where water is stored by means of that embankment is generally cultivated fields. *Maharaj Hajan* v. *Fir Jodu Singh*. 1937 P. W. N. 158=10 R. P. 116=170 Ind. Cas. 389.

**AHAR**, **AHUR**, (*Ahar*, *Ahur*). [H.] The name of a tribe or caste extensively spread through Rohilkhand and other districts in the north-west provinces, following pastoral occupations, and claiming to be descended from the Yadu-race of *Rajaputs*, but not so recognised by other castes. The tracts they occupy are known collectively as the *Ahārāt*.

**AHAVANIYA**, (*Āhavanīya*). [S.] The consecrated fire taken from the household fire for the purpose of receiving oblations.

**AHDAH**, **UHDUH**, or more correctly, **OHDUH**, (*Ādah*, *Uduh*, or more correctly

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*Ohduh*, q. v). [H.] An office, whether civil or military.

*Ahdah-dûr*. [H.] An officer, a functionary, whether military or civil.

**AHERA**, (*Ahera*). [Mar.] Presents made to a person by his relations on occasion of a marriage in his family.

**AHERIYA**, (*Aheriya*). [H.] A sportsman, a fowler.

**AHEVA**, (*Aheva*). [Mar.] (from [S.] not, and *vidharât*, widow). A woman whose husband is living.

*Ahera-naramî*. [Mar.] The ninth of the dark fortnight of Bhâdra (Aug.—Sept.), when offerings are made to the manes of women who have died before their husbands.

**AHIR, UHEER**, (*Ahîr, Uheer*). [H.] from the (S. *Ahlîr*, q. v). A caste of Hindus following the occupation of shepherds; originally a pastoral tribe in the west of India, but now spread universally, and especially numerous in the north-west provinces, where they are distinguished as three races, acknowledging no other connection than the name of *Ahîr*. These are of the *Nand-bansa* (race) *Jud* or *Yadu-bansa*, and *Gwâl* (*Gowâla*, cowherd) *bansa*. The first are most numerous in the Central Doab; the second in the Upper Doab, and on the west of the Jumna; and the last in the Lower Doab and the province of Benares. The two first are numerous sub-divided, bearing distinctive appellations, taken usually from the place where they reside. Some of the *Jad-bansîs* have been converted to Mohammedanism, and are known as *Rângars* in common with some other tribes. Tribes of Ahîrs are numerous also in Rajputâna and the Panjâb. In the Delhi territory the Ahîrs eat, drink, and smoke with Jâts and Gûjars, and in some cases with Rajputs.

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The several sub-divisions intermarry, avoiding only the four families nearest in affinity; and where they are much intermixed, as in the Delhi district, with Gûjars and Jâts, they conform to their usage of the marriage of the widow of an elder brother by the next in seniority.

**AHITA, UHEETU**, (*Ahîta, Uheetu*). [H.] A person appointed to watch the grain when it is ripe, and see that none is carried away before the demands on it are liquidated.

**AHITAGNI**, (*Âhitâgni*). [S.] A Brahman householder who maintains a perpetual family-fire, corruptly *Auhactagee*.

**AHKAM**, (*Ahkâm*). [H.] Orders, commands.

*Ahkâm-nûma*, corruptly, *Ahâm-nama*, or *Akâm nûma*, [H.] Written orders; the title given, in the Karnatic, to the assessment of the land-revenue made under Tipu.

*Ahkâmî-zamîndâr*. [H.] A Zamindar appointed by the ruling power.

**AHL, UHL**, (*Ahl, Uhl*). [H.] People belonging to either person, place, or practice; family dependants; the women and children of the head of a family. It is commonly used in composition, as,

*Ahl-ul-Îjtihâd*. [A.] In Mohammedan law, People capable of legal investigation; qualified jurists.

*Ahl-i-kâr*. [H.] People of business; officers of a court.

*Ahl-i-kalam*. [H.] Civil officers; people of the pen. This is also used in Mysore, as Karn.

† *Ahl-i-kar*. in the sing. less correctly *Ahlî-kâr* is also the title of the chief native Judge, whether civil or criminal, in Kuch-Bahâr.

*Ahl-i-kitâb*. [H.] (A book). People of the Book—Mohammedans, Jews, and Christians.

*Ahl-i-mâlûsh*. [H.] Possessor of a

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means of subsistence ; holder of a rent-free tenure.

*Ahl-ul-masāʿirif*. [A.] In Mohammedan law, A proprietor ; one who has the right of appropriation, or disbursing.

*Ahl-i-nasrat*. [A.] In Mohammedan law, Coadjutors, colleagues ; persons fit or able to assist or restrain their associates, and who are therefore amenable to punishment if they suffer or aid them to commit any offence.

*Ahl-i-sunnat*. [A.] The followers of the traditional as well as the written law. The Sunnis, as opposed to the Shī-as.

**AHLA**, (*Ahlā*). [H.] Inundation, overflow.

**AHMAKANA**, (*Ahmaḡāna*). [H.] (a fool. *lit.* foolishly). A fine paid by a collector or farmer of the revenue on account of deficiency or default.

**AHMED-MAHMUD**, (*Ahmed-Mahmud*). [H.] (*lit.* the praised, but used as proper names) A term applied in the Courts to two persons who have combined to defraud a third.

**AHMEDI**, (*Ahmedi*). [H.] A gold coin of Tipu Sultan, equal to 5 pagodas. Marsden. miii. miv. It is also applicable to the coins of Ahmed Shah of Delhi.

**AHNIKA**, (*Āhnika*). [S.] (from *Ah'an*, a day, diurnal). The daily observances of the Hindus ; a diary, a journal.

**AHORATRA**, (*Ahoratra*). [S.] A day and night, from sunrise to sunrise.

**AHSHAM**, corruptly, **ASHAM**, (*Ahshām* corruptly *Ashām*). [Karn.] *Hashām*, or *Hashām*. [Mar.] Attendants, followers, retinue. In the Dekhin and Carnatic, A kind of irregular troops or militia, employed chiefly as garrisons, and as an armed police.

*Ahshām*, or *Hashām-daftar*. [H. Mar.] The muster-roll or return of the local militia, and their expense.

*Ahshām*, or *Hashām dastardār*. [H.

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Mar.] An officer in the Marāṭha state who made out the annual accounts of the expenses and dues of the irregular troops from the rough accounts.

*Hashām*, or *Hashām-farnavis*. [Mar.] An officer who made out the muster and pay-rolls of the irregular troops ; also *Ahshām*, or *Hashām-navis*.

*Ahshām*, or *Hasām jāigir*. [H. Mar.] Assignments of revenue for the support of the irregular troops.

*Ahshām*, or *Hashām-sibandi*, or *Ahshām* or *Hashām Sipāhi*. [H. Mar.] Local militia, or irregular troops, employed in garrisons, or as an armed police, in the Marāṭha countries.

**AHWAL**, (*Ahwāl*). [H.] Circumstances, condition, events ; a report or record of the particulars of an affair, or of the condition of a thing or person.

**AHYA AL-MAWAT** (*Ahya al-Mawāt*), [A.] (*lit.* revival of the dead). Cultivation of waste lands.

**AL AHYAI BAD AL-MAWAT**, (*Al Ahyai bād al-Mawāt*), [Mar.] Surviving heirs after other's death (Mohammedan law).

**A-IGALU**, or **AYIGALU** (*Ā-igalu* or *Āyig-alu*). [Karn.] The box in which the portable emblem of the Lingaits is carried hung round the neck.

**A-IDENE**, (*Ā-idene*). [Karn.] Ears of corn selected for seed. First crop.

**AILA**, or **ILA**, (*Ā-lā* or *Ilā*). [A.] A vow ; but in Mohammedan law, especially a vow to abstain from carnal knowledge of a wife for four months, the fulfilment of which is equivalent to a divorce.

**A-IL**, **A-EEL**, (*Ā-il*, *A-eel*). [Ben.] A bank or mound of earth forming a division between fields, a boundary mark an embankment.

† **AIL BATER**, (*Ail Baler*). (?) A narrow pathway sufficient for cattle especially on the top of a boundary ridge or mound, whence it denotes a

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boundary of such a description ; a low road (perhaps from *Ail*, a goat or stag and [H.] *bât*, a road).

**AIMA**, less correctly, **AYMA**, (*Aima*, less correctly *Ayma*). [H.] erroneously, *Ima* Land granted by the Mogul Government, either rent-free or subject to a small quit-rent, to learned and religious persons of the Mohammedan faith, or for religious and charitable uses in relation to Mohammedanism. Such tenures were recognised by the British Government as hereditary and transferable. Beng. Regulations before 1793, p. 24. Reg. viii. 1793, &c. *Moshuruddin v. Govinda*. 6 Cal. 436.

*Aima-bâz-yâft*. [H.] Lapsed *Aima* grants, or such grants, subsequently assessed.

*Aima-bâzî-xamîn*. [H.] Land held rent-free, or at a quit-rent, under an *Aima* grant.

*Aima-dâr*. [H.] (P. who has.) Holder of land granted for religious or charitable uses, or to religious or learned Mohammedans.

† *Aima-Kharaj*. [H.] A grant of land being a quit-rent.

*Aima-mauzû*. [H.] A village given as a charitable endowment to learned or religious persons.

**AIN**, (*Ain*). [A.] The official counter-mark of the Vazir upon a royal mandate for an assignment of revenue under the Mohammedan Governments.

**A-IN**, **AEN**, **AYIN**, **AYEEN**, **IYEN**, (*Á-in*, *Ácen*, *Áyîn*, *Ayên Iyên*). q.v. [H.] Laws, statutes, rules, regulations ; the laws enacted by secular authority in distinction to those of the Korán or sacred tradition.

*Áin-dân*. [H.] Literally, One who knows the law, but applied especially to one who, by his knowledge of Government regulations, takes advantage of those who are unfamiliar with them.

† Reference see page 1.

## AI

*Áin-wartan*, or *wurtan*. (?) A special allowance in some parts of the south of India to the Zemindar from the resources of the village.

*Áin-i-sharkat*. [H.] Terms or rules of partnership.

**AIN**, (*Ain*). [A] Property actually existing, specific sum or value, the most precious or substantial part of property. As adopted in Maráṭha finance, *Ain* incorrectly written sometimes *Ayên*, implies either the original fixed or standard assessment of the revenue or the lands bearing such assessment. It occurs also in various combinations in the revenue language of the Maráṭha provinces and some other parts of India, chiefly in the South, in the sense of actual, original, or originally fixed or standard.

† **AINAT OR AINATH** (*Ainat* or *Ainath*) (?) [H.] Rate of assessment.

*Ainbâti*. [Mar.] The original *Bâti*, or portion, of the fourth of the Maráṭha tribute set apart for the prince.

*Ainberij*. [Tam.] Actual or standard assessment.

*Aindasta*. [Mar.] The regular cess upon fields, &c., as opposed to any incidental or extra charge.

*Ainjamâ*, corruptly, *Ayên-jumma*, [H.] (from the A. *ain* special, and *jamâ* collection) [Mar.] The regular or standard collections or revenue, fixed exclusive of extra cesses, the same as the *Asal jamâ* of Bengal.

*Ainjamâbandi*, [Mar.] The settlement or account of the assessment upon any given tract.

*Ainjinnas*, [Mar.] The produce of the soil as assessed in kind, not in money.

*Ainkamâvêj-jamâ*, [Mar.] The original articles of the extra revenue not included in the land revenue ; cesses or fees of some standing.

*Ain-mokásâ*, [Mar.] (from the A.

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*mukassar*, diminished, or *mukhassas*, appropriated ?) The original amount of assignment of lands, or of a portion of the Government claim of the fourth of the revenue, to the Marāṭha Sirdars, on condition of their keeping up troops, &c., for the service of the State ; also the fixed share of the Government in the property of a village, and the revenue derived from it, or the village originally paying part revenue to the State.

*Aināti*, corruptly *Ayanatee* and *Einatee*, [Mar.] The original standard assessment of the revenue.

*Ain-mulki*, [Mar.] (a kingdom) The original land revenue.

*Ain-ṣibandī*, [Mar.] The original establishment of militia.

*Ain-taram*, [Tam.] (A. original, and T. *taram* kind, species). The original classification of lands in the Madras provinces at the time of the survey, according to their kinds or qualities ; also the assessment thus fixed, exclusive of sums imposed on account of subsequent improvement.

*Ain-tankhā* [Dekh.] The original and fixed assignment of the revenue of lands ; a particular settlement of the revenue in the Dekhān. See *Tankhā*.

\* *Ainthugai account*—‘*Ainthugai*’ among Nattukottai Chetties is an account of the properties in a person’s possession including trust properties. 3 L. W. 216 ; (1916) 1 M. W. N. 208 ; 30 Ind. Cas. 969.

**AINAT**, (*Āinat*). [A.] Delivery of goods on credit at an enhanced price, instead of a loan of money at interest.

**AISH-MAHAL**, (*Āish-mahal*). [H.] (from A. Pleasure, and a chamber.) The inner or female apartments of the house of a person of wealth or rank.

\* **AIVAJ**, (*Aivaj*). Although the term is capable of meaning property generally, may also

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mean moneys or sums. *Hammat Ram-chandra v. Babaji Abaji*. 16 Bom. 172.

**AIVAJU**, (*Aivaju*). [Tel. Kar.] (corruption of the A *Iwaṣ*) Substitute, equivalent ; one thing substituted for another. Money.

*Airaj-ḥkaram*. [Tel.] Gross product.

**AIWARA**, (*Aiwāra*). [H.] A cow-shed in the middle of a jungle.

**AIYAN**, (*Aiyāṇ*). [Tam.] A father, also more reverentially *Aiyāṇṇar*, and, in the South of India, a title added to the names of Brahmans, especially those of the *Srīvaishṇava* or *Rāmānujīya* order. Corruptly *Ienyer* ; also the head of a religious community.

**AJA**, **UJU**, or **ADJA**, **UDJU**, (*Aja*, *Uju*, or *Adja*, *Uḍju*). [Tel.] Amount, total, whole, the gross produce of the land, including the shares of the Government and of the Ryots.

**AJA**, (*Aja*). [Mar.] The line drawn over the items of a paper of accounts ; also of the columns and several lines across it.

**AJALU**, (*Ājalu*). Tuluva, but current in Karnāṭa, (?). Hereditary fees and perquisites of the village officers and servants.

**AJAMAN**, (*Ajamān*). [Tel.] (corruption of S. *yajamāna*.) Householder, manager, master : it properly means the householder at whose expense, and on whose behalf, a religious ceremony is performed.

**AJAN**, (*Ajan*). [Hindi.] The length of a field.

**AJARA**, **UJARU**, (*Ājāra*, *Ujaru*). More correctly *Ijāra*, q. v. A farm, a contract.

**AJATA-PUTRA**, (*Ājāta-putra*). [S.] A man to whom no son has been born, (and who has, therefore, power to adopt one).

**AJAURI**, **UJOREE**, (*Ajauri*, *Ujoree*). [H.] Advances, particularly to agricultural labourers.—East Oude. *Agrouri* is the term used in some other places.—*Elliot*.

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**AJAULI, UJOLEE**, (*Ajauli, Ujolee*). [H.] Perquisite of the lower castes from the threshing floor: *Benares*. It is derived from the S. *Anjali*, the two hands joined, being as much as may be so taken away.—*Elliot*.

**AJIL**, (*Ajil*). [A.] Procrastination in law. Suffering such an interval to elapse as does not preclude complaint.

**AJINA**, (*Ajina*). [S.] &c. The hide of an antelope or tiger used as a seat by the religious student, also in the South of India at weddings.

**AJIR, UJEER**, (*Ajj'r, Ujeer*). [H.] A hired servant or labourer, a bondsman, a bond-slave, one who has entered into an engagement for a stipulated sum to serve another for a specific term, or until he repay the sum advanced; also, a hirer: a lessee.

*Ajir mushtarik*, [A.] A common hireling, one whose services are not confined to a single employer.

*Ajir wâhid*. [A.] A hireling who takes service with one master only for a given term.

**AJNA**, (*Ājnâ*). in some dialects but corruptly, *Āgyâ*, q. v. [H. Ben.] Order, command, decree, award. In Tam. it is transmuted in writing to *Ākkiṇai*.

*Ājnâ patrâ*. [H. Ben.] (S. *Patra* a leaf). written order or decree.

**AJNAGDI**, (*Ajnagdi*). [H.] Taken at a fixed money rate.

**AJR, UJR**, (*Ajr, Ujr*). [H.] Hire, wages.

**AJURA, UJOORA**, (*Ajûrâ, Ujoora*). [Mar.] Hire, wages, especially to one employed by the job. In commercial transactions the fee or per-centage charged on a dishonoured bill, for the expense of returning it to the drawer when residing at a distance.

*Ajûrâ dar*. [Mar.] A hired labourer.

*Ajûrâ dâri*. [Mar.] Hire, wages, pay by the job.

**AJYA**, (*Ājya*). [S.] Butter that has been

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clarified by boiling, more commonly called Ghce, and peculiarity fit for oblations at sacrifices with fire; it is also drank at meals.

*Ājya bhâga*, or *Ajya bhâsa*. [S.] The portion of a ceremony when the oblation of butter is presented.

**AK, Āk**. [H.] Gigantic swallow-wort. A sprout of sugar-cane.

**AKA**, (*Ākâ*). [Ben.] A sack, a bag, a furnace.

**AKABATI-TOKRI**, *Ākabati-tokri*. [Uriya.] A basket for heaving salt over-board from salt-sloops.

**AKAL**, (*Ākâl*). [H.] (S. *a neg, kûla* time.) Famine, drought, any unseasonable occurrence.

*Ākâl-vrîshṭi*. [H.] (S. *Vîrshṭec* rain.) Untimely or unseasonable rain.

**AKALA**, (*Ākâla*). [A.] Cancelling or revocation of sale.

**AKALI**, (*Ākâlî*). [S.] A class of armed devotees among the Sikhs, worshippers of "Him who is without time, eternal."

**AKAN, AKUN**, (*Ākan, Akun*). [II.] Grass and weeds collected from a ploughed field.

**AKAR**, (*Ākâr*), less correctly, **AKUR**. [Mar.] (S. lit. form, shape). The assessed rent or revenue of a village or district. Estimate in general. *Immorable property*. *Hamir Singh v. Musst. Zakia* 1 All. 57 (59).

*Ākâr band*, or *bund*. [Mar.] A statement prepared at the time of the annual settlement, shewing the highest amount of revenue derivable from a village, the quantity of land paying rent, or rent free, the sum assessed, and land cultivated during preceding years; the balances due, and instalments by which they are to be discharged; the sums payable to the village officers, and the shares in which the assessment is to be distributed among the occupants of the lands.

*Ākâr, patra* or *patrak*. [Mar.], (S. a leaf), Account of rules of assessment,

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and amount of revenue kept by the *Kulharinî*.

**AKARMAHI**, (*Ākarmāhi*). [Mar.] (from *Akra* eleven and a *Māha* month) Employment, &c., in which only eleven months' pay is received for twelve months' service.

**AKARAN**, *Ākāran*. [H.] &c. (S. neg., and *Kāran* cause). Causeless, groundless.

*Ākāraṇa vyājga*. [Karn.] An idle or groundless suit.

**AKARAYA**, (*Akarāyā*). [H.] Ground not properly cleaned for receiving the seed.

**AKAS**. (*Ākās*). [H.] Ether, the fifth element of the Hindus; but, in common use, atmosphere, sky.

*Ākās-bīrt*. [H.] One who has no ostensible means of subsistence: *lit.* one whose subsistence is the air.

*Ākās-dīn*, [H.] A lamp or lantern raised on a pole, a signal or watch light, a light raised at the Diwālī festival.

*Ākās-mukhi*. [H.] A devotee of the Saiva order, who keeps his face turned up to the sky, so that sometimes he cannot, without difficulty, restore his head to its natural position.

**AKASALIGA**, or **AGUSALIGA**, (*Akaśāliṅga* or *Agusāliṅga*). [Karn.] A goldsmith.

**AKBARI-RAI**, or **AKBAR-AR-RAI**, (*Akbārī-Rāi*, or *Akbar-ar-Rāi*). [A.] Strong presumptive evidence; sufficient to convict.

**AKD**, **UKD**, (*Ākd*, *Ūkd*). [H.] A knot, a tie; an agreement, a compact, a contract of marriage.

*Ākdāna*. [H.] Marriage fee paid to the *ḥayl*.

*Ākd-kitābat*. [A.] A contract of Kitābat or conditional ransom granted by a master to his slave.

*Ākd-nūna*. [H.] (P. writing). A written contract, a marriage settlement.

**AKHA**, (*Ākhā*). [H.] A pair of grain bags used as a panier.

*Ākhen*. [Mar.] One of the pair of grain or water bags forming a horse or bullock load.

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**AKHA**, (*Ākhā*). [Ben.] A sack or bag; a furnace. See *Ākā*.

**AKHADA**, **UKHADA** or **AKHADA** **AKHUDA**, pronounced also **AKHARA**, (*Akhādā*, *Ukhādā* or *Ākhādā*, *Akhudā*). pronounced also, *Akhārā*, [H.] &c. A place where people are assembled either temporarily or permanently; a wrestling ground, a place for bodily exercises and games, a stand or place of resort for low people and hired labourers. The residence of a society of religious mendicants, a monastery. In Bengal it also means a band of singers.

**AKHARWAR**, (*Akharwar*). A division of the Kurmi tribe (?).

**AKHARJAT**, (*Akharjāt*). corruption of *Akhrājāt*, q. v. Expenses.

**AKHAT**. (*Ākhat*). [Hindi] A portion of the crop per each plough paid to the village artisans, or the smith, carpenter, &c.—North-West Provinces.

**AKHBAR**, (*Akhbār*). [H.] News, intelligence, a newspaper; especially the written intelligence of the proceedings of Native Courts and Princes circulated to other Courts and Princes by their appointed agents—a regular practice under the Native administration.

*Akhbār-navis*. [A.] A news-writer, an appointed communicator of intelligence —'our own' correspondent.

**AKHIR**, (*Ākhir*). [H.] *Akher* [Mar.] Final, last, end. In the Dekhin, the last assessment, the rate at which the revenue was last fixed.

*Ākhiri*, [A.] Last, final.

*Ākhiri-hisab-kharch*. [H.] Adjustment of the cultivators at the end of the year, shewing the amount of revenue assessed, paid, and in arrears, with the items of deduction for expenses.

*Ākhir-jamā humāri*. [H.] Improved revenue from that fixed originally; applied especially to the revenues of Bengal, Behar, Orissa, Allahabad, &c., in the time of Mohammed Shah, as con-

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trusted with those fixed in the time of Akbar.

*Akhiri-jamâ-wâsil-bâkî*. [H.] Final settlement of the accounts of a Zemindari, or a village, crediting profits and receipts; debiting all disbursements and payments of revenue, and adjusting the balance.

*Akhir-i-nikâs*. [H.] Final settlement of an account, final adjustment of demand for revenue to be levied on a village or an estate; annual account of collections duly balanced, furnished by an assistant collector or subordinate revenue officer. *Nikâs* implies, properly, the settlement of an account or payment of rent by the cultivating Ryots to the Zemindar.

*Akhir-patraka*. [H.] In the Dekhin, account of the last preceding assessment kept by the village account.

*Akhir-i-sât*. [H.] The end of the 'revenue' year.

*Akher-sâlpatti*. [Mar.] The last instalment and final settlement of the revenue at the end of the official year.

**AKHTIJ, UKHTEJ**, (*Akhtij, Ukhteej*). [H.] (from *S. ashta*, in the North-West pronounced *akhtâ*, and *daśa* ten, eighteen). The 18th of the month *Baisâkh* (April—May), on which it is customary for the cultivators to settle their accounts for the expenses of the *Rabi*, or spring crop, and repayment of advances. It is proper on this day also to begin the manufacture of agricultural implements, to feed Brahmans, and to eat a small quantity of the new grain. A plough is also slightly passed over the fallow fields for good luck, but it is forbidden to sow seed on this day, except under particular circumstances.

*Akhtij kâ bhao*. [H.] The rate or price of corn prevailing on the day of *Akhtij*, at which rate the cultivator agrees to repay, in kind, the amount of any money advanced, together with the interest.

## AK

**AKHU**, (*Akhu*). [Uriya] Sugar-cane.

**AKHUN, or AKHUND**, (*Ákhun, or Ákhund*). [H.] A Mohammedan teacher or schoolmaster. In the Mohammedan villages of the South he is one of the village officers, and is paid by fees or perquisites by the community.

**AAKILA**, (*Áákila*). [A.] (from *âkl*, having for one sense, restraint; but applied especially to the fine for bloodshed; as, a restraint upon the commission of violence). In Mohammedan law, an individual connected with one who, whether intentionally or unintentionally, perpetrates homicide, and who is held jointly responsible for the fine to be paid by the perpetrator.

**AKKADI, UKKUDEE**, (*Akkadî, Ukkudee*). [Karn.] Pulse, or leguminous plants with a bivalve pericarp, having the seeds fixed to one only of the sutures.

*Akkadî-pairu*. [Karn.] Sowing different kinds of pulse at the fit season.

**AKKAR**, (*Ákkâr*). [A.] Real property.

**AKKASARI, UKKUSUREE**, (*Akkasari, Ukkusuree*). [Tel.] Neighbouring, contiguous.

*Akkasari grâmanu*. [Tel.] A neighbouring village.

**AKKI**, (*Ákki*). [Karn.] Rice deprived of its husk before boiling.

**AKKUSAI, UKKOOSAFEE**, (*Akkusai, Ukkoo-sace*). [Tel.] Commission on goods, brokerage.

**AKLIF, UKLIF**,\* (*Aklif, Uklif*). [H.] A Mohammedan, who, from adequate cause, has omitted circumcision, but is not thereby disqualified from giving evidence.

**AKOR, UKOR**, (*Akor Ukor*). [H.] A bribe. Used also in the North-West Provinces to signify the coaxing of a cow or she-buffalo which has lost its chief, and inducing it to eat. *Akor*, or *Kor*, as sometimes pronounced, also denotes the food which a labourer eats at intervals of work in the open field.—*Elliot*.



## AK

*Akori*. [H.] One who takes a bribe.

**AKR**, (*Ākr*). [A.] In Mohammedan law, a marriage portion or dower; also one to be settled on the female slave, termed *Mukatiba*, with whom the owner has cohabited; also, price paid for the violation of a maiden.

**AKRA**, *Akrā*. [H.] A grass or vetch which grows in fields under the spring crop, twining round the young corn and checking its growth (*Vicia sativa*). It is also termed *Ankri* and is used as fodder. *Religious endowments*. *Mohun Das v. Lutchmun*, 6 Cal. 11.

**AKRIBA**, (*Ākrībā*). [A.] Kinsmen; relations within the degrees recognised by law.

**AKSAT**, **UKSAT**, (*Āksāt*, *Uksat*). [H.] (A. plur. of *kist*), Instalments of the annual revenue.

**AKSHATA**, (*Akshata*), read in some dialects, *Achchata*, [Mar.] &c. (from S. *Akshata*, unbroken) Grains of rice, coloured with saffron or vermilion, placed on the forehead of an idol, or on those of the bride and bridegroom at their marriage; also presented to persons invited to a feast, who place them on their foreheads if they accept the invitation. The sectarian mark worn by Hindus on the forehead, or the pigment with which it is made.

**AKSHAYA**, (*Akshaya*). [S.] &c. (imperishable) The sixtieth year of the cycle of sixty years.

*Akshaya-pātra* [Tel.] (S. *Akshaya*, un-wasting, and *pātra*, a vessel) A charitable allowance to Brahmans from the gross crop. A beggar's dish or platter.

*Akshaya trītiyā*. [S.] (*Akshaya*, imperishable and *trītiyā*, third) The third lunation of the light half of *Vaiśākhā*—April, May—when offerings are made to the manes, also to *Kṛishṇa*. It is the supposed anniversary of the creation.

*Akshaya lalitā*. [S.] [*Lalitā*, agreeable (day)] The 7th of *Bhadra* (August, Sep-

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tember), when a festival is celebrated by women in honour of *Śiva* and *Durgā*.

**AKTAA**, corruptly, **ATKA**, and more correctly **IKTAA**, (*Āktāā*, corruptly, *Ātkā*, and more correctly, *Ikṭāā*). [H.] An assignment of land for the maintenance of a body of troops, a jagir.

**AKTA**, also, **AKTI**, corruptly, **AKHTY**, **OCKHTAY**, (*Akta*, also *Akti*, corruptly: *Akhty*, *Ockhtay*). [Mar.] (from the A. *kuṭā*, cut off, separated; whence also Mar. *Maktā* and *Makti*, &c.) Land held at a fixed rate, which is lower than it is capable of paying; it is of two descriptions, *Makti gathul mirāsi*, land belonging to the village community, let for a specified term for a fixed sum, less than the probable demand of the Government; and *Khand-mukti mirāsi*, land similarly let, but in perpetuity, and held in absolute property by the occupant: (such are the explanations given by the collector of Poona, Rev. Selections, 4, 543, but *Akti* and *Makti* are clearly only the epithets of *Mirāsi*, hereditary property, implying, set apart, let on lease, either for a term or for ever.)

**AKU**, (*Āku*). [Tel.] A leaf, the betel leaf; the young rice plant ready for transplanting.

*Āku-toḷa*. [Tel.] A betel plantation or garden.

**AKUBAT**, **UKOOBUT**, (*Ākubat*, *U'koobut*). [H.] Punishment, torture.

**AL**, corruptly **AUL**, (*Āl*, corruptly *Aul*). [H.] A plant (*Morinda citrifolia*), from the roots of which a red dye is prepared. The best kind in the North-West Provinces comes from Bundelkhand. In the same Provinces *Āl* sometimes denotes a *Pan'a*, or division of a village.

*Ālkāri*. [H.] (S. *Kāri*, who makes) A class of Rajput cultivators in Nagpur, from their especial cultivation of the *Āl* tree.

## AL

**AL, or AAL, (*Āl* or *Āāl*).** [H.] Boundary of a field. Ref. *Imam Ali* v. *Poresh*, 8 Cal. 468. Also a boundary mark. See '*Āil-bater*' '*Ālavagulu*', also read '*Ālavoloogoo*' and '*Oolagoo*'.

**AL, (*Āl*).** [Tam.] *Āl* or *Āla*, [Mal.], *Ālu*, [Karn.] A man, a person, an individual, an adult, or one equal to take care of himself, a servant, a labourer, a messenger, a slave (perhaps from the A, progeny, dependants).

*Āl-kālī*. [Mal.] Wages of a labourer.

*Āloffī*. [Tam.] An overseer, one who superintends and urges on labourers.

*Āpūtām*. [Mal.] Hire or rent of a slave lent out to another person.

*Āusunka*. [Karn.] A tax levied on cultivators in Mysore, who employ labourers or slaves, at so much per head.

**ALA, (*Ālā*).** [H.] Wet, moist, as land saturated with water, especially rain-water: the word occurs in the dialects as *Āl*, *Āhal*, *Āli*, and *Ālī*.

**AL-ABD, (*Āl-ābd*).** [H.] Form of counter-signature by a subordinate clerk or officer, *līl*, the slave or servant.

**ALAG, ULAG, corruptly, ALAGA, ULUGA, or ALGA, ULGU, (*Ālag, Ūlag*, corruptly *Ālagā, Ūluga, or Ālga, Ūlgu*).** [H.] (from the S. *a*, neg., and *lagna*, connected; disjoined, unconnected) Separate, several, detached: the word, modified, occurs in most dialects.

*Ālagā-āsāmīlu*. [Tel.] Loose folks, wanderers, vagrants, temporary occupants, persons not reckoned among the inhabitants of a village.

*Ālagā bhāmi*. [Tel.] Waste land, land set apart for pasture.

*Ālagā pullarī*. [Tel.] (Grazing tax or fine levied on stray cattle.

**ALAKH NAMI, (*Ālakh nāmi*).** [H.] (from S. *alakshya*, the indefinable God; and *nāma*, a name), A mendicant of the Saiva sect.

**ALAKKIRA-KOL, (*Ālakkīra-kol*).** [Tam.] A measuring rod or pole. See *Alaru*.

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*Ālakkiravaṇ*. [Tam.] A measurer.

*Ālavaṇ*. [Tam.] A measurer, a gauger.

*Ālakkugai*. [Tam.] Measurement.

**ALALHISABU, (*Ālālhisābu*).** [Tel. Karn.] (from the Ar. *Pīl-hisābu*, according to the account) Pay given before hand, money paid in advance or on account.

**AL-AMANJĠ, (*Āl-amanjī*).** [Tam.] (from *Āl*, a labourer, and *amanjī*, compulsory service) Compulsory service which the villagers in the Dravira provinces were formerly compelled to render to Government officers or persons travelling on public duty.

**ALAM, (*Ālam*).** [H.] A banner; the banner of Hasan and Hosain carried in procession at the Muharram.

**ALAM, ULUM, (*Ālam, Ūlum*).** [Tam.] A salt pan, a place where salt is made.

*Ālavan*. [Tam.] A salt maker.

*Ālattunīlam*. [Tam.] (also, in some lists, *Ālara-nīlam* or *Ālara-podal*), land impregnated with salt, and therefore unfit for cultivation.

**ALAM, (*Ālam*).** [Hindi.] Sticks set up for creeping plants to grow upon.

**ALANDAHEY, (*Ālandadey*)?** A class of slaves in the Tamil countries.—*Chingleput*.

**ALATA, or ALATI-GARA, *Ālata, or Ālati-gāra*.** [Karn.] A person employed in Mysore to measure corn or land, sometimes included among the village officers.

**ALAMAT, (*Ālāmat*).** [H.] *Līl*. A sign. It is usually written before the signature of a female. It is also used to signify a discoverable trace or vestige of a robbery or murder on the spot where committed.

*Ālāmat-i-naṣṭkhaḥ*. [H.] A mark in place of signature; usually the mark of one unable to write.

**ALASANDĠ, (*Ālasandī*).** [Karn.] A species of pulse (*Dolichos catjang*).

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\* **AL-AULAD**, (*Al-aulad*). Means, offspring of any kind, and include all descendants male or female, whether through the male line or through the female line. *Musst. Chandī v. Tuula Singh*. 14 Ind. Cas. 523; *Perkash Lal v. Rameshwar*, 31 Cal. 561.

**ALAVI**, (*Alavi*). [Karn.] A lease or agreement given to the Ryot in writing; one stipulating a progressive assessment; also termed *Alavi Geni*; also an instalment.

† *Alavi-patra*. corruptly, *Aleypatra*. [Karn.] An instalment bond.

*Alavi-sair*. [Karn.] Sea-customs. Extra revenue let on lease or in farm.

**ALAVU or ALAVAI**, (*Alavu*, or *Alavai*, [Tam.] Measure, measurement, especially of grain. Portion of produce set apart as payment for the measurement of the crop.

*Alavu-kuraṇ*. [Tam.] A measurer, the village officer who measures the threshed grain and regulates the proportionate distribution of water for irrigation.

*Alavu-paimaish*. [Tam.] (from *Alaru* and *P. paimaish*, measurement), Survey or measurement of fields, especially the name of a particular survey and valuation of the lands in Malabar, made for the purpose of assessing the revenue in 1807-8.

*Alarogulu*. [Tam.]? An account specifying the measurement of each field in a farm or hamlet.

**ALAWA**, (*Alāwa*). [H.] &c. A fire-place; applied in Hindustan especially to a hole in front of the shed where the paraphernalia of the Muharram are deposited, and in which a fire is lighted every evening during the festival.

**ALCHALIKU**, (*Alchaliku*) (?) The mouldering away of the banks between the corn fields.

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**ALDHOLA**, (*Āldhola*). [Karn.] A field in one's own possession.

**ALE**, (*Āle*). [Karn.] **ALAI**, (*Alai*). [Tam.] A press for extracting the juice from the sugar-cane; a sugar-mill; the juice of the cane; also a forge.

*Ālḡuni*. [Karn.] A hole for receiving the juice of the cane.

*Ālḡ hogḡ*. [Karn.] (?) A tax on sugar-mills in Mysore.

*Ālemanḡsunka*. [Karn.] A duty levied on sugar works.

**ALEKAL**, more correctly. **ANAIKAL**, q. v. (*Alekal*, more correctly. *Anaikal*, q. v.) [Tam.] Stone embankment of a reservoir.

**ALI**, **ALEE**, (*Āli*, *Alec*). [H.] A land measure of four Bisis. Nine *Ālis* go to one *Jūla*. — *Geruchal*; Ali is sometimes said to be a measure of 2½ Bisis—Kumaon.

**ALIDAVA**, or **ALDAVA**, or **ALIDODEYA**, (*Alidava*, or *Aḡlava*, or *Alidodeya*). [Karn.] A ruler, a master, a king.

**ALIYA**, (*Āliya*). [H.] A branch of the Turkia subdivision of the travelling grain dealers, called *Banjāras*.

**ALIYA** (*Āliya*). [Karn.] A son-in-law.

*Āliya Santāna*. corruptly, *Alyasantan*, [Karn.] (S. *Santāna*, offspring) Succession or descent by the female line in Malabar.

**ALI-GOL**, (*Āli-gol*). [H.] (from the A. *Āli*, lofty, excellent, and the S. *gola*, a ball, a troop), Irregular foot in the Marāṭha service, without discipline or regular arms. According to some they are so named from charging in a dense mass, or *Gol*, and invoking *Āli*, the son-in-law of Mohammed, being chiefly Moham-medans.

**ALKAB**, **ULKAB**, (*Alkāb*, *Ulḡab*). [H.] Titles, honours, part of a form of address to persons of high rank; as to the Governor-General, who is commonly styled *Nawab Māli-alkāb* Bahadur, the noble, the Nawab, of lofty titles.

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**ALLU, ULLOO**, (*Allu, Ulloo*). [Guz.] (?) In Kattiwar a kind of ordeal in cases of disputed boundaries in which the claimant walks over the contested limits with a raw hide or a cloth on his shoulders, previously dedicated to one of the fearful forms of Durgá, from whose vengeance he will receive some calamity if his claim is unjust.

**ALLU. ULLOO**, (*Alu, Ulloo*). [Tam.] A handful of grain given to the village servant by whom a quantity has been measured; or a small quantity of any article sold in the bazar taken as a cess or tax.

*Alledukiracan*. [Tam.] The measurer who is paid by a handful from each quantity measured.

**ALMA**, (*Álma*). [Karn.] A king, a ruler.

**ALMAGA**, (*Álmaga*). [Karn.] A servant.

**ALMARA, or ALMARI**, (*Almâra or Almâri*). [H.] (Port. Ulmaria) A cabinet, a wardrobe, a cupboard, a chest of drawers.

*Almara-koneru*. [Tel.] (?) A well with steps down one side.

**ALO**, (*Alo*). [H.] A portion of unripe corn. —Province of Benares.

**ALTA**, (*Áltâ*). [H.] Balls of cotton impregnated with lac dye; hence also the dye itself.

**ALTAMGHA or ALTAMGHA, ALTUMGHA or ULTUMGHA**, (*Altamghâ or Áltamghâ, Aitumgha or Ultumgha*). [H.] (from the Turkish *âl*, red, and *tamghâ*, a stamp or impression; Bianchi, Diet. Turco-francais) A royal grant under the seal of some of the former native princes of Hindustan, and recognised by the British Government as conferring a title to rent-free land in perpetuity, hereditary and transferable. Although probably originally bearing a red or purple stamp, the colour of the imperial seal or signature became in Indian practice indifferent.—*Elliott*. An *altumgha* would now be an estate under section

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3 cl. (1) of the B.T. Act. (*Vide* Finucane & Ameer Ali's B. T. Act).

**ALU**, (*Alu*). [H.] &c. An esculent root, a kind of arum, and applied to any similar root, as to the potato, also called Bilaiti-álu, and the yam, called Phul-álu.

**ALUKU**, (*Atukuj*). [Tel.] Sowing seed in ground prepared for its reception.

**ALUGU**, (*Alugu*). [Tel.] A channel, a sluice to carry off the overflowing water of a reservoir or tank.

**ALUTE**, corruptly, **ULOOTAY, ALLOOTIE, ALLOOTY, ALOWTAY**, (*Alut*, corruptly, *Ulootay, Allootie, Allooty, Alowtay*). [Mar.] (possibly a mere alliterative term derived from *Balate*, q. v. as *Baluté-aluté*) The collective designation of the persons whom it is customary in some of the provinces of the Dekhin, to retain as village servants, in addition to the *Balut*, or regular village servants, such as superannuated members of the *Baluté*, or their widows, religious mendicants, and the helpless and lazy in general. Besides these, twelve classes of the *Aluté*, as well as of the *Baluté*, are specified, viz. 1. The *Jan-gam*, or priest of the Lingayits, who is employed to blow the conch shell in the temples; 2. The *Kol*, or water-carrier, who supplies travellers and government functionaries travelling on public duty with drinking-water, also the cultivators with water to wash their threshing floors, and the village at large with water on public festivals; 3. The *Bhât*, or village bard, who chants hymns in the temples, and is employed when children are betrothed to ascertain that there are no physical impediments to the marriage; 4. The *Râmâsi*, or village watchman, by caste and practice a thief. In different parts of the South-West of India his place is taken by the *Bhil* or the *Koli*, both wild and lawless tribes, residing chiefly in the thickets of the Satpura hills, but

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taking service in the plains ; 5. The *Māli*, *Bāghbān*, or gardener, who grows flowers to decorate the temples with, and prepares nosegays to present to Government officers or men of rank passing through the village ; 6. The *Tarāl* or *Yeskar*, who is considered the same as the *Mher*, except that the latter is usually ranked among the *Balut* receiving only a different scale of compensation. All the *Mhers* in the village take the office of *Tarāl* for a year in rotation, and, besides the fixed allowance of land or grain, each receives annually a pair of shoes and a blanket. The *Tarāl* is to be always resident and at the call of the *Patil*, and is especially assigned to attendance on strangers, whom he furnishes with local information, and for whom he procures the necessary supplies ; 7. The *Gondhali*, beater of a double kettle-drum ; 8. The *Dauri Gosain*, who beats a sort of small drum ; 9. The *Garsi*, (?) or piper ; 10. The *Sempi-Darji*, *Sāli*, or *Suī*, the village tailor ; 11. The *Teli*, or oil presser and vender ; 12. The *Tāmbūli*, or preparer of the *Pān*, or betel-leaf, &c. Few of these hold land, but are mostly paid by an allowance of grain. There are some varieties in their specification ; as, for instance, in Duff's History of the Marāṭhas the twelve *Alutas* are called, 1. The *Sonar*, goldsmith ; 2. The *Jangam* ; 3. The tailor ; 4. The water-carrier ; 5. The *Tarāl* ; 6. The *Māli* ; 7. The drummer ; 8. The piper ; 9. The *Rāmūsi* or *Bhīl* ; 10. The *Tūli* ; 11. The *Tāmbūli*, and 12. The *Gondali*. But the whole number of twelve are rarely found in any village establishment. On the other hand, there are occasional additions to the list, as, *Bājantrīs*, musicians and comedians ; *Kāṭravantīs*, dancing girls ; a *Taidya*, or village

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physician ; a (*thota-khor*, a diver, one who plunges into the water to recover lost articles ; and a *Gārpagūri*, a village conjuror and fortune teller.

**ALVAR**, (*Ālvar*). [Tam.] *Ālvaru*, [Tel.] Rulers, persons of authority, the collective title of twelve reputed saints of the Southern Vaishnavas, who are said to have each written a portion of the *Drāciḍa Prabandha*, or *Tamil Veda*, chiefly designed for *Sūdras* and women. Rāmānuja, the founder of the *Śrī Vaishnava* sect, which is one of the three great sects of the Peninsula, is sometimes considered the same as *Yembiru-mānāru*, the last of the *Ālvār*.

**AAM**, or **AM**, corruptly **AUM**. (*Āām* or *Ām*, corruptly *Aum*.) [H.] The general people, the commonalty, as opposed to the *Khās*, the nobility, or the select ; † An uncle, a father's brother.

*Diwan-i-Āām*, [H.] The public hall of audience, that to which all persons may be admitted ; in distinction to the *Diwan-i-khās*, the hall of the select, the privy council.

**AMAD**, **AMUD**, (*Āmad*, *Amud*), [H.] (from the P. *āmdan*, to come). Income, revenue.

*Āmad-o-raft*, [H.] (from the P. *āmad*, to come, and *raft*, to go, *literally*, coming and going), Income and expenditure. Imports and exports. (In Guzerat) Town duties ; also applied to Safe-conduct, permission to come and go without harm.

*Āmad-o-raft bhandāri*, [H.] Surety for safe conduct ; guarantee for coming and going with impunity.

*Āmad-or-Amda-wāla*, [H.] A merchant who purchases imported goods wholesale for retail to petty dealers.

**AM-I-WALAD**, (*Am-i-walad*), or, more correctly, *Um-al-walad*, A. (from *Um*, a mother, and *walad*, offspring) A female slave who has borne a son to her master,

† Reference see page 1.

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and is therefore, by the law, to be emancipated at his death.

**AMAL, UMUL, (*Āmal, Umul*), [H.]** Used in most dialects, with the import sometimes slightly modified, Business, affairs, an office, collection of revenue, administration of justice, management of any land or business on behalf of another, deputation, authority, government. In Marāṭha finance an item or head of collection, the share or portion of the revenue after the expenses and extra charges have been defrayed. In the Tamil countries commonly, Confiscation, seizure.

*Āmal-dār*, [H.] &c. A manager, an agent, a governor of a district, a collector of revenue. An officer appointed to collect the revenue of an estate which has been attached by Government. In the South it is applied especially to the native revenue collector acting under the authority of the European collector. Any person holding a post or office. The title is also given to the native head of the police in a district, usually also the head revenue officer, whose duties are defined by Bombay Regulations, xii. of 1827, and iv. of 1830, and Act xx. of 1835. Under the Marāṭha Government. Amaldars or Aumildars were of three kinds; those holding the office of collector on a lease from the Government; those who were appointed by the Sarsubahdārs; and Bankers or Sāhukars, who, having advanced money to the Government or its revenue officers, were appointed to collect the revenue of a district until they had paid themselves.

*Āmal-dāri*, [H.] &c. Management, administration, collection of revenue. The office of *Amaldār*. Possession, occupancy.

*Āmal-dastak, Umul-dustuk*, [H.] Deed of conveyance; any document

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giving possession of property. Warrent or authority to collect the rents of an estate; a written order from the proper authority to enable the purchaser of an estate at a public sale to obtain possession of it. \**Āmal-dastak is not a lease. It is an order for 'hukoomnāma' to go and take possession. It can not prevail over subsequent tenancy.* *Hargobind v. Keshwa*, A.I.R. 1925 Pat. 168; 1921 P.H.C.C. 297; 81 I.C. 386; 6 Pat. L. T. 465.

*Āmal farmāish*, [Mar.] An item in the deductions from the net revenue, fees paid to revenue officers (?)

*Āmal-gurār*, [H.] A collector of revenue.

*Āmal-nāma*, [H.] Authority to manage or administer property, an order for possession, a warrant from a competent public functionary to an individual, authorising his taking possession and management of landed or other property, and order from a Zeminder to his cultivators to give possession to a renter.

*Āmal-palla*, [H.] A deed appointing an agent or manager, a warrant authorising a person to collect the rents of an estate.

*Āmal-sanat*, [H.] A deed or warrant empowering a person to collect rents or manage an estate.

**AMALI, AMLI, UMULEE, or UMLEE, Āmalī, Amlī, Umlee, or Umlee.** [H.] Payment of the revenue by a division of the crop or in kind; applied also to a village where the revenue is paid in kind: any thing related to, or connected with, managements, collections, and the like. The title of the revenue year in Bengal and Orissa, the same as *Fasli*, q. v.

**AMAL-I-JINS, (*Āmal-i-jins*), [H.]** (from H. *amal*, intoxication, and A. *jins* sort,

\* Reference see page 1.

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kind.) Intoxicating liquors or drugs. Among the Marāṭhas the revenue levied upon their sale, the same as *Ābkāri*.

**AMAL, AMUL, (Āmal, Amul).** [Hindi] (*Āmal*, perhaps an error for *Āmāl*). Being in charge or possession of.

**AMAN, UMUN, also, AMAN, UMAN, (Aman, Umum, also, Amān, Uman)** [H.] Safety, security, protection : protection granted to an infidel during the first year of his residence in a Mohammedan country.

*Amānat, Umanut*, [H.] occurring, slightly modified, in most dialects, or sometimes corrupted, as in [Tel.] to *Anāmat* or *Anāmatu*, (as well as *Amānatu*). Deposit, charge, any thing held in trust, money deposited in court. Among the Marāṭhas, profit derived from deposits and temporary sequestration of estates.

*Amānat daftar.* [H.] An office under the Mohammedan Government for deposits, or for a register of trusts. The superintendant was invested sometimes with judicial powers in civil suits. Reg. xxii. 1795, preamble.

*Amānat dār.* [H.] The holder of a deposit or charge, a trustee, a guardian.

*Amānat-dāri.* [H.] Guardianship, agency, trust.

*Amānat-jari.* [H.] (In the South of India) Assignments of revenue resumed or held temporarily in charge of a Government officer.

*Amānat-mahāl.* [H.] An estate.

*Amānat-nāma.* [H.] A deed of trust or deposit, a document conveying any thing in trust.

*Amānat-nashṭa.* [Karn.] A tax on ground first cultivated for the Piper Betel, and afterwards for rice, in which the difference of the revenue from dry and wet lands is charged to the Ryots.

**AMANI, UMANEE, corruptly, UMAUNEE, AUMANY, AMAUNY, Amāni, Umanee, corruptly, Umaunee, Aumany, Amauny.** [H.] Held in trust or deposit ; applied

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especially to the collection of the revenue direct from the cultivators by the officers of Government upon the removal or suspension of an intermediate claimant or Zemindar, the same as the *khās* collection : it is also applied to Ryotwari settlements, or settlements with each cultivator individually, where no renter or proprietor has been acknowledged ; also to lands in the possession of the collector's officers for arrears of revenue, or which, on any other account, are not held by individual tenants.

*Amāni-bāxi-bāb.* [H.] Miscellaneous heads of receipt or revenue held in trust or deposit, or collected direct by the officers of government.

*Amāni-tālāo.* [H.] Karn. *Amānikere*, In Mysore, an unrented tank or reservoir of water, not belonging exclusively to any one village, but subservient to the watering of the lands of several, under the superintendence of the officers of the Government.

**AMAN, AMUN, (Āman, Āmun).** [Hindi, Ben]. Rice grown on low wet grounds, the rice that is sown in July and August, and reaped in December, winter rice.

*Āmaniya.* [H. Ben]. Land on which the winter crop of rice is sown.

**AMANJI, or AMINJI, (Amañji or Antiñji).** [Tam.] Compulsory service without payment ; the gratuitous employment of the villagers in the transport of baggage, &c., for public officers ; also the general levy of men inhabiting irrigable villages for the purpose of clearing out the channels or tanks, and for repairing breaches or constructing dams.

**AMANTA GADU, (Amānta gāḍu).** [Tel.] A pedlar, a hawker.

**AMARAM, (Amaram).** [Tam.] (*lit.* command of a thousand foot.) A grant of revenue by the Prince or a Poligar, on

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condition of service generally, military or police ; such grants were resumable when the *Amarakūr*, or grantee, failed to perform the stipulated service.

**AMARI UMAREE**, (*Āmāri*, *Umaree*). [H.]

A canopied seat on an elephant.

**AMATYA**, (*Āmātya*). [Mar.] (S. *Amātya*, a minister), One of the eight principal officers of the Marāṭha state.

**AMAVALUJINDAGI**, (*Āmavālujindagi*). [Karn.] (the latter word is a corruption of the P. *xindagi*, life) In Mysore, the property of a person dying without heirs and escheating therefore to the Government.

*Āmavāluḍana*. [Karn.] Cattle without owners, claimable by the Government.

**AMAVASI, UMAVUSEE**, (*Āmāvasi*, *Umarusee*) [H.] Day of conjunction, day of new moon, when it rises invisible. The term is current throughout India, sometimes slightly modified, as, *Amāvasi*, *Āmāsi*, *Amarasē*, *Amamāsi*, and, as corruptly spelled, *Amāvasee*, *Amāurasy*, *Amāvus*, &c.

**AMB, or AM**, (*Āmb* or *Ām*). [H.] (from S. *Amra* or *Āmra*.) A mango, the mango-tree ; occurring in most dialects, sometimes slightly modified, as, *Amb*, *Ambū*, or *Ambi*.

*Ambū*, or *Ambi-dāhale*. [Mar.] A branch of a mango-tree ; an extra cess paid in commutation of presents of mangoes formerly required. Rev. Sel. iv. 652.

*Āmbarāt*, or *Āmrāt*. [Mar.] A grove of mango-trees, or any garden. Revenue derived from gardens and groves. Rev. Sel. i. 693, and iv. 167.

*Āmbarāt-guttigē*. [Karn.] Rent or revenue from mango groves or orchards.

*Ambā* or *Ambi-taka*. [Mar.] Revenue from a tax on mango groves.

**AMBADI-KOVILAKAM**, (*Ambadi-Kovilakam*). [Mal.] (?) The chief palace, the residence of the eldest and principal wife of the Samūri or Zamorin.

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**AMBALAM**, (*Ambalam*). [Tam.] A place where public affairs are discussed. In Malabar, a temple of the first class.

*Ambala-kūraṇ*, or *Ambalaḡār*. [Tam.] The patel, or head of a village, particularly of villages inhabited by Śūdras. The person who preside in the meeting-house of a village. An officer who publishes the decrees of an assembly. R. Sel. ii. 530.

*Ambala-māṇṇam*. [Tam.] A portion of land held free of revenue by the head man of a village, as a perquisite of office.

*Ambala-paḷi*. [Mal.] In Malabar the hereditary dignity of an elevated seat or step in a temple, giving to the person who enjoys it the right of directing the ceremonies ; the dignity commonly devolves on the headman of a village, but it is saleable.

*Ambala-vāsi*. [Tam. Mal.] A caste in Travancore who are makers of garlands : they are attendants in temples, and rank between Brahmans and Nairs.

**AMBAR**, *Ambār*. [H. &c.] A store, a heap, a granary, a heap of any thing.

*Ambāram*. [Tel. Karn. Tam.] A heap, a pile, a stack of corn ; grain on the threshing floor ; Government share of the crop.

*Āmbarakkadvi*. [Tam.] A store, a granary, a place where any thing is stored.

*Ambāru khāna* or *khanē*, [Karn.] A magazine of grain, a granary.

*Ambara-rāsi*. [Karn.] (S. *Rāsi* a heap) The Government share of the crop collected in a heap.

*Ambār-sāri*. [Mar.] A tax on houses, except those of Br ahman village-officers. Rev. Sel. iv. 166.

*Aṭṭambār*. [Karn.] The whole heap, or the shares of the Government and cultivator before the crop is divided.

**AMBARI**, also **AMARI**, (*Āmbāri*, also *Āmāri*) [H.] A canopied seat on elephant. A litter borne by a camel. A granary.



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*Ambátri palli*. [Mar.] A tax on the cultivation of hemp or making of rope from it.

**AMBASHTHA**, (*Ambashtha*) vernacularly, *Ambashth*. [S. &c.] A man of a mixed tribe, the offspring of a Brahman father and a Vaisya mother; by occupation a physician.

**AMBATTAN**, (*Ambatan*) (Tam. Mal.) A barber, the barber of the village.

**AMBUVACHI**, (*Ambuvachi*) [S.] Four days in Áshárh (June—July), the 10th to 13th, inclusive of the dark half of the month, or moon's wane, when the earth is regarded as unclean, and agriculture is prohibited.

*Ambuváchi pradú*. [S.] (*Pradú*, what gives) The first of the four days.

*Ambuváchi tyága*. [S.] (*Tyága*, leaving) The last of the four days.

**AMD, UMD**, (*Ámd, Úmd*). [A.] Wilful; as, *Ķatal-ámd*, Wilful murder. *Shobih-ámd*, Apparently wilful, i. e., manslaughter.

**AMDANI, AMDUNEE**, (*Ámdani, Ámdunee*). corruptly, *Ámdany*, or *Ámdauny*, still more so, *Ámdenny*, and *Ámdehny*. [H.] (P. lit. a coming) Income, receipts: as a Government term, receipt of revenue or customs.

*Ámdáni*. [Mar.] (vernacular for the preceding) Products of the earth, articles of merchandize generally arriving at market in their fit season, also that particular season. Profits, perquisites; sway, rule.

**AMETHIYA**, (*Ámet'hiya*). [H.] A tribe of Chouhan Rajputs, originally from *Ámethi*, in Oude, some of whom are settled in Gorakhpur.

**AMEZ ADHARAM**, (*Ámez ádháram*). [H.], but current in the Dekhin, (S. *ádhára*, support, receptacle) Land having mixed resources, i. e., being irrigated both naturally and artificially; also with *bhúmi* land, *Ámez-ádhár bhúmi*.

**AMIL, or AAMIL**, corruptly, **AUMIL**, (*Ámil*,

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or *Ámil*. corruptly, *Aumil*). [H.], but used in most dialects, sometimes slightly modified, and frequently confounded with **Amal**, (A. n. of agency, from *ámal*, he performed a task, he transacted an affair) An officer of Government in the financial department, especially a collector of revenue on the part of the Government, or of the farmer of the revenue, also himself a farmer of, or contractor for, the revenue under the native system, and invested with supreme authority, both civil and military, in the districts which he farmed, as is still the case in several native states, especially Oude and Hyderabad. In the early settlement of Benares by the Government of Bengal the *Ámil* was intrusted with the joint power of Hákím or magistrate, and Tehsildar or collector, and was responsible for the realization of a fixed amount of revenue, being precluded from levying any excess on the Government demand. Reg. ii. 1795.

*Ámil-dár*, [H.] A collector of, or contractor for, the revenue: (used as synonymous with *Ámil*, but no doubt an inaccuracy for *Ámal-dár*, q. v.)

*Ámil-dári*, corruptly, *Aumil-darrei*, [H.] The district or estate for the revenue of which the *Ámil* was responsible: (probably an error for *Ámal-dári*.)

*Ámil-daul*. [H.] The estimated amount of revenue to be realized by the native collector or contractor.

*Ámil-náma. Ámil-namah*. [H.] A written order or warrant to an *Ámil*, a commission to take possession of land in the name of the Government; preferably, *Ámal-náma*.

*Ámili. Ámily*, [H.] The harvest year, more correctly, *Ámali*; also the same as *Faṣli*.

**AMLA, UMLA**, corruptly, **OMLAH**. (*Ámla, Úmla*, corruptly, *Omlah*. [H.] (A. plur. of *Áamil*). The collective head native

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officers of a judicial or revenue court under the European judge or collector.

*Āmla-i-ahshām*. [H.] The collective officers of the irregular militia under the native Government. In Bengal a jagir was assigned for their support.

*Āmla-i-nawārū*. [H.] Under the Mohammedan Governments the collective officers of the fleet of boats maintained for the defence of the sea-coast; the assignments of revenue for their maintenance and that of the flotilla.

**AMIN, UMEEN**, corruptly, **AUMIN, AUMEEN**, (*Amin, Umeen*, corruptly, *Aumin, Aumeen*). [H.], but occurring, slightly modified sometimes, in most of the dialects. A confidential agent, a trustee, a commissioner; applied in Upper India especially to a native officer of Government, employed either in the revenue department of take charge of an estate and collect the revenues on account of Government, or to investigate and report their amount; or in the judicial department, as a judge and arbitrator in civil causes. In the Presidency of Bengal, in particular, two classes of native judicial functionaries are now so named, or the *Ṣadar Amin*, empowered to try causes to the extent of 1000 rupees, and the *Ṣadar Amin Ālī* or *Principal Ṣadar Amin*, to whom lies an appeal from the decisions of the *Amin*, and who decides suits to an unlimited amount. Beng. Reg. iv. xlv. 1793; vii. 1822; xxiii. 1814; iv. 1827; v. 1831; Act ix. 1844.

*Amin-daftār*. [H.] An office in which the accounts of the *Amins* were audited; the recorded or registered accounts.

*Amin-patēl*. [Guz.] Superintendent over the village Patels of a district, appointed to adjust boundary disputes, and furnish local information for the assessment of the revenue to the collec-

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tor. This officer has come, in some instances, to supersede the *Desaj*, or former chief district officer; in some places the office is hereditary.

**AMIR**, corruptly **EMIR**, (*Amir*, corruptly *Emir*). [H.] A nobleman, a Mohammedan of high rank.

*Amrā*, or *Umrā*, corruptly, *Omrah*, [H.] The nobles of a native Mohammedan court collectively.

*Amīr-ul-Umrā*. [H. A.] Chief of the nobles, a title conferred by the sovereign at his pleasure, sometimes designating the Commander-in-Chief.

*Jāgir-i-Amīr-ul-Umrā*. [H.] Assignment of lands or their revenue to the Commander-in-Chief for his personal remuneration.

*Amīr-al-Māmanīn*. [H. A.] Prince of the faithful, a title of the Khalifs especially, but often assumed by Mohammedan princes.

**AMJI**, (*Amji*). [Dekh.] Compulsory service. (See *Amanji*).

**AMR-BA-YAD**, (*Amr-ba-yad*, [A.] In Mohammedan law, a form of divorce. If a man say to his wife, "Your business is in your own hands" (*Amruki-ba-yadiki*), and the woman assents, an irreversible divorce takes place—*Idd*.

**AMISHAM, AMESHAM, or AMUSHAM**, *Amisham, Amesham, or Amusham* (?) [Tam.] The produce of a piece of land, the crop. An estimate especially of the value or yield of a standing crop.

*Aḍḡangal-āmisham*, or *Āmisham dāppu*. [Tam.] (an account) Estimate of the produce of a piece of land for a whole year.

\* **AMLA** (*Amla*).—The word means buildings erected on the site. *Ramdas v. Mirza Jamaluddin Ahmed* 5 Ind. Cas. 399; the word "*Amla*" literally means materials, but is frequently used to indicate the house as it stands as contrasted with

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the site. *Ram Sahai v. Imami*, 1935 A.W.R. 307=1935 A.L.J.722=157 I.C. 526=A.I.R. 1935 All. 586.

**AMLAK**, (*Amlak*). [A.] Landed possessions, real property.

**AMMA**, (*Amma*). [Tel. &c.] (S. *Ambá*). In all languages of Southern India except Tuluva, Mother, and affixed, as a respectful term of address to females in general, to their names; as, *Stiamma*, *Vangamma*. It forms, also, a designation of various popular goddesses unknown to the general system; as *Mariyammá*, and *Agathamná*, tutelary goddesses of Madras. The latter is usually called *Yágha*, and both are, no doubt, adopted from the Roman Catholics, being, in fact, the Virgin Mary, and *Sta Agatha*, although now especially worshipped by shopkeepers and Pareyar. In Tuluva the word means father.

**AMMAT**, (*Ammat*). One of the ten kinds of wounds compensated by fine, a wound of the head not penetrating the dura-mater.

**AMRI or UMREE**, (*Amri or Umree*). [H.] A grant or the like for life, interest for life.

**AMRIT**, corruptly. **AMREETA** (*Amrit*, corruptly *Amreeta*). [H.] &c. (S. *Amrita* from a neg. and *mṛita*, dead) Ambrosia, nectar, the beverage of immortality; applied in common use to various items.

*Amrit-mahál*, [H.] A term used in Mysore to designate a public establishment for rearing cattle for military uses.

*Amrit-mandhri*, erroneously, *Amrit-mandhara*, and *Amritmandhi*, [Uriya] Funds for the support of the temple of Jagannátha, allowance to the Brahmans to provide sweetmeats for the idol *Jagannáth*, which, after presentation to him, are distributed among all who are present.

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**AMUMAT**, (*Amumat*). [A.] In Mohammedan law, the condition of being a mother, maternity.

**AMWAL** (*Amwál*). [H.] (A. plur. of *mál*) Property, goods, chattels personal property.

*Amwál-rabwi*, A. Property that may be lent at a usurious interest.

† **AMZADA**, (*Ámzáda*). [H.] An uncle's son, a cousin.

**ANA**, (*Ana*). [H.] The sixteenth part of a rupee, commonly, but incorrectly, written *Anna*; it is used either singly or in its multiples to denote proportional fractions of any article; thus, one *ána* of any thing—of land or chattels—is one sixteenth; four *ánas*, a quarter; eight *ánas* a half, &c. In central Hindustan it is applied also to land measure. One *ána* of land is equal to sixteen *rásis*, and sixteen *ánas* to one *kanehu*. It also expresses the divisions of village lands, the minor portions of each share being subdivided into *ánas* or sixteenths; thus, one share and eight *ánas* is equivalent to  $1\frac{1}{2}$ , &c. In Western India it is also applied to land measure, one *ána* being the sixteenth part of a *gonta*, or 7.5625 square yards; or it denotes one link of a measuring chain containing sixteen links.

*Áná-kara or kurn*, corruptly, *Annah-khurch*. [H.] (from S. *kara*, tax) A fee of one ana on each rupee of revenue levied by the headmen in Asam to cover local charges.

*Aná patti*. [Mar.] An extra cess at the rate of one Aná on each rupee of the assessment, or a like charge per plough or per head, &c.

**ANAD BANJAR or BUNJUR** corruptly **ANOD BUNGER** (*Anál Banjar or Bunjur*, corruptly *Anod Bunger*). [H.] Land that has been waste from time immemorial

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(from S. *anādi* without beginning, and [H.] *banjar*, waste land).

*Anādi bhūmi*. [H.] used in Mysore. Land transferred by mortgage (from S. *Anādi* and *Bhūmi* land.)

*Anādi-biḍḍi*. [Tel. Tam.] A piece of ground that has never been cultivated ; also similar terms as, *Anādi karambu*, *Anādi tarisu*.

**ANAJ**, (*Anāj*). [H.] Grain, commonly, but incorrectly, pronounced *Nāj*.

**ANAKALABHRITA**, (*Anākūlabhṛita*). [S.] One of the fifteen kinds of slaves in Hindu law, a man who has become a slave voluntarily, for the sake of sustenance at a season of famine.

**ANAN**, incorrectly **AINAN**, (*Ānān* in correctly *Ainān*). [A.] Traffic in partnership, in Mohammedan law.

**ANAKAN**, (*Anakan*). [Mal.] A low or inferior person.

**ANANDA**, (*Ānanda*). [Karn.] &c. (S. *Ananda*, felicity) The 48th year the cycle of sixty years which will fall in the year 1854.

**ANANTA**, (*Ananta*). [S.] &c. Without end, eternal. A cord with fourteen knots in it, which the Hindus tie round the arm at the festival of *Ananta-chaturdaśi*.

*Ananta-chaturdaśi*. [S.] The fourteenth of Bhādra (August, September), when a festival is held in honour of 'the eternal' Viṣṇu.

**ANANTARAVAN**, less correctly **ANANDRAVAN**, (*Anantaravan*, less correctly, *Anandravan*). [Mal.] (from S. *Anantarāva*, without an interval). An heir, the heir apparent or next of kin, the heir of the acting head of the family.

*Anantaravan-naṭu-kāyam*, *Anandravannadu*. &c. (from middle, and fee).

*Anantarasthānam*. [Mal.] (S. *Sthān* place) Succession, right of inheritance.

**ANANYASRITA**, (*Ananyāśrita*). [S.] (*an*, not, *anya*, another ; and *śrita*, dependent),

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Independent, not supported by or dependent on another. In Hindu law, unencumbered property.

**ANASANA**, (*Anaśana*). [S.] (*an*, neg., *asha-nam*, eating) Fasting. In law, fasting of a creditor or of a Brahman employed by him to enforce payment of a debt, the debtor incurring the guilt of Brahmanicide if the person should die of inanition.

**ANATHA**, (*Anātha*). [S.] (A neg. and *Nātha*, a master) Having no protector or owner. An orphan.

\* **ANATHI**, (*Anathi*). In Tinnerelly and in other East Coast District, unoccupied waste land that is cultivable and assessed. *Theirre Pandithan v. Secy. of State*, 21 Mad. 433 (452).

*Anūthi-banjar*, [S. and H.] Waste, or rather unclaimed land. Uncultivated land without an owner. See *Anādi-banjar*.

**ANAVANTU POLAM**, (*Anarantu polam*). [Tel.] Land of which the ownership is disputed.

**ANAVRUSHTI**, (*Anāvrushti*). [Karn. Tel.] (S. *an* neg. and *vrushti*, rain) Drought ; want of rain.

**ANAYA**, (*Ānaya*). [S.] The ceremony of tying on the girdle of Munja grass preparatory to investiture with the sacrificial string. The rite of investiture.

**ANAYAN**, (*Ānāyan*). [Mal.] A cowherd, a shepherd.

**ANBHANTA**, **UNBHUNTA**, (*Anbhanta*, *Unbhunta*). (?) Undivided, applied to lands. *Garhwal*.

**ANCHA**, **ANCHU**, (*Āncha*, *Anchu*). [Tel.] **ANCHE**, (*Ānché*). [Karn.], **ANCHAL**, (*Anchal*). [Mal.] Tam. Public conveyance, post, posting, a post-stage, a relay of palankin bearers or post-runners.

*Anchalpura*. [Mal.] A post-office.

*Ānche-kacheri*. [Karn.] The post-office.

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*Ánché-máné.* [Karn.] A station for post runners.

**ANCHANA, UNCHUNA, or ANTSANA, UNTSUNA,** corruptly. **ANCHINA, ANCHINNA. ANCHUMNA, ANCHUMMA.** (*Anchaná, Unchuna, or, Antsaná, Untsuna,* corruptly. *Anchina, Anchinna, Anchumna, Anchumma*). [Tel.] (From S. *ánšana*, dividing, apportioning) An estimate or appraisal of the probable amount and value of the crops on a field; salt in a pile; hay in a stack, and the like. Grant derives it from two Persian adverbs, *án*, there is, *chanán*, so much! App. v. Rep. 612.

*Níturu-anchoná.* [Tel.] Estimate of the produce of a field before the crop is cut.

*Kuppa-anchaná.* [Tel.] Estimate of the produce of a field after the crop is gathered, but before it is measured.

*Anchaná-dár or-dárudu.* [Tel.] An officer employed to survey the standing crops and estimate their probable value; an estimator, an appraiser.

*Anchaná-jábitá.* [Tel.] Estimate of each Ryot's share of the value of the crop. An account of the estimated crop kept by the village accountant.

**ANDAI, (Ándái).** [Tam.] Master of a family, owner of slaves.

**ANDADI, (Ándádi).** [Mal.] A shop, a market-place, a bazaar.

*Anáduváribham.* [Mal.] Merchandise, goods, wares, articles for sale.

**ANDANA, (Ándana).** [Mar.] Presents made by the bride's father to the bridegroom after the celebration of the marriage.

**ANDARU, (Ándáru).** (?) A Mobed, or officiating priest of the Parsis.

**ANDAZ, (Ándáz).** [H.] Estimate, valuation, guess.

*Ándáz-pátti.* [Mar.] Estimate of the value of a growing crop.

**ANDHA-DARBARU, (Ándhá-Darbaru).** [Karn.] (from S. *andha*, blind, and P. *darbár*, a court). A public office notoriously ill conducted, a bad government.

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**ANDHI, ANDHEE, (Ándhi, Andhee).** [H.] (from S. *Andha*, blind, dark). A hurricane, a tempest; a darkening of the day.

**ANDHRA, or, ANDHRA, (Ándhra, or, Ándhra).** [S.] The country now known as Telingana. *Ándhra* more properly denotes a native of that country, also a caste of Brahmans in Mysore, or a Brahman of Telingana, who is known by the name of *Ándhra* Brahman in most parts of India. The name was known to the ancients, and Pliny speaks of the Rex Andrarum as a powerful Indian prince.

**ANDI, (Ándi).** [Tam. Karn.] A religious mendicant of the Saiva sect in the South.

**ANDI, (Ándi).** [Karn.] Bail, bond, security.

**ANDA, (Ánda), [Mal.] ANDU, (Ándu), [Tam.]** A year.

**ANE, (Ánc).** [Karn.] **ANAI, (Ánai).** [Tam.] An oath, an adjuration, a protestation, a citation on the part of Government; also [Karn.] *Ánebbashe*, or *Anebase* (from [S.] *bháshá*, speech).

**ÁNE, (Áne).** [Karn.] An elephant (differing from the preceding in the 'n,' which, in the first word, is the cerebral, in the second, the dental letter).

**ANE, corruptly, ANI, and ANAY, (Ánc,** corruptly, *Ani, and Anay*). [Karn.]

**ANAI, (Ánai).** [Tam.] **Aua, [Mal.]** A dam, a dyke, a bank, a bridge **Kallaná,** [Karn.] A dam or embankment of stone.

**ANEKATTU ANEKATTE** corruptly, **ANICUT,** [Karn.] A dam, a dyke, an embankment, a channel to direct water into different streams for purposes of irrigation.

*Ápáikál.* [Tam.] An embankment of stone.

*Alluáí.* [Tam.] A dam or bridge of stone.

**ANEKAGOTRA, (Áneka-gotra).** [S.] One who is a member of more than one Gotra or family.

## AN

**ANEYAR**, (*Āneyār*). [Hindi] The time of agricultural labour in the hot weather, from sunrise till noon.

**ANG**, (*Āng*). [H.] (from S. *Anga*, a particle of assent). Demand on each head of cattle for right of pasture by the proprietor of the ground. Mode of computing a tax on cattle in Hariāna, two bullocks making one Āng.

**ANGA, UNGA**, (*Anga, Unga*). [S.] The body, or a part of it; a limb, a member. Whence, figuratively, a branch of literature, a supplemental portion of the Vedas, &c.

*Anganyāsa*. [S.] Touching different parts of the body as a religious exercise.

*Angaprayaschitta*. [S.] Expiation of personal impurity, especially the expiatory offering made by the next of kin of a person recently deceased, at the first Śrāddha after his death.

**ANGA or ANGARKHA**, (*Angā or Angarkhā*) [H.] A long tunic, a coat worn both by Hindus and Mohammedans: the former tie it on the left, the latter on the right breast.

**ANGA, UNGU**, (*Anga, Ungu*). [Tel.] A stride or pace of about three feet.

*Anyakāla*. [Tel.] Measurement by paces.

**ANGADI**, (*Angāḍi*). [Karn.] *Angāḍi*. [Tam.] A stall or shop in a market where provisions are sold. A betel stall. A tax on shops or stalls, a village in which there is a market.

*Angaḍikūr or gūr*, &c. [Karn.] A shopkeeper.

*Angaḍikūran*. [Tam.] A vender of provisions.

*Angadi-pasike, or pasige*. [Karn.] A fee or cess upon booths or stalls.

*Angāḍi-patti or pattadai*. [Tam.] A tax upon movable shops or stalls.

**ANGADIA, or ANGARIYA**, (*Āngadiā or Āngariyā*). [Guz.] A person employed in the West of India to carry money and jewels, which he conceals in his garments.

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**ANGAN**, (*Angan*). [H.] (in the S. more usually **ANKANAM** corruptly, **ANKA-UNUM**). A court-yard, an inclosed area within or without the house; also pronounced *Āngnā*.

**ANGAUNGA, ANGOUNGA**, (*Angaungā, Angounga*). [H.] Perquisites of grain from the threshing floor distributed to the Brahman. Purohit, Guru, grazier, and god of the village.

**ANGAURIA**, (*Angauria*). [H.] A ploughman. In some places, as Benares, the practice of allowing the use of the plough as part of the wages of labour.

**ANGDENA**, (*Angdena*). (?) A tax formerly levied by the Portuguese at Bombay on fishermen and their boats, and on other occupations.

**ANGIRASA**, (*Āngirasa*). [S.] &c. The sixth year of the cycle. A Gotra or family of Brahmans: both are derived from the name of the ancient Rishi or Sage **ANGIRAS**.

**ANGJHAP**, (*Angjhap*). [Thug.] (from H. or S. *Ang*, body, and H. *chhipāna*, to hide) Temporary burial of their victims until a convenient opportunity of effectually concealing them is found (used in the Dekhin).

**ANGLIS**, (*Anglis*). (corruption of 'English') An invalided soldier, or lands granted to him under Ben. Reg. xliii. 1793; i. 1801.

**ANGULA**, (*Angula*), vernacularly, **ANGUL**, (*Angul*). [S.] &c. A linear measure; eight barleycorns make an Angula, and twelve Angulas a span; a finger's breadth.

**ANGULI-TORANA**, (*Anguli-torāṇa*) [S.] (from *anguli*, a finger, and *torāṇa*, an ornamental archway). Three semi-circular lines drawn across the forehead, made with sandal or ashes of burnt cow-dung, denoting a worshipper of Siva; more commonly termed *Tripunḍra*.

**ANGWARA**, (*Angwāra*) [H.] The proprietor of a small share of a village in the

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Benares district, where it also implies mutual help in tillage.

**ANGWATA**, (*Angeâtâ*). [Mar.] The share of the actual cultivator in the produce of a field divided between him and the landlord and the owner of the bullocks for ploughing.

**ANHAR**, (*Anhar*). [Thug.] Any metallic utensil for eating, drinking, or cooking.

**ANI**, (*Āni*). [Karn.] The comb or reed of a loom, or a weaver's *lam*, or the threads of the woof wound in the form of the figure 8.

**ANI**, (*Āni*). [Tam.] The month of June; more correctly *Āni*, the third month of the Tamil year (June-July).

**ANITYA-DATTA**, (*Anitya-Datta*). [S.] (*Anitya*, not for ever, and *datta*, given) Temporarily given, as a son adopted for a term; also *Anitya dattaka*, and *Anitya dattrima*.

**ANIYA-UTTA**, or **UTTHA**, (*Aniya-utta*, or *Uttha*). [Mal.] (?) Daily meals given to Brahmans at the temples in Malabar.

**ANIYAM**, (*Āniyam*). [Tam.] A day.

**ANIYUKTA**, (*Aniyukta*). [S.] Not duly appointed. In Hindu law, a Brahman who attends a court without having been appointed a member of it.

**ANJAL**, **UNJUL**, or **ANJALI**, **UNJULLEE**. (*Anjal*, *Unjul*, or *Anjali*, *Unjullee*). [H.] (from [S.] *Anjali*, the two hands placed together and carried to the forehead as a reverential mode of salutation). A respectful mode of salutation. As much grain as can be held by the two hands put together. A handful of corn given from the threshing-floor; the same as *Angaunga*, q. v.

**ANJAL**, (*Anjal*). [Tel.] (corruption of **ANCHAL**, q.v.) The post, the mail.

**ANJAMAN**, **ANJUMAN**, **UNJUMUN**, (*Anjamán*, *Anjuman*, *Unjumun*). [P.] An assembly. Among the Parsis, a constituted council or assembly to which all ques-

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tions regarding their peculiar customs are referred. *Novocori* v. *Dastur*. 28 Bom. 20.

**ANJAN**, **UNJUN**, (*Anjan*, *Unjun*). [H.] A grass which grows in the North-West Provinces abundantly, and is used as fodder. Commonly, the word denotes a collyrium, or any application, whether solid or fluid, to the eyes, to give them strength and brilliancy.

**ANJANA**, **UNJANA**, (*Anjanā*, *Unjana*). [H.] An inferior sort of rice.

**ANJE**, (*Anje*). [Karn.] Clean or dressed cotton ready for spinning.

**ANK**, or **ANK**, corruptly, **AUK**, (*Ank* or *Ānk*, corruptly, *Auk*). [H.] &c. (from the S. *anka*, a mark, a cypher) A mark, a number, an arithmetical figure, a share. Figures on coins, &c., shewing the date of a Raja's accession. In Karnāta, *Anhka* or *Anke* is also applied in compounds to the tables or statements of relative measures; as, *Khandugudanke*, dry measure; *Varahūdanke*, money accounts; *Manuvisa-anke*, troy and avoirdupois measure, &c. In Cuttack, an era commencing with the accession of each Raja, and, counting by the year of his Rāj, all deeds commence with the year of the *Ank* in which they were executed.

*Ankana*, [S.] Marking, making a number or cypher, especially branding or cauterising the limbs with the symbols or names of a divinity.

† **ANKANAM**, corruptly, **ANCUNNA**, (*Ankanam*, corruptly, *Ancunna*). [Tel.] A measure of land, a definite quantity of ground: a division of house, which is commonly described as consisting of so many *Ankanams*, from three or four to between thirty and forty; it also applies to ground unoccupied adjacent to the house: according to Brown, it means an apartment, or the space between two

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beams or pillars, which latter is also Campbell's interpretation : the former appears to be its ordinary meaning.

*Ank-bandi*, or *bundee*. [H.] An adjustment of the rents to be paid by the individual collector through the person held liable for the realisation of the Government demand.

*Ank-dar*, corruptly, *Aukdar*. The holder of a share in village lands. The person who is responsible for a portion of the revenue.

*Ank-kar*. [H.] An assayer, a stamper, a money changer.

† **ANKHARA, ANKRA**, (?) (*Ankhara, Ankra*.) [Guz.] The total assessment of an estate, without reference to the items of which it consists : (no doubt from *Ankhu*, whole).

**ANKAM**. (*Ankam*.) [Mal.] In Malabar, A duel, a single combat : these were formerly frequent among the Nairs, and were a source of revenue to the Raja, each combatant paying for the privilege of fighting. The combat was sometimes fought by hired champions.

**ANKHEN-WALA**, (*Ankhen-Wālā*). [H.] A term used in Mysore to denote a class of police employed by Hyder Ali ; a spy, an inspector.

**ANKHAU**. (*Ankhāu*). [H.] Valuation by the eye of growing crops.

**ANKARO**, (*Ankaro*.) [Guz.] A bill, an account. Discount. See *Ant*.

**ANKURA**, (*Ankura*) [Thug.] A thousand ; the word in [S.] signifies a shoot, a sprout, a bud or blossom ; also, sometimes, 'water.'

*Ankurārpaga*. [S.] Offering of water, a preliminary offering of water at the beginning of a ceremony.

**ANNA**, (*Anna*). [S.] Food, boiled rice.

*Anna-kūṭa yātrā*, [S.] (The festival (*yātrā*) of the mountain (*kūṭa*) of boiled

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rice). A festival of the Hindus in the month of November, when they make a pile of rice as a type of the hill *Gopardhana* in *Vraja*, near Mathurā. observed especially by cowherds.

*Anna-prāsana*, vernacularly, *Ann-prāsan*. [S.] &c. Putting a little food into the mouth of an infant between five and eight months old, accompanied with a religious ceremony.

\* *Anna tammandaru*. A Canarese word, literally means elder and younger brothers and it is ambiguous and general term cousins. *Busara v. Lingangaude*, 19 Bom. 428 (479).

*Ann-nyarāhara*, [S.] Law or custom relating to food, that is, to the practice of eating together or not, as followed by different castes.

**ANOLA**, (*Anolā*), commonly pronounced *Aolā*. [H.] The myrobalan tree, which is worshipped by agriculturists is in the West of India on the 11th of Phalgun (Feb., March) : libations are poured at the root of the tree, a yellow or red thread is tied round the trunk, and prayers and songs are recited in honour of the plant.

**ANS, or ANSA**. (*Anṣ. or Anṣa*.) pronounced **ANGSHA, or UNGSHU**, also written **AMSHA**, [H.] &c. A part, a share, a portion. Also a land measure = 1 Bisi—Kamaon.

*Anṣānṣa*. [S.] A subdivision, share of a share.

*Anansa*. [S.] Having no share ; excluded from a share, as of inheritance, on account of some physical or legal defect.

† **ANSAM**, corruptly **AMSHOM**. (*Ansam*, corruptly *Anshom*.) [Mal.] A part, a share, a sub-division of a province, a territorial division.

*Anṣapatra*. [S.] A deed setting forth the shares or portions of a property.

\* † Reference see page 1.



## AN

A deed of partition between the members of a Hindu family.

*Anṣahara*. [S.] A co-parcener, a co-heir; one who takes a share of an estate or property.

*Anṣūāṇsa*. [H.] A measure of land in Hindusthan, twenty of which are equal to one Pilwāṅga.

**ANSARI**, (*Anṣārī*). [H.] A tribe of Sheikhs in the Northwest Provinces who pretend to be descended from the original *Anṣār*, or auxiliaries of Mohammed, who adopted his faith at Medina. They appear to have come into India from Herat at the time of Firoz Shah.

**ANSU-TORE**, (*Ansu-tore*) [Thug.] (from the H. *ānsu*, a tear) Any shower of rain that falls before the usual rainy season: it is regarded as of evil omen, and if it occur during the first day or night of an expedition the party must return and start again.

**ANT**, (*Ant*). [Guz.] Credit, transfer. In Guzerat it implies a fictitious currency or book-credit, in which bills of exchange and dealings in articles of trade may be paid at the option of the holder, varying according to the exchange of the day and the value of the coin in which the amount is computed. The difference on cashing a bill in *Ant* is termed *Ānkarā*, discount.

**ANTAH-PATA**, (*Antah-paṭa*). [Mar.] A screen of silk or cloth held up between the bride and bridegroom, or between the student who is to receive the sacred cord and the spiritual teacher, until the proper moment arrives for the parties to see each other.

**ANTAH-PURĀ**, (*Antah-pura*). [S.] The inner of female apartments.

**ANTARBED, UNTURBED**, (*Anterbed, Unturbed*). [H.] The old name of the lower portion of the Doab, from Etawa to

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Allahabad: it was sometimes applied to the Doab throughout.

**ANTARAPAR or PARA, UNTURPUR or PURU**, (*Antarapar or para, Unturpur or puru*). [B.] Applied, in the Upper Provinces of Bengal, to lands allowed to lie fallow for one year.—E. I. Records, iii. 173.

**ANTASSTHA**, (*Antasstha*), less correctly, **ANTASTA or ANTASTHI**, [Mar.] Secret expenditure. Sums expended in presents or bribes to official persons. An item in the *Darbar kharch*, or Court-charges of the Peshwa.

*Antasstha-ki-yādi*, [Mar.] Account of secret service expenditure.

**ANTEVASI**, very corruptly, **ANTY BASHY**, and **ANTWASI**, (*Antevāsi*, very corruptly *Antybashy*, and *Antwāsi*). [H.] A disciple, a pupil residing with his teacher.

\* **ANTASTHA SADILWAR**, (*Antastha Sadilwar*). It means extra assessment levied to meet local charges analogous to the present local cess fund. "*Antastha*" means expenditure; also items in the '*darbar Kharch*' or Court charges of the *Peishwa*. Collector of *Thana v. Krishna Nath*, 5 Bom. 322.

**ANTU, UNTOO**, (*Antu, Untoo*). [Tel. Karn.] Total amount, aggregate (from the S. *anta*, end, final sum).

**ANTYESHTI**, (*Antyeshti*). [S.] The final sacrifice or funeral obsequies.

**ANUA, or ANWA**, (*Anuā, or Anwā*). [H.] The place where the men stand who throw up water from a lower to a higher level. See *Daurī*.

**ANUBHAVAM**, (*Anubhavam*). corruptly, **ANUBHOM**, [Mal.] Enjoyment: a grant of hereditary land in Malabar, either rent-free or at a pepper-corn-rent, in reward of service; also a present of betel, or a cocoa-nut, from the proprietor at the time of executing a deed of transfer of a garden or plantation to

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the person to whom the transfer is made, as symbolical of the character of the land made over; also *Anubhogam*.

**ANUBHOGAM**, (*Anubhogam*). [Mal.] Enjoyment; usufruct; a grant of land, &c.; the same as *Anulharam*, as above.

**ANUGAMAN, UNOOGUMUN**, (*Anugaman, Unoogumun*). [H.] The burning of a widow after hearing of the death of an absent husband; also *Ann-maraṇam*, subsequently-dying.

**ANUKSHETRA**, (*Anukshetra*). corrupted vernacularly to *Anuchhatr*, or *Anoochuttree*, or *Annakshattr*, or in *Uṛiṇa*, to *Anrachuttur*, [S.] (*Anu*, according to, *kshetra*, a sacred shrine or place of pilgrimage) A charitable allowance made to the native servants of certain temples in Orissa, by the Marāṭhas, and continued by the British Government. Ben. Reg. xii. 1815, sec. 30.

\* **ANULOMA**, (*Anuloma*). *The form of marriage with woman of inferior caste, as for example, a Brahmin marrying a Khatriga wife, a Vaisya wife and a Sudra wife, while a Khatriga marrying a Vaisya wife and a Sudra wife etc. Rama Sami v. Sundaralingasami*, 17 Mad. 422 (435).

**ANULOMAJA**, (*Anulomaja*). [S.] (from *S. Anu*, according to, *loma*, the hair of the body, and *ja*, born, born *with* the hair or grain, *i. e.*, in due order) The offspring of two persons of different classes, of whom the father is of the superior class in the regular succession, as of a Brahman father and Kshatriya mother. If the woman were of the Brahman and the man of the Kshatriya class, the order is inverted, and the progeny is termed *Pratilomaja*, born against the hair. *Children born of mixed marriages. Children begotten on wives where caste was inferior to that of their husbands.*

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*Some commentators say that in the 'anulomaja' there is the germ of Avijaship, which if the 'Anuloma' Union is repeated for five or seven generations is perfected into maturity and becomes equal to that of their father. Bridavana v. Rushmani*, 12 Mad. 72 (79).

† **ANUMATI**, (*Anumati*). corruptly, **ANOMATY**, [S.] Assent, consent, permission.

**ANUPATAK, or ANOOPATUK**, (*Anupatak, or Anoopatuk*). [H.] A heinous offence short of a capital crime.

**ANUMATIPATRA**, (*Anumatipatra*). corruptly, *Oonamuttee-putter, Unamuttee-pottah, Unamuttee-puttar*. [S.] (from *anumati*, assent, and *patra*, a leaf) A deed expressive of assent or concurrence; especially a deed executed by a husband about to die, authorising his widow to adopt a son.

**ANUPURVAJA**, (*Anupurvaaja*). [S.] (*Anu*, after, *Purva*, before, *ja*, born). Offspring born of parents in the regular sequence of the castes. See *Anulomaja*.

\* **ANVADHEYA**, (*Anvādheya*). *It is a class of 'Strīdhana' which a woman receives after marriage. Muthus Mudayan v. Ammani Ammal*, 21 Mad. 58 (61).

**ANWADHEYA, or -DHEYIKA**, (*Anwādheya, or -Dheyika*). [S.] (*Anu*, after, *Ādheya*, to be received) A class of woman's property (in law); what has been given to her by her husband or relations after marriage.

**ANWAHARYA-SRADDHA**, (*Anwāhārya-grāddha*). [S.] Funeral obsequies in honour of deceased ancestors performed monthly on the day of new moon.

\* **ANWADHEYA STRIDHAN**, (*Anwādheya Stridhan*). *The property which a daughter receives from her father after marriage. It is defined as what is received after marriage from a relative. It is a gift received by a woman of her husband at a time posterior to her*

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*marriage.* *Ram Gopal v. Narain Chandra*, 33 Cal. 315 at 320.

**ANWAHITA**, (*Anwāhita*). [S.] also **ANWA-DHI**, (*Anwādhi*). [S.] A pledge or deposit placed with a third party.

**ANWAN**, (*Anwān*). [Mar.] The first field of rice, that in which the plants have grown from seed.

*Āncanā*, [Mar.] Transplanted. as rice plants, from the first field.

**ANWASHTAKA**, (*Anwāshṭakā*). [S.] Funeral obsequies performed on the ninth day of the months *Paush*, *Māgh*, *Phālgun*, and *Āsrvin*.

**ANYAGOTRA**, (*Anyagotra*). [S.] (from *anya*, other, and *gotra*, family) Of a different lineage.

**ANYAKUDI**, (*Anyakudi*). [Tam.] (from *S. anya*, other, and *kudi*, house; corruptly, *Anicooly*, Gl. 5th Rep.) A cultivator or other person who is an inhabitant of a different village from that in which he labours or trades.

**ANYAPURVA**, (*Anyāpurvā*). [S.] A woman who has been previously married.

**ANYAYAM**, (*Anyāyām*). [S.] (but used in the dialects.) Injustice. A complaint of injustice; a plaint in a civil suit.

**AODI**, or **AOODI**, (*Aodi*, or *Aoodi*). [H.] A tribe of Jāts in the divisions of Sonapat and Paniput.

**AODIYA**, (*Aodiya*). [H.] (probably for *Ayodhya*, or native of *Ayodh* or *Oude*) A thief of a tribe of thieves inhabiting villages in the Cawnpore and Fettehpur districts. They make remote excursions at particular seasons, in different disguises, and sometimes plunder on a large scale.

**AOGAHI**, (*Aogāhi*). [H.] Collection of rent or revenue from a village.

**AOKAN**, (*Aokān*). [H.] Straw and grain heaped up (Benares).

**AOKHAL**, **AOKHUL**, (*Aokhal*, *Aokhul*). [H.] Land reclaimed from waste and brought under cultivation.

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**AOLANIA**, (*Aolānia*). [H.] A tribe of Jāts residing in the Paniput district. Although Hindus, they claim the appellation of *Malik* or *King* conferred upon them; they affirm, by some ancient prince, to denote their sovereignty over other *Jāt* tribes.

**AOLI**, **AOLEE**, (*Āoli*, *Aolee*) [H.] Mode of estimating the produce of a larger extent of land by the ascertained produce of a smaller quantity.

**AONT**, (*Āont*). [H.] (?) Accommodation bills (the term is used in Central India, and is probably the *Ānt* of Guzerat, q. v.)

**AORI**, or **AWARI**, (*Aori* or *Āwari*). [H.] Bank of a pond or rivulet to the water's edge; a piece of dry land left uncultivated.

**AOSAT**, or **AOSUT**, (*Aosat* or *Aosut*). [H.] (no doubt a corruption for *Ar'sat*, q. v.) An average.

**APA**, or **APA**. (*Apā* or *Āpā*). [Mar.] A term of respectful address to a senior; also of affection to a son or junior. It is often affixed to a proper name; as, *Gocind-pant-āpā*. See also *Appa*.

**APAPATRITA** also **APAYATRITA**, (*Apapātrita* also *Apayātrita*). [S.] One who has lost caste, and with whom his kindred will not eat and drink: he is thereby incapacitated from inheritance (from *Apā*, particle implying severance, off, from, and *pātra*, a dish, or *yātrā*, intercourse).

**APARADHA**, (*Aparādha*, **APARADHI** *Aparādhi*). [Karn.] **APARĀDHAMU**, [Tel.] (**S. APARADHAM**.) It occurs in most dialects. Fault, offence. The punishment of offence, fine, penalty. This latter meaning is peculiar to the South of India.

*Aparādha kshame*. [Karn.] Pardoning an offence, remitting a fine.

**APARALU**, (*Aparālu*). [Tel.] All kinds of pulse or grain in pods also **APARA-JINSULU**.

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† **APASNAMA**, (*Āpasanma*). [H.] (*Āpas*, self, selves) A voluntary deed of adjustment between parties.

**APAVIDDHA PUTRA**, (*Apariddha putra*). [S.] (*Apariddha*, rejected, and *Putra*, a son) A son deserted by his parents and adopted by strangers. One of the kinds of affiliation formerly permitted by the Hindu law.

**APHARIA**, (*Apharia*). [H.] A subdivision of the Ahir or cowherd tribe.

**APIL**, (*Āpil*). [Beng.] The English word Appeal. So also *Āpilant*, Appellant.

\* **APNASHAFI**, (*Apmashaei*). A vendor's own pre-emptor. The expression connote nearness in space and not a blood relationship. *Lakhan Singh v. Bishan Nath* 33 All. 299.

**APPA, UPPU**. (*Appa, Uppu*) [Tel. Karn.] A father, a term commonly added to proper names as a mark of respect; as *Ranga-appa*, or *Rangappa*. The word in Mar. is *Agā*, or *Āpā*, q. v. : it also occurs in Tel. as *Appaga*, and in Tamil. *Appāñ*. In Tuluva, *Appā*, means mother.

**APPANAM, UPPANUM**, (*Appanam, Uppanum*). [Tel.] Tax, tribute. Rent revenue. Rack-rent. Any taxed lands, especially lands highly assessed, which are required to be held by cultivators who, as an equivalent, hold other lands on favourable terms, or rent-fee. Usufruct.

**APPASAM**, (*Appasam*). [Tel.] (In the northern Circars) A cut or channel for water.

**APRATIBANDHA**, (*Apratibandha*). [S.] Undisputed inheritance. 17 Mad. 287 (292). *When inheritance descends from father to son or grandfather to grandson it is called 'apratibandha' or unobstructed inheritance. Bapuji v. Pandurang.* 6 Bom. 616 (619). The word "unobstructed" in not happy expression for "apratibandha" and English lawyer would

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translate it as 'rested'. *Apaji v. Ram Chandra*, 16 Bom. 29 (70); 6 Bom. 734 (735).

\* **APRATISHTHITA**, (*Apratishthita*). Means either unprovided for with wealth or unprovided with children. *Totawa v. Basawa*. 23 Bom. 229 (233).

**APTA-PUNJAN**, (*Āpta-Punjan*). [Mar.] (from S. *apta*, fit, and *punjo*, a heap) Presents made at the Daśahara festival to the Patel or head of a village.

**APTA-KANAKKU**, (*Aptā-kanakku*). [Tam.] A weekly account (from P. *Haftah*).

**APTI**, (*Āpti*). [Mar.] (from S. *apat*, calamity). Distress from failure of the harvest, from either excess or deficiency of rain.

**APUTRA**, (*Aputra*). [S.] A man who has no son, who has never had, or who has lost an only son, and may therefore adopt one.

**AR**, (*Ār*). [H.] (the final being the hard *r* or *ṛ*.) Stop, hindrance, whence, fig., a mound or bank forming the boundary of a field; a well: also an abbreviation of *Ārāra*, the bank of a river. In composition it denotes also inferiority or deviation, being the same, essentially, as the Marāṭha particle *Ar* or *Ār*, q. v.

*Ar-gir*. [IL.] A strip of sward encompassing a field.

**AR**, (*Ār*). [H.] A ladle used in the sugar factories (Oudh): it more usually signifies a sharp spike, a goad.

**ARA**, (*Ārā*). [H.] A saw, a large saw, a shoemaker's knife. *Ār'ā*, a small saw.

**ARA**, (*Āra*). [Mal.] A river.

*Ārṛukāl*, [Mal.] A channel from a river.

**ARA** (*Ara*) (?) A ford or ferry. Gl. 5th Rep.

**ARA**, (*Ārā*). (with a soft *r*) Total, aggregate.

**ARABA**, (*Arāba*). [H.] A cart.

**ARAD**, (*Ārad*). [H.] Flour-meal.

**ARADHYA**, (*Ārādhyā*). [S.] In the South of India the term is applied especially to

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a Brahman who professes the Jangama worship of Śiva, but is not acknowledged by other members of the sect, from his retaining the distinction of caste. Among the Marāṭhas, a tutelary divinity.

**ARAGU**, (*Aragu*). [Karn.] **ARAKKU**, (*Arakku*) [Tel.] (from the S. *laksha*.) The resin of the nest of the Lac insect; *Shel-lac*.

**ARAK**, **URUK**, *Ārak*, *Urūk*, [H.] Spirit, juice, essence.

**ARAKU**, or **ARUKI**, (*Araku* or *Aruki*). [Tam.] A fermented liquor from the juice of the palm: *Tūri*, or *Arrack*, which is probably derived from the Tamil, which again may be a dialectical modification of the Arabic *Ārak*, as above.

**ARAKA**, (*Araka*). [Tel.] A plough, with oxen and implements of husbandry complete.

*Arakala-jūbitā*, [Tel. Per.] An account shewing the number of ploughs belonging to each Ryot (northern Circars).

*Arakattaraka*, [Tel.] A plough with a pair of bullocks.

**ARAKAL-PALISHA**, (*Arakāl-Palishu*). [Mal.] (from *ara*, half, *kāl*, quarter, and *palisha*, interest) Interest at  $1\frac{1}{4}$  per cent., or one-eighth of the highest legal rate in Malabar, or 10 per cent., per annum.

**ARALE**, (*Arale*). [Karn.] Cotton.

**ARALU**, (*Arālu*). [Karn.] Half a day's labour.

*Arālukūli*, [Karn.] Half a day's hire.

**ARAMAISHI** **PARAMAISHI**, (*Aramāishi* *Paramāishi*) [Karn.] (dialective derivatives from the P. *arām* and *fīrmān*) (Gratuitous assistance given by the Government to a respectable person in the cultivation of rent-free lands.—Mysore.

**ARAMANE**, (*Aramane*). [Karn.] A royal palace. Government.

*Aramane sambala*, [Karn.] Dependant upon Government, in Government pay.

*Aramaneyavaru*, [Karn.] The officers of Government, or the Government collectively.

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**ARAMBA**, or **ARAMBHA**, **ARUMBU**, **ARUMBHU**, (*Āramba*, or *Ārambha*, *Arumbu*, *Arumbhu*). [Karn.] (S. *Ārambha*, beginning, undertaking) Agriculture, farming, cultivating land.

*Kād-āramba*, [Karn.] Dry cultivation.

*Nir-āramba*, [Karn.] Wet cultivation.

*Āramba-gār*, [Karn.] (from S. *kāra*, who makes) A farmer, a cultivator.

*Ārambada-sāmānu*. [Karn.] Implements of husbandry.

*Ārambathā*, [Mar.] A rice field after clearing, ready for the next year's crop.

**ARA**, or **ARAI-NIR**, (*Ara*, or *Arai-Nir*.) [Tam.] Water for irrigation which may be drawn freely from the public reservoir during a certain period of the year.

**ARA-PALISHA**, (*Ara-Palisha*). [Mal.] Half interest, or 5 per cent in Malabar; also interest that absorbs half the rent of mortgaged lands.

**ARAPALH**, (*Arapalh*). [Tam.] (?) A crop entirely blighted and withered before the time of reaping.

**ARAR**, **URAR**, or **ADAD**, **UDAD**, (*Arār*, *Urār*, or *Aḍād*, *Uḍād*.) [H.] Outhouses for cattle. Harvest floor for the blossoms of the Māhwa.

**ARARA**, or **ADADA**, **URARU**, or **UDADU**, (*Arāra*, or *Aḍāda*, *Urāru*, or *Uḍadu*). [H.] The steep bank of a pond or river.

**ARARI**, or **ADADI**, or **URAREE**, or **UDADEE**, (*Arāri*, or *Aḍādi*, or *Urāree*, or *Uḍādee*) [H.] The old established measure of a field to which the occupant appeals, in preference to actual measurement.

**ARANYA**, (*Āraṇya*). [S.] A forest.

*Aranya-sabhā*. [S.] A court for a community of hermits; a forest-court.

*Aranya-shashthi*. [S.] A Hindu festival on the 6th (*shashthi*) of Jyeshth (May, June), observed by women in the hope of obtaining handsome children: part of the ceremonial is walking in a wood.

**ARASA**, or **ARASU**, **URUSU**, **URUSOO**, corruptly **URSOO**, [Karn.] **ARACHAN**,

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[Mal.] **ARASU, or ARASAN** [Tam.] (*Arasa*, or *Arasu*, *Urusu*, *Urusoo*, corruptly *Ursoo*, [Karn.] *Arachan*, [Mal.] *Arasu*, or *Arasan*, [Tam.] (from S. *Rājā*, or, as pronounced sometimes in the Southern dialects, *Rātsu*) A king, a ruler; so, *Arasī*, or *Arasatī*, [Karn.], A queen; also, governing, ruling; also, privileges allowed for watching.

*Arasukāran*. [Tam.] A person holding certain privileges for performing police duty.

**ARASU**, (*Arasu*). [Tam.] The Pīpal, or sacred fig-tree.

*Arasāni*, or *Arasāni-stambha*, [Tam.] A branch of the Pīpal tree placed in the middle, under the canopy erected for a marriage, as a type of Vishnu, round which all the parties walk, worshipping and performing ceremonies.

**ARASINAGE-INAM**, (*Arasinage-inām*) [Karn.] (from Karn. *Arasina*, turmeric, and A. *Inām*, grant of land) Land granted in dower, or as pin-money; literally, for turmeric, which enters largely into the materials of a Hindu lady's toilet in the South of India, being applied to stain her forehead, finger-nails, soles of her feet, &c.

\* **ARATH, ADAT, ADHAT, ARAT, ARHAT, UDUT, URHAT**, (*Arath*, *Adat*, *Adhat*, *Arat*, *Arhat*, *Udut*, *Urhat*). Mercantile correspondence, agency brokerage, Banking firm as agent. *Seth Samur Mull v. Choga Lall*, 5 Cal. 421 (P. C.).

**ARATI, or ARTI**, (*Ārati*, or *Ārti*). [H.] (*Arati*, occurring in most dialects, from the S. *Ārātrikṇ*, nocturnal ceremony). Waving lights circularly in front of an idol or object of worship, part of the usual evening ceremonial. In the South of India it is performed in honour of individuals at marriages and festivals. *Loan or a license to take the*

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*profits of the land. Mū. Jaix Ahmad v. Ghulam Ahmad*, 3 All. 490 (503). P.C.

**ARAITUKI**, (*Araituki*). [Tam.] (A Madras phrase) The pillory, *lit.* half-hanging.

**ARAVA, ARAVI, or ARAVU**, (*Arava*, *Aravi*, or *Aravu*). [Tel. Karn.] People and language of Drāvira, or the country from the North of Madras to Cape Comorin, along the Coromandel Coast.

**ARAVAR**, (*Aravār*). vulgarly, **ARWĀR**, [Karn.] In Canara, a mortgage in which the mortgagee retains possession of the property, in lieu of interest, until the debt is paid; also called *Ilūravār* and *Ilūlūravār*, from the S. *Ilā*, the earth. It is said also to designate a usufructury mortgage for a stipulated period.

*Aravāhi-aravār*. [Karn.] (from S. *avadhī*, limit) Usufruct, as before, with a stipulation that the mortgagee shall not be dispossessed before a given term.

**ARA-VARI**, (*Ara-vāri*). [Tam.] Half revenue, applied to a village or lands assessed at half the usual rate.

**ARAZI, URAZEE**, (*Ārāzi*, *Ūrazee*). [H.] Applied especially to detached portions of land which are either rent-free or have been recovered from the retrocession of rivers. *Means, plots of land which, though included within the area of 'mauzas' and 'mahals' are held on a distinct tenure and as such 'arazidari' lands do not constitute a separate revenue unit by themselves. Ram Rakhha v. Girja Dat Pande. A. I. R. 1928 All. 50=107 I. C. 693.*

**ARBAB**, (*Arbāb*). [H.] Masters, lords, possessors.

*Arbab-ul-māl*. [H.] Officers of the treasury. Extra allowance to the officers of account.—Gl. 5th Rep.

*Arbāb-i-shara*. [H. A.] Law officers.

\* **ARCHAKA**, (*Archaka*). Derived from 'Archa' meaning idol. A priest who alone is allowed personally to attend

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*upon the idol. His duties are those of offering up worship in the temple on behalf of the community. Narasimma v. Anautha, 4 Mad. 391.*

\* *Archaka thevam.*—*Worship of a family deity. Secy. of State v. Subbarajadu, 36 Mad. 559.*

**ARDAL**, (*Ārdal*). [Thug.] A person who has separated from his party, and has in consequence, escaped the fate of his companions.

**ARDAWA**, (*Ardāwa*). [H.] Ground meal, coarse flour; ground pulse. The term more commonly denotes a mixture of the meal of chick-pea and barley, which is given to the horses of Europeans, or barely parched and ground, and similarly employed.

**ARDDHA**, (*Ardha*). [S.] Half, or a part in general.

*Ardha-khil*. [Ben.] Land only partially in cultivation (from S. *ardha*, part; and *khil*, B. fallow land).

*Ardhal*, or *Ardhola*. [Mar.] A half share, either of the produce of land or profits of trade.

*Ardheli*, or *Ardheliya*. [Mar.] In the Konkan, a temporary cultivator, one who undertakes the cultivation of the land for a share, generally a half, of the produce.

*Ardha-māniyam*. [Tam.] Land partly or half rent-free, being assessed at half the usual rate; also a grant of the Government Share of the rent to one who does not enjoy the share of the hereditary proprietor.

*Ardha-siri*. [Beng.] (from *Sir*, ploughing). Cultivating the land on condition of receiving half the crop.

*Ardhāya*. [Karn.] An incomplete heap of corn.

*Artole*, or *Arthole*. [Karn.] A weight of half a rupee.

**ARE**, (*Arē*). [Karn.] The Karnāṭaka name of a Marāṭha.

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**ARFA**, (*Ārfa*). [A.] The eve of a festival on which preliminary religious rites are practised, especially on the days preceding the two great Mohammedan festivals, the *Shab-i-Barāt*, and the *Bakr-īd*.

**ARGH**, **ARGHA**, or **ARGHYA**, (*Argh*, *Argha*, or *Arghya*). [H.] A respectful offering, chiefly of fruit and flowers, or water, or milk and honey, to an idol, a Brahman, any venerable person, or a bridegroom at the marriage ceremony. A libation of water between the threshold and the spot where the first bundle of corn is deposited after it is brought home from the threshing-floor; or, the ceremony of placing on the threshold, at seed time, cowdung, dried and formed into a cup, filling it with seed, and pouring water upon it: both these ceremonies are intended to secure prosperity. *Argha*, or *Arghya*, also signifies the boat-shaped earthen or metallic vessel in which the offering or libation is presented.

\* **ARH**, (*Arh*). *Support or propping up. The word used in a bond implies a power of sale in default and denotes a mortgage without possession. Kishen Lall v. Gangaram, 13 All. 28 (35); Ganbar Khan v. Ajudhia Singh, 20 Ind. Cas. 870. The use of the words 'Arh' and 'Mustagh-rak' alone do not always and necessarily imply a power of sale. Moti Begum v. Har Prasad, 19 Ind. Cas. 658=11 A. L. J. 570.*

**ARHAR**, (*Arhar*). [Hindi. &c.] A kind of pulse very generally cultivated throughout India (*Cytisus cajan*).

**ARHAT**, **URHUT** or **ARHUT**, (*Arhat*, *Urhut*, or *Arhut*). [H.] Agency, brokerage, commission.

*Ar'hatiya*. [H.] An agent, a broker, a correspondent. See *Arthiya*.

**ARHAT**, **URHUT**, (*Arhat*, *Urhut*). [H.] A

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revolving wheel for raising water when the water is near the surface, or from a river; also *Rabaḥ*, and *Rahāt*.

**ARHWAL**, (*Arhwal*). [H.] A day labourer.—Benares.

**ARI**, (*Arī*). [Tam.] (S. *Harī* and *Haril*, green) A bunch or bundle, a bundle of corn, a cornstack, a heap of grain before the straw is separated from it, a handful; also raw rice.

*Aridāḷa*, or *Aridarān*. [Tam.] Stubble.

*Aridatuka* or *Ariyēdupu*. [Tam.] A handful of corn, or as much as can be held by both hands put together, as the perquisite or fee of certain village servants.

*Aridāḷa-billi*. [Tam.] An estimate of the produce of a field from the appearance of the stubble.

*Arikaṭṭu*. [Tam.] A sheaf of corn.

\* **ARIAT**, (*Ariat*). When a property is transferred not absolutely but only for a limited period, it is called "*Ariat*" according to the *Muhammadian Law* and as such it is an *invalid gift*. *Mumtazunnisa* v. *Tajil* 28 All. 264; In the matter of the petition of *Khalil Ahmed*, 30 All. 309.

**ARINA-PATTI**, or **PATTE**, (*Arina-patti*, or *patṭē*). [Karn.] (from *āru*, a plough) An account of the number of ploughs belonging to each cultivator in a village.

**ARINDI**, (*Arindi*). [H.] (P. *lit.*, a bringer). An agent, a broker.

**ARINI KATTU**, (*Arini kaṭṭu*). [Tel.] Dams in a salt pan.—Vizagapatam.

**ARISH**, (*Ārish*). [A.] Damages, fine for injury done to person or property, particularly for bloodshed not causing loss of life.—Mohammedan Law.

**ARISI**, (*Arisi*). [Tam.] Any kind of grain, but especially rice freed from chaff.

**ARIYAT**, (*Āriyat*). [H.] Loan of any thing which is itself to be returned. Land or orchards of which the owner allows

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others to have the use, under certain stipulations.—Mohammedan Law.

† **Āriyat nāma**, [H.] An engagement to return any article or property which has been given on loan or in trust.

**ARIYAT**, (*Āriyat*). [H.] Land recently recovered from jungle.

**ARJANNA**, (*Arjanna*). [H.] A tribe of Kumbis, or cultivators, in Western India.

**ARJA**, (*Ārjā*). [H.] (S. fem of *Ārjā* respectable, venerable) A female mendicant, so termed in central Hindustan.

**ARJU**, (*Arju*), or **ARDZU**, (*Ardu*). **URDZOO**, (*Urdoo*), or **URJOO**, (*Urjoo*).

[Tel.] Price, value.

*Arju-bājāri dhārā*. [Tel.] Price-current, or market price.

**ARJU**, (*Arju*). **URJOO**, (*Urjoo*). [Tel.] The measurement of a heap of grain from the bottom to the top, as opposed to *Tula*, a measurement of the circumference.

† **ARKATI**. [H.] A pilot.

† **ARKATIA**, (*Arkatia*), **URUKUTTEEA**, (*Urukutteea*) (?) [H.] A difference of 2½ *Biswas* per *Bigha* between local and government measurement.—Ghazipore.

**AROLA**, (*Arola*). [Hindi] A sweet grass growing in short tufts, the seeds of which, when ripe, are often used as food by the poorer classes.

**AROLAT**, (*Arolat*). (?) In the Dekhin, land held at a quit-rent by the *Mehr*, who acts as the village watchman and messenger, in compensation of his services.

**AROPANAM**, (*Āropanam*). [Mal.] An accusation, a false charge.

† **ARPAN-NAMA**, (*Arpan-nāma*). [H.] (from S. *Arpana*, delivering) A deed of gift, especially to a temple or idol.

† **ARPASI**, (*Arpasi*). corruptly, **ALPESEE**, [Tam.] The seventh month of the Tamil year (Oct.-Nov.).

† Reference see page 1.



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† **ARRA**, (*Arra*). **ARRAR**, (*Arrar*) (?) [Beng.] A fishery, a hole in the bed of a river in which fish are caught.

**ARRU**, (*Arru*). **URROO**, (*Urroo*). [Tel.] Sore on a bullock's neck, made by the yoke of the plough.

**ARSAL**, (*Arsâl*). **URSAL**, (*Ursal*), or more correctly, **IRSAL**, (*Irsâl*). [H.] Sending mission, despatch, especially of treasure or of revenue-collections to the treasury.

*Arx-i-Irsâl*. [H.] Invoice. Particulars of the despatch of treasure.

**ARSATH**, (*Arsath*). **URSUTH**, (*Ursuth*). [H.] A monthly account of receipts and disbursements.

**ARSATTA**, (*Arsattâ*), or **ADSATTA**, (*Adṣattâ*). **URSUTTA**, (*Ursuttâ*). or **UDSUTTA**, (*Uḍsutta*). also, corruptly, **ARSOTTA**, (*Arsotta*). and **ATOSATTA**, (*Āṭosatta*). possibly also a modification of the preceding, or **ARSUTH**, [H. Mar., but it occurs in other dialects also.] Estimate, guess, a rough calculation; a monthly treasury account of receipts and disbursements made up from the daily entries.

*Arsattâ navis*. [H. Per]. The clerk or accountant who keeps the monthly account.

**ARSHA**, (*Ārsha*). [S.] One of the modes of marriage according to Hindu Law: the gift of a girl, by her father, on receiving one or two pairs of oxen from the bridegroom. Scriptural, anything for which a Rishi is an authority.

**ARTHA**, (*Artha*). [S.] Object, purpose, meaning, wealth.

**ARTHI**, (*Arthi*). [H.] (S. *Arthin*, one who has an object &c.) corruptly **ARUTEAH**. A suppliant, a plaintiff, a prosecutor, a petitioner.

*Arthyâvedana*. [S.] The complaint of a plaintiff taken verbally by the officers of a Court before the filing of the

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written plaint recorded by them in writing.

*Vidyârthi* or *Bidyârthi*. [S. Ben.] (from *vidyâ*, knowledge, and *arthi*, who seeks for) A student, a pupil, a school-boy or collegian.

**ARTHI**, (*Arthi*). **ARTHIYA**, (*Arthiyâ*). **URTHEE**, (*Urthee*). **URTHIYA**, (*Urthiya*). [H.] A broker, a commissioner, an agent, a salesman, a commercial correspondent, one who conducts business on commission for a principal at a distance; a banker who grants and accepts bills on other bankers or correspondents. See also *Aḡal*, *Arhat*, *Aḡatya* and *Arhatiya*, as spelled with the hard ḡ or hard r, and with a soft or hard t, also with or without the aspirate.

**ARU**, (*Āru*). or **ARUKARU**, (*Ārukāru*). [Karn.] A plough with oxen and implements of husbandry complete.

*Āru bhatta*. [Karn.] A tax on grain at so much per plough, afterwards commuted to a fixed money rate.

*Ārugidgīral*. [Karn.] A tax on the Ryots for leave to cut timber from the jungle, for the fabric of their ploughs.

*Āru-kāṇṇike*. [Karn.] A tax on ploughs.

**ARU**, (*Āru*). [Tam.] *Āra*, [Mal.] A river, a rivulet, a watercourse. See *Āttukal*.

**ARUDI-KARAI**, (*Arudi-karai*). [Tam.] (from *aruthi*, or *arudi*, fixed or final, and *karai*, boundary) One of the three kinds of tenures under which land is held in the Tamil provinces; that in which the distribution is final or absolute, that is to say, the occupant holds a defined portion of the village lands, of which he has the entire disposal, and may let or sell them; his other rights and privileges, which he holds in common with the other proprietors, are transferable along with his share of the land. This is corrupted to *Ard-karry*, and *Audi-carei*, in the Fifth Re-

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port, and as the *Adhikāri*, of the more recent returns. It is also called *Pāla-bhogam*, q. v. Selections from the Records, i. 904, 905.

*Arudi-kraya*, corruptly, *Urđi*, or *Ur-de-krayum*. [Tam.] (S. *Kraya*, sale) A final or permanent sale; sale of a share held under the *Aṇḍi-karai* tenure.

*Arudi paṇḍu*. [Tam.] Final settlement or allotment. What is given in full of all demands.

**ARUGU**, (*Arugu*). [Tam.] A raised platform or terrace covered over and forming a veranda or porch on the outside of a native house; also termed a *Pāl*, a screen to shade persons of respectability from the sun.

**ARULU**, (*Arulu*). or **ARLU**, (*Arllu*). [Karn.] Mud, clay, or miry soil.

**ARUMBU**, (*Arumbu*). [Tam.] Scarcity, dearth.

**ARUPPU**, (*Aruppu*). [Tam.] Cutting, harvest, cutting the crop, the act of reaping.

*Aruppu-chittu*. [Tam.] An order or permission to cut the standing crop.

*Aruppu-kālam*. [Tam.] Season of harvest.

*Aruppu-kuli*. [Tam.] Wages of reaping.

**ARUWA**, (*Aruwā*). [Uriya] Rice cleaned from unboiled paddy.

**ARUVARI**, (*Aruvāri*). [Tam.] A tax paid at fixed times.

**ARUZ**, (*Arūz*). **UROOZ**, (*Urooz*). [A.] In Mohammedan law, Personal property exclusive of money, goods and chattels.

**ARVELA**, (*Arvela*). [Karn.] A caste of Smārtha Brahmins in Mysore.

**ARWADIYA-GHARENIYA**, (*Arwādiya-ghareniya*). [Guz.] In Guzerat, Lands mortgaged by the village authorities for a definite period.

**ARWAN**, (*Arwan*). **ARWUN**, (*Arwun*). [H.] The first cuttings of the harvest, not taken to the threshing-floor, but brought home to be eaten by the family and presented to the household gods and to Brahmins. The corn is taken

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out of the ear and eaten with milk and sugar; the term is chiefly current in Rohilkhand and the Upper Doab. The more usual and intelligible term is *Nawān*, from the S. *nava*, new and *anna*, rice or food.

**ARWAR**, (*Arwar*). [Karn.] (?) A kind of mortgage, in Mysore, in which the land is made over to the lender until the produce has discharged the debt.

**ARZ**, **URZ**. [H.] Price value. *Arz-i-bazar*, Current or market rate.

**ARZ**, (*Arz*). **URZ**, (*Urz*). [H.] Land, earth, landed property.

**ARZ**, (*Arz*). **URZ**, (*Urz*). vernacularly **ARJ**, (*Arj*). **URJ**, (*Urj*). **ARJI**, (*Arji*). **URJEE**, (*Urjee*). [H. &c.] Petition, representation. In Mohammedan law, personal property except money. See *Arūz*.

*Arzi*, *Urzi*. [H.] &c. A petition, an address, a memorial, a respectful statement or representation, whether oral or written.

*Arz-begi*. [H.] An officer who, under the Mogul Government, was appointed to receive and present petitions, &c.

*Arz-i-dāwā*. [H.] A petition of complaint, the plaint, the first pleading in a suit.

*Arz-dāsh*. [H.] A written petition or memorial.

*Arz-i-marammat*. [H.] (from A. *marammat*, repairing) A petition to amend or amplify a preceding petition or complaint.

*Arz-i-mujibāt*. [H.] (from A. *mujibāt*, reasons) A representation of reasons or pleas, a petition of appeal setting forth the grounds of it.

*Arz-i-mukarrar*. [H.] (from *mukarrar* established) A petition or memorial representing the circumstances of a case, a representation to the royal authority of the proceedings taken in respect of a grant of revenue or a Zemindari.—Har. Anal. iii. 407.

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† *Arzi-muṣannā*. [H.] A petition or plaint in duplicate.

*Arāychi*. [Tam.] (perhaps from A. *Arā*) An officer under the magistrates, head of the police, a sheriff.

**ARZAL**, (*Arzāl*). [H.] Low castes located on the estates of Zemindars, in some parts of Hindustan, as tenants at will, partly paying rent and partly rendering personal services, considered, in some measure, as adscripti glebæ, and not entitled to remove off the lands except by the landlord's pleasure; dependant also upon him for support in unfavourable seasons.

**ARZAMINI**, (*Arzāmīni*). or **ADZAMINI**, (*Adzāmīni*). [H.] (from *ar*, *ad*, H. M. q. v., implying protection or screening, and *zāmīni*, A. security) Counter security. Surety for a surety, mutual surety or responsibility.

**ARZIZ**, (*Arziz*). **URZEEZ**, (*Urzeez*). [A.] Base or light money.

**ASA**, (*Āsā*). [H.] A staff, a stick, a long stick of mace, usually coated with a thin plate of silver, carried by a personal attendant as a mark of rank.

*Āsā-bardār*. [H.] A staff or mace bearer.

**ASAB**, (*Āsab*). [A.] Incidental or indirect heir. Residuary heir (in Mohammedan law).

*Āsūbat*, *Asoobat*, [A.] Inheritance in the male line from incidental contingencies.

**ASADHARANA**, (*Asādhārana*). [S.] (from *a*, neg., and *Sādhārana*, common, special, individual) In Hindu law applied to property held by one person without the participation of another, as opposed to co-heirship or co-parcenary.

**ASAGA**, (*Asaga*). [Karn.] The washerman of the village, one of the village servants.

**ASAGOTRA**, (*Asagotra*). [S.] (from *a*, neg., and *Sagotra*, of kin) In Hindu law, A

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kinsman by the female line only, one not of the same lineage or descent.

**ASAL**, (*Asal*). **USUL**, (*Usul*), corruptly, **ASIL**, **ASOOL**, **ASSIL**. **AZIL**. **AUSIL**, **AWSIL**, [H. but occurring in all the dialects, sometimes slightly modified, as Tel. *Asulu*, and the like]. Root, origin, foundation. Principal, capital, original property or estate, also the original of a document. As a revenue term it is applied especially to the original or established rate of assessment without any extra cess. In Mohammedan law, a principle or ground of decision.

*Asal-beriz*. [H.] In the Northern Circars and the Carnatic, the standard or original assessment of the land revenue, without any extra cess. Also *Asal-jamā*.

*Asal-chittu*. [Tam.] The original or first copy of a bond.

*Asal dāstāver*. [H.] An original document or record, in contradistinction to a copy.

*Asal-jamā*. [H.] The original rent or revenue charged upon the lands of an estate, or village, or district, without any *Abuāb* or extra cesses; also the amount taken as the basis of a revenue settlement.

*Asāl-mukaddama*. [H.] The original suit, in distinction to one appealed.

*Asal-tan*. [H.] (from Pers. *tan*, a person) A party pleading his own cause, the principal party in a suit.

*Asālatan*. [H.] In person, personally (appearing or pleading), in antithesis to *Wakālatan*, pleading by a Vakīl. These are both adverbs from the substantives *Asālat* and *Wakālat*, with the Arabic syllable *an* added.

*Asil-tumar-jamā*. [H.] The original rent-roll of the assessment of the land revenue in the Mogul provinces accord-

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ing to the register of *Raja Todar Mal*, in the reign of *Akbar*. Also the same as subsequently modified.

**ASLI**, (*Aṣṭi*). **USLEE**, (*Uṣṭee*), or **ASALI**, (*Aṣāli*). **USULEE**, (*Uṣulee*). [H.] (formed from *aṣal*, denominative) Primary, original, applied to a registered village under the Mohammedan system, in opposition to the Dākhili one subsequently occupied. In the directions to Settlement officers in the N. W. provinces, 1814, par. 45, the application of these terms was modified, and thence-forward those *Mauzās* only which were numbered in the Settlement lists were to be called *Āṣālī*, while *Dākhilī* was to be confined to such smaller *mauṣās* as might be afterwards formed.

*Āṣṭi-gaon*. [H.] A principal or original village, one from which others have branched out, that on which the revenue was originally assessed.

*Āṣṭi-mauṣā*. [H.] An original village. See the preceding.

*Āṣṭi-amin*. [H.] Original land, that forming part of the originally assessed estate, exclusive of subsequent additions, as from alluvial deposits, &c.

*Āṣṭī*, *Uṣṭī*. [H.] A female servant among Mohammedans who is a free woman, and therefore superior to the *Laundi*, or purchased slave. It is sometimes, but incorrectly, applied to any female slave.

**ASAMI**, (*Asāmi*), corruptly **ASSAMEE**, **ASSAMIE**, **ASSAUMY**. [H. &c.] (A. *Asāmi* plur. of *isām*, a name, sometimes derived from *iṣām* a criminal) A cultivator, a tenant, a renter, a non-proprietary cultivator; also a dependant; also a debtor, a culprit, a criminal, a defendant in a suit. Mr. Elliot (Supplement to the Glossary) conjectures, with every appearance of probability, that *Asāmi* has come to signify 'an individual,' from the heading of the register in

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which the appellations of the villagers, &c., were recorded, as, *Asām*, 'names', each item then becoming an *Asām-i*, or one of the names, or an individual person. The term is adopted in most of the dialects.

*Asāmi-ch'happer band*. [H.] A resident cultivator, one who occupies his own *ch'happer band*, or thatched cottage; one who holds at a fixed rent.

*Asāmi-jāi-bāki kājaj*. [Beng.] A record kept by a Zemindar in which the names of the tenants, and the balances due by them, are registered.

*Āsāmi maurāṣī*. [H.] An hereditary cultivator, one who, although not a proprietor, cannot be dispossessed as long as he pays a stipulated rent.

*Āsāmi-paikāsh*. [H.] A man who cultivates land in a village without any hereditary right, a tenant at will.

*Āsāmi-shikāmi*. [H.] One who cultivates the land of another person and pays him a fixed rent: a sub-tenant; one who labours for his support (*shikāmi*, lit. belly).

*Āsāmi-wār*. [H.] Individually, personally, according to name; applied to a revenue settlement with each individual cultivator, the same as Ryot-war.

*Āsāmiwār-gutta*. [Tel.] (from *gutta*, rent) The rent or revenue to be levied from each cultivator. A Ryot-war settlement.

*Āsāmiwār-hisāb*. [H.] *hisābu*. [Tel.] (from P. *hisāb*, an account). An account, kept in the Madras provinces, shewing the particulars of each Ryot's produce, assessment, payments and balance as it stands at the end of the year.

*Āsāmiwāri*. [Tel.] Individually, according to name. A settlement or assessment made on each.

*Āsāmiwār or -wāri makta*. [H. Mar. Tel.] (from the A. *mukāṭa*, divided) The rent or revenue payable by each indivi-

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dual (cultivator. An account shewing the distribution.

*Asāminīār* or *-wāri mufriḍ*. (from *A. mufriḍ*, single) In the northern Circars, an account shewing the amount of each cultivator's produce, both by estimate and measurement.

**ASAPINDA**, (*Asapiṇḍa*) [S.] (from *a.* neg., and *sapiṇḍa*) One not connected by offerings of the funeral cake to the same ancestors; a distant kinsman.

**ASAPUTRA**, (*Asaputra*) [S.] (from *a.* neg., *s.* with, and *putra*, a son.) In Hindu law, A son adopted from a different family, not descended from a common ancestor.

**ASARH**, (*Āsārḥ*). **ASADH**, (*Āsādḥ*) more correctly, *Āshādḥ*. [H.] also vernacularly, *Ākhār*, [Mar. &c.] The fourth month of the Hindu solar year (June—July), considered the first of the rainy season, and beginning of the rice cultivation.

*Āsārḥi*, *Āsārḥee*. [H.] The harvest of Āsārḥ, but differently applied to the harvest that springs from ploughing or from sowing in that month. In the former case it denotes the spring harvest, and is so used in the North west. In the Benares district and Eastern Oude it is applied to the latter, and then imports the autumnal harvest.

**ASARA**, (*Āsarā*) [H.] (?) In the northern Circars, Land of which the revenues are paid in kind, also lands which are not dependent on the rains, but may be irrigated from a tank or river.

**ASARA** (*Āsarā*). or **ASRA**, (*Āsrā*). [H.] A place of protection, a shelter, a home, a sanctuary.

**ASARA-SIṢṬU**, (*Āsarā-siṣṭu*) [Tel.] Fixed, unfluctuating amount.

**ASARI**, (*Āsāri*) [Mal.] A carpenter.

**ASAS**, (*Āsās*). [H.] Property, wealth, effects.  
*Āsās ul bait*. [H.] Household furniture.

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**ASAUCH**, (*Aṣauch*). **ASAUCHA**, (*Aṣauchā*). [H. Ben.] Social or legal uncleanness, as from the death of a relation or the like.

**ASBAB**, (*Aśbāb*). [H.] Goods, effects, materials, implements &c.

† **ASBIAT**, (*Āśbiat*). [H.] Affinity entitling to a share of inheritance; according to some authorities, to a sixth.

**ASEDHA**, (*Āsedha*). [S.] Legal arrest, restraint; which may be of four kinds, *Kālāsēdha*, confinement for a time, by the end of which the affair must be settled; *Karmāsēdha*, restraint from any particular act, restriction from religious rites; *Pravāsāsēdha*, prohibition of removal, a writ of "ne exeat", *Sthānāsēdha*, confinement in any given place.

**ASHHAD**, (*Ashhād*). [H.] (A. plur. of *shahīd*) Witnesses, eyewitnesses. In Mohammedan law.

**ASHAR**, (*Āshar*). **USHUR**, (*Ushur*). [A.] A tenth, tithe. In Mohammedan law, the tithe assessed on lands occupied by Mohammedans, or which have been divided amongst a victorious army from the possessions of infidels.

*Āshari*, [H.] Subject to tithe.

*Āshir*. [A.] An officer appointed to collect the tithes.

*Āshura*, also *Āshūra*, or *Ushoora*. [H.] The first ten days of the month Moharram, which, by the Shiās, are dedicated to the commemoration of the death of Āli and his sons.

*Āshūr-khāna*. [H.] A building in which the bier, the banners, and isignia used at the ceremonies of the Moharram are set up.

**ASHRABAT**, (*Ashrābat*). [A.] Drinks, but in law applied especially to wines or spirituous liquors produced from the fermentation of grapes, raisins, or dates, the drinking of which is prohibited.

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**AS-HAR**, (*Aṣ-Hār*). [A.] Relations by marriage within the degree in which marriage is prohibited.

**ASHRAF**, (*Ashrāf*), corruptly, **ASHROF**, (*Ashrof*). [H.] Noblemen, persons of rank. In Behar and other provinces of Hindustan, the designation is assumed by the more respectable classes of both Mohammedans and Hindus, most of whom rent and cultivate lands, although they consider themselves soldiers and gentlemen and as degraded by personal labour, to which, nevertheless, they are frequently reduced, performing all kinds of agricultural work except driving the plough. In some places they hold their lands under more favourable terms than other cultivators: "the (Government Revenue (in Aligerh), when settled by a division of the crop, was one-third from Zeminders," one-fourth from Ashrofs, and one-half from ordinary cultivators" App. Revenue Report.

**ASHRAFI**, (*Ashrafi*). **USHRUFEE** (*U'shrufee*), corruptly, **USHURFEE**, (*U'shurfee*). [H.] A gold coin; a mohur, rated at sixteen rupees silver.

**ASHTA**, (*Aṣṭa*). [S.] Eight.

*Aṣṭa bhūga mānyam*. [S.] An estate, in the south of India, held on favourable terms, paying only an eighth of a share of the produce as revenue.

*Aṣṭa-bhogam*. [S.] Enjoyment of the whole, or the eight products of an estate; or the land cultivated, *Siddhi*; the produce of such land, *Sādhya*; uncultivable or rocky land and its products, as minerals, &c., *Pāshāṇa*; property deposited on the land, *Nikshepa*; treasure-trove, *Nidhi*; waters and their produce, *Jalāmṛitam*; actual privileges, *Akshinī*; prospective rights and privileges, *Āgāmi*.

*Aṣṭakā*. [S.] Eighth; the 8th day of

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the moon in certain months, when progenitors are to be worshipped.

*Aṣṭamī*. [S.] The eighth day of the lunar fortnight.

*Aṣṭa-pradhāna*. [S.] The eight chief ministers of the Marāṭha principality. —See Duff, i. 236, 265.

**ASICHA**, (*Asichā*). **USEECHA**. (*Useecha*). [H.] Unwatered, unirrigated as land.

**ASIN**, (*Āsin*), corruptly, **ASSIN**, (*Āssin*), more correctly, **ASWIN**, (*Āswin*), some times **ASWAJA**, (*Āswaja*). [H.] (from *S. asvini*, the constellation in which the moon is full) The seventh month of the Hindu lunisolar year (September—October).

**ASIR**, (*Āsir*), or, in the crude form, **ASIS**, (*Āsis*). [S.] A blessing.

*Āsir-bād*. [H.] but used in most dialects. (from *āsir* and *bād* or *vāda*, speech) The benedictive address of a Brahman or religious teacher.

**ASIYA**, *Āsiya*. [H.] A mill, a water-mill.

**ASIYANA**, (*Āsiyāna*). [H.] A whetstone.

**ASMANI-FARMANI**, (*Asmāni-farmāni*). [H.] A term used formerly in deeds and leases, providing for any incidents or injuries arising from calamitous seasons or unjust exactions of the Government, which, if affecting the Zemindar, the Ryots engaged to make good. In Garwhal, estimated fines and forfeitures, as part of the revenue.

\* **ASMANI SULTANI**, (*Asmani Sultāni*). *Evils from the skies or the King: i.e., Calamity from heaven. Sakharām Shet v. Anātha Dervī, 14 Bom. 28.*

**ASNAN**, (*Asnān*). [H.] (corruption of *S. snāna*) Bathing, ablution.

**ASON**, (*Ason*). [H.] The current year.

**ASOKASHTAMI**, (*Aṣokāṣṭamī*). [S.] (from *Aśoka*, the tree so called, *Jonesia Asoca*, and *aṣṭamī*, eight). The eighth of the light fortnight of Chaitra (April—May), when a festival in honour of Vishnu is

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observed, part of the ceremonial of which consists in drinking water with the buds of the Asoka in it.

**ASR**, (*Āsr*). **USR**, (*Ūsr*). [H.] The afternoon. *Āsr-namāz*. The afternoon prayer of the Mohammedans, to be repeated at any time from half-past four until sunset.

**ASR**, (*Āsr*), plur. **ASAR**, (*Āṣār*). [A.] Signs, marks, traditions; the traditional law of the Mohammedans based on the sayings and doings of Mohammed.

**ASRAMA**, (*Āsrama*). [S.] A condition or order of life of which four should be passed through in succession by Hindus of the three superior castes, viz., that of the *Brahmachāri*, or religious student; of the *Grīhastha*, or householder; of the *Vānaprastha*, or hermit; and *Bhikshuka*, or *Sanyāsi*, religious mendicant. Vide 16 All. 191 (P. C.) Also a hermitage, the abode of persons leading a religious or contemplative life. A name borne in addition to their own proper name by one of the orders of *Dandī Gosains*; the four stages of life prescribed for the regenerate class or at all events for the Brahmins, *Kameswara Sastri v. Verra Charlu*, 31 Mad. 422 (423).

**ASRITA**, (*Āṣrita*). [S.] (lit., protected supported). A dependant. A Brahman maintained by an opulent householder.

\* *Assamīcar Raiyāti*—The terms are used to describe a condition of things whereby a raiyat (in a village leased to an indigo factory) enters into an agreement to grow an indigo on a portion of his holding, he being paid for the same at the rate of Rs. 13 to Rs. 14 per bigha of 6½ haths laggi and proportionately more when the bigha is bigger. Vide, *Finucane and Ameer Ali's B. T. Act*.

**AST**, (*Ast*). [H.] Setting of the sun. Place of sunset. West.

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\* **ASTABHOGAM**, (*Astobhogam*). See 26 I. C. 117.

**ASTACHAL**, (*Astāchal*). [H.] The mountains of the west, behind which the sun is supposed to set.

† **ASTACHI**, (*Astāchi*). (?) [Tam.] A writing, a deed, an agreement.

**ASTHAL**, (*Asthal*). **USTHUL**, (*Usthal*). [H. &c.] Place of residence or abiding, especially the kind of free monastery in which communities of religious mendicants reside together under a *Mahant*, a chief or abbot.

**ASTHAN**, (*Asthān*). **USTHAN**, (*Usthan*), inaccurately, **ASTAN** (*Asthān*). [H. &c.] Abode, place of abiding, a hall of audience, a king's court or palace. The residence of a Mohammedan fakir. The shrine of a Mohammedan saint. *An institution of ascetics and Sanyashis having no worldly connection of wealth and family. Rampat v. Durga Bharti*, 60 I.C. 440.=23 O.C. 303=7 O.L.J. 547.

*Āsthanakāram*, [Tam.] A speaker in court, a pleader, an advocate.

**ASTHI-SINCHANA**, (*Asthi-Sinchana*). [S.] (from *asthi*, a bone, and *Sinchana*, sprinkling). The ceremony of sprinkling the remaining bones of a corpse that has been burnt, a few days afterwards.

**ASTI**, (*Astī*). [Tel.] *Āsti* or *Āste*, or *Āstipāstī* [Karn.] also Tam. Real or personal goods, riches. Estate. Property, possessions. That which is of, or belongs to, an individual.

*Āstī-kār* or *-gār*. [Karn.] *Astikāray*. [Tam.] A rich man, a man of property.

*Āstigeraleyya*. [Karn.] The proprietor of an estate.

*Āstī-ripāram*, or *-vīcāram*. [Tam.] An account or detailed statement of assets.

**ASUR**, (*Asur*). **USOOR**, (*Usoor*). [H. &c.] An evil spirit, a demon, an enemy of the gods.

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**Āsura, or Āsuri.** [S.] Demoniactal, applied especially to one form of marriage formerly recognised by Hindu law; that in which the bridegroom gives as much wealth as he can afford to the bride, her parents, and relations. *Jaikisondas v. Harkisondas*, I. L. R. 2 Bom. 9 (13). *Such a marriage is not illegal.* *Bhagirathi v. Jokhram*, I. L. R. 32 All. 575 (580); See also, *Chunital v. Surajram*, I. L. R. 33 Bom 433; *Visranathan v. Srinathan*, I. L. R. 13 Mad. 83 (86); *S. Authikasarulu v. Ramanujam*, I. L. R. 32 Mad. 512 (517). *A transaction in which the purchaser buys the option to buy or sell goods at a future date. It is of the nature of wagering transaction.* *Tessiram v. Tulsidass*, I. L. R. 37 Bom. 264.

**ASWADHYAYA, (Aswādhyāya).** [S.] Days or seasons on which it is prohibited to read the Vedas. A Brahman who has not gone through his study of the Vedas.

**ASWAMEDHA, (Aswamedha).** [S.] (*Aswa*, a horse, and *médha*, sacrifice). The actual or typical sacrifice of a horse. If performed a hundred times, the sacrificer obtains the rank of *Indra*, or king of *Swarga*.

**ASWAMI-BABAT, (Aswāmi-bābat).** [H.] (*bābat*, account). A term used in *Kattiwar* to signify extra and unauthorised charges levied by the revenue officers, for their own emolument—not the demand of the *Suāmi*, the lord, or Government.

*Aswāmi-bikri, or -vikri.* [H.] (*S. a*, neg., *suāmi*, a master, and *vikraya*, sale). Sale without ownership, one form of illegal sale.

**ASWANSI, (Aswānsi).** [H.] A land measure, the twelfth of a *Kachwānsi*.

**ASWAPATI, (Aṣwapati).** [S.] (*Aṣwa*, a horse, and *Pati*, lord). A title borne by some of the ancient Rajas of the South of India.

**ASWARI, (Aswari).** [Karn.] An extra levy on a village.

**ASWATTHA, (Aṣwattha).** [S.] current in most dialects. The *Pīpal-tree*—*Ficus religiosa*.

*Aṣwatthodyāpana, or A-pratisthā.* (S. *Aṣwattha* and *Udyāpana*, setting up; or *pratisthā*, consecrating). The setting up of an *Aṣwattha-tree*, or a branch of it, as a part of various religious ceremonies.

**ATA, (Ātā), corruptly, OTTA, (Otta).** [H.] Flour, meal.

**ATA, (Ātā).** [A.] In law, an appointed allowance or gratuity to soldiers and ministers of law or religion.

**ATA, (Ātā), or ATARI, (Ātāri).** [H.] An upper-roomed house, an upper story.

**ATA-GORRU, (Āta-gorru).** [Tel.] A kind of rake used in husbandry.

**ATAI, (Ātai).** [Uriya.] A cattle pound.

**ATAK, (Ātāk), or ATAKAT, (Ātākat).** [A.] Manumission of slaves—in Moham-medan law.

*Ātāk.* [A.] Emancipated, manumitted (a slave).

**ATAL, (Ātāl).** [H.] A stack, a rick, a heap, or pile of anything.

**ATAMANAM, (Ātamanam).** [Mal.] A pledge, a mortgage, a security.

**ATARPAL, (Ātarpāl). UTURPAL, (Uturpāl).** [H.] Land which has been formerly cultivated, but has been subsequently abandoned (more correctly, *Antar-pāl*, from *S. antar*, an interval, and *pāla*, cherishing. The word is current in the central and lower Doab.—Elliot.

**ATATAYI, (Ātatāyi).** [S.] In Hindu law, one guilty of a heinous offence.

**ATCHI, (Ātchi).** [Tam.] A heritage, inheritance. It is most usually compounded as *Kāniyātchi*, q.v. A domain or lordship obtained by inheritance. A right, a privilege.

*Ārasūlchi, Royalty.* See *Arasa*.

**ATHAL, (Āthal).** (?) Land farmed or rented (perhaps for *Asthal*.) Gl. 5th Rep.



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**ATHAVANI**, (*Atharani*). or **ATHAVANE**, (*Atharant*). also **ATHTHAVANE**. (*Aththavane*), or, with the unaspirated *t* doubled, **ATTAVANE**, (*Attarane*). or **ATTAVANI**, (*Attarani*). q. v. [Karn.] Revenue. An armed messenger or peon employed in revenue affairs.

*Athavani-kacheri*, [Karn.] Office for revenue accounts. A Collector's kacheri.

*Atharaneilakkhé*, [Karn.] A revenue department.

*Atharanyalekhkha*, [Karn.] A revenue account.

**ATHMAS**, (*Áthmās*). [H.] (From the vernacular form of S. *ashṭa*, eight, and *māsa*, a month.) Lands constantly ploughed for eight months for sugar-cane; or, from *Áshārṣh* to *Māgh*, both inclusive.

**ATHMANA**, (*Áthmanā*). [H.] The west, in opposition to *Agmanā*, the east. **ATHAYE** (*Áthaye*) is used in the same sense, but more commonly to signify 'evening.'

**ATH-PAHARI**, (*Áth-pahari*). **ATH-PUHUREE**, (*Áth-puhuree*). [H.] One who is always on duty (lit, an eight-watch man), applied especially to a servant employed to collect rents; or, in Bengal, to one who is set to watch the crop, and acts as a messenger for the rest of the villagers.

**ATHWARA**, (*Áthwára*). corruptly, *Athwára*, [H.] A money-lender who advances money on condition that the borrower shall pay by weekly instalments a larger sum than he receives. A cultivator who, for the use of agricultural implements on his own account for eight days, works the rest of the month for the benefit of the lender.

**ATI**, (*Áti*). [Hindi.] A sheaf, a handful of stalks of any kind corn given to the reapers for cutting a *bajhar*, or load, usually about one-sixteenth.

**ATIPATAK**, (*Atipátak*). [H.] Heinous or capital offence.

**ATIT**, (*Áti*). **UTEET**, (*Uteet*). [H.] (from the S. *Atit*, passed away, by whom worldly

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interests are discarded.) A religious mendicant of the Hindus, usually a Vaishnava.

**ATITH**, (*Átith*). **ATITHI**, (*Átithi*). [H.] but used in most dialects. A guest, any stranger entitled to hospitality.

*Atithi-pújá*, [S.] Hospitality, reverence of guests.

*Átithyam*, [S.] Hospitality.

**ATASH-BEHRAM**, (*Átash-behrám*). [Pers.] (from *Atash*, fire) A chief temple of the Parsis, the sacred fire in which is said to be composed of 1001 kinds. Six such temples exist in India. Vide *Narroji* v. *Dastur Kharsedji*, 28 Bom. 20.

*Átash-kuda*, or *-khána*, [P.] A fire-temple.

**ATIVASA**, (*Átiśāsa*). [S.] The fast observed on the day preceding a *Śráddha*, or obsequial ceremony.

**ATKAO**, (*Átkáo*). [H.] Arrest. Sequestration.

**ATKARI**, (*Átkári*). [H.] A caste of silk weavers in the Dekhin.

**ATMA**, (*Átmá*). [S.] The soul, the self.

**PARAMATMA**, (*Paramátmá*). The Supreme Soul—God.

*Átma-bandhu*, [S.] A person's own or cognate kinsman.

*Átmaja*, [S.] A son.

*Átmaghátak*, [Ben.] One who commits suicide.

*Átmavikrayi*, [S.] One who sells himself as a slave.

**ATRA**, (*Átr*). **UTR**, (*Útr*). or, more correctly, **UTR**, (*Útr*), corruptly *Ottar* and *Otto* [A.] Fragrance, perfume, essence, especially of roses.

*Átr-dān*, [H.] An ornamental box or phial containing essence of roses.

*Átár*, [H.] A perfumer, a maker of perfumes and essences, a druggist, a chemist.

**ATRAF**, (*Átráf*). **UTRAF**, (*Útráf*). [H.] Limits, boundaries.

*Atráfi-rawana*, [H.] A pass for the transit of goods beyond the limits of the custom-stations.

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\* **ATTALADAKKAM.** *Reversionary heirs.* *Vasudevan v. Secretary of State*, 11 Mad. 157 (169).

**ATTATCHI**, (*Attatchi*). [Tam.] Proof, evidence, attestation.

**ATTA-TARISU**, (*Atta-tarisu*). [Tam.] (?) Land which has laid waste for a long time.

**ATTAVANAI**, (*Attavanai*). [Tam.] An index, a register. A cash-book, a statement in figures; also an accountant or writer. When prefixed to any official designation, it implies that the person is duly registered as holding the office.—In Mysore, Revenue, &c. See **ATHAVANI**.

**ATTAVANAI-KANAKAN**, (*Attavanai-kanakan*). [Tam.] An accountant, a book-keeper, a registrar.

**ATTIPER**, (*Attiper*). [Mal.] Freehold property. (*Att* is here a various and apparently less accurate reading of *Otti*. q. v.)

**ATTIPERROLA**, (*Attiperrola*). pronounced **ATTIPETTOLA**, (*Attipettola*). [Mal.] Title deeds of freehold property. See the last.

**ATTU**, (*Attu*). [Tam.] A boundary a limit

**ATTU**, (*Attu*). [Karn.] A shelf, a platform in corn-fields on which persons are stationed to watch the crop.

**ATTU-KAL**, (*Attu-kál*). [Tam.] A rivulet. A channel for conducting water from a river for the purpose of irrigation.

*Attukál-éri*, [Tam.] A pond or tank filled from a river by a water-course.

*Attu-páchal* or *-páyachal*, [Tam.] In S. India, River irrigation, lands watered from a river.

*Attu-veppa*, [Mal.] New land left by the retiring of a river, or gained from the sea. Plantations by the sea-shore.

**ATUKU BADI**, (*Atuku bádi*). or **-ABADI**, (*-ábadi*). [Tel.] (?) (Giving waste or unoccupied land to a cultivator at a low rate of assessment on condition of his bringing it into cultivation.

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† **ATVETH**. [Mar.] (?) Personal service exacted from the cultivators by the revenue contractor or government officers.

**ATTUPU**, (*Attupu*). [Tam.] Boiled salt. Earth-salt.

\* **AUGOBAR**. *Any imposition of tax by Government but the term does not include road cess tax.* *Surnomoyce v. Kumar Paresh Narain*, 4 Cal. 576 (580).

**AUKAS**, (*Aukás*). [A.] (plur. of *Wakás*) In Mohammedan law, any number of cattle intermediate between two numbers which are liable to Zakát, and on which additional payment is not levied; thus, the numbers from 40 to 50 are *Aukás*, being charged as 40, from 50 to 60 as, 50, and so on.

† **AUKAT-GUZARI**, (*Aukát-guázrî*). (plur. of *Wakt*, time.) Subsistence, allowance, means of passing of one's life,

**AUL**, (*Äül*). or **AOL**, (*Äöl*). [A.] Increase. In Mohammedan law, The distribution of a fractional proportion of inherited property more than the amount of the legal shares of the respective heirs: thus, if a woman deceased have left a husband and two sisters, the first is entitled by law to a half or  $\frac{2}{3}$ ths of her wealth, and the two last to  $\frac{1}{3}$ ths each; making, therefore,  $\frac{2}{3}$ ths, or one more than the whole. In such case the denominator of the fraction is made equal to that of all the shares, or to seven, and the numerator remains unaltered, forming the fractions  $\frac{2}{7}$ ,  $\frac{1}{7}$ , or giving to the husband  $\frac{2}{7}$ ths, and to the sisters  $\frac{1}{7}$ ths each.

**AULAD**, (*Aulád*). [H.] Children, progeny, descendants. *It includes male and female children.* *Saidan v. Fazal*, A. I. R. 1922 Lah. 215; *Sardar Khan v. Aisha Bibi*, 14 Lah. 315 = A. I. R. 1933 Lah. 197 (2) = 141 I. C. 440; *Doyal v. Ramnarain*, 8 Cal. 375 (377); *Mt. Bibi*

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*Alimunnissa v. Abdul Aziz*, 165 I. C. 298=A. I. R. 1936 Pat. 527; *Kanhaya Lall v. Musst. Hira Bibi*, A. I. R. 1936 Pat. 323=15 Pat. 151=163 I. C. 940; *Ahmad v. Mohamad*, A. I. R. 1936 All. 704=165 Ind. Cas. 15; See also 23 I. C. 535; 41 I. A. 1; 18 C. W. N. 401; 22 I. C. 293 and 36 I. C. 66 (P. C.); *Mt. Chiragh Bibi v. Sultan Bakhsh*, 106 I. C. 846=9 Lah. 333=A. I. R. 1928 Lah. 40; *Situla Bakhsh Singh v. Gulab Singh*, 93 I. C. 927=A. I. R. 1926 Oudh 260; *Bhaiya Ajudhiya v. Mt. Muna Kuar*, 95 I. C. 786=A. I. R. 1926 Oudh 467.

*Al-aulad*. See notes under '*Al-Aula l' ante*.

\* *Auladdar Aulad*.—It includes descendants whether male or female except descendants through females. *Mird Sahab v. Bai Chotti*, 73 I. C. 427=A. I. R. 1924 Bom. 281.

\* *Aulad Dukhtari*.—See 6 O. C. 132.

\* *Aulad ra Ahfad*.—The term "*ahfad*" is a term of largest and most general significance, and it includes the descendants of females as well as of males. The expression "*aulad dar aulad*" means the class of descendants exclusively claiming through males. *Shekh Karimoodin v. Nawab Mir Sayad*, 10 Bom. 119.

\* *Aulad wa ahfad*.—See *Nurullah v. Must. Hayatunnissa*, 13 Ind. Cas. 155.

**AULAI**, (*Aula?*). [Thug.] A person who is a Thug, as opposed to one who is not.

**AULIA**, (*Aulia*). [A.] In law, The nearest of kin, and therefore entitled to demand the fine of blood, or commutation for murder. In ordinary use, holy men, reputed prophets

**AURASA**, (*Aurasu*). [S. but adopted in most dialects.] Uterine, as a son by a wife. A maternal brother, or son of the same mother. See also *Dundoobai v. Vitthalrao*, A. I. R. 1936 Bom. 182.

† Reference see page 1.

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\* *Auras putra poutradik*.—The words are not words of general inheritance but are words of limitation consistent with the custom. *Ekradeshwar v. Jameshwari*, 25 Ind. Cas. 417=18 C. W. N. 1249=27 M. L. J. 373=12 A. L. J. 1217=17 Bom. L. R. 18.

**AURANG**, (*Aurang*). **AURUNG**, (*Aurung*). [H.] A place where any article of trade is manufactured and collected for wholesale disposal or export. During the Company's commerce, it was applied to the factories for piece goods, &c.

\* *Aurat Madkhula*.—Literally means a woman brought in the household, and the expression is used in common parlance to describe a concubine or a kept mistress in contra-distinction to a wife, married according to strict religious ritual. *Gurdial singh v. Mt. Bhagwan Deri*, 101 I. C. 850=8 Lah. 366=A. I. R. 1927 Lah. 441.

† **AUSAT**, (*Ausat*). corruptly **OSUT**, (*Osut*). **OSIT**, (*Osit*). **USIT**, (*Usit*). (? perhaps from A. *wast*, middle, included). [Beng.] Subordinate, under, dependent, as a tenure of land, or part of an estate held of a superior: the term is peculiar to East Bengal, and is much the same as the *Pattani* or *Patni* of the west.

† *Ausat-hawāla*, [Beng.] A subordinate holding termed *Hawāla* q. v.

† *Ausut-tāluk*, [Beng.] A portion of a *tāluk* held in subordination to the entire *Tāluk*.

† *Nim-ausat-tāluk*, [Beng.] A subdivision of the preceding.

**AUS**, (*Āus*). more correctly **ASU**, (*Āsu*). corruptly **OUSE**, (*Ouse*). [Beng.] Rice ripening early, being sown in Chaitra or Vaiśākha (February, March), and ripening in Śrāvana or Bhādra (August, September), growing rapidly through the rainy season. The same word *Āsu*, occurs in other dialects, as in Mal. *Āsu*,

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Rice ripening in the rainy season ; being from the S. *Āṣu*, Quick, quickly.

**AUT**, (*Āūt*), **AOOT**, (*Āoot*). [Mar.] An implement, a tool, especially one used in agriculture, as a plough. As much land as may be ploughed by a pair of bullocks, usually considered equal to 80 bighas.

*Āūt-bandī*, *Āoot-bundee*, corruptly, *Out-bundee*, [Mar.] Assessment of revenue calculated at a fixed rate per plough. Engagement to pay a fixed charge for the use of a plough and pair of bullocks.

† *Āūt-kī*. [Mar.] A portion of grain per plough levied at harvest as the perquisite of *pātīl*.

*Āūt-pattī*, *Aoot-putte*. [Mar.] The tax on ploughs ; also any extra cess, whether authorised or unauthorised upon each owner of a plough.

\* **AUVADHEYA**, (*Auvadheya*).—According to Nilkantha 'strīdhan' is of two kinds:—(1) *Auvadheya* which means a gift subsequent and (2) *Pitridatta* i. e. gift through affection. The term "*auvadheya*" applied only to a gift to a woman from her husband or his family subsequent to her marriage. *Dayaldas v. Sacitribai*, 34. Bom. 385 (389,392) ; *Jayamath v. Narayan*, 34 Bom. 553 (558).

**AVADHI**, (*Acadhi*) [S.] Limit, term, period.

*Acadhi-ararār* [Karn.] In Kanara, A kind of mortgage, in which the land is held for a term in lieu of interest. See *Ararār*.

*Avadi-kraya*, or *Avadirana-kraye*, [Tam.] In Souther India, a conditional sale, to become absolute if the purchase-money be not repaid within a stipulated time.

**AVADHUTA**, (*Aradhuta*). [S.] A religious mendicant in the South of India, of the Saiva and Śākta sects, one who is

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exempt from ceremonial observances and worldly restraints. See *Abdhūt*. Among the Śāktas there are two classes of such devotees.

*Vyaktāvdhūta*, (form S. *vyakta*, manifested) One who openly professes religious emancipation.

*Guptāvdhūta*, (from S. *gupta*, hidden) One who throws off the usual restrictions of caste, &c., unavowedly and in private.

**AVAKASAM**, (*Arakāṣam*). [Mal.] Right, title, privilege. Inheritance.

*Arakāṣam-muri*, [Mal.] A deed of partition, a deed declaring the several rights and privileges of persons having a joint interest in property.

*Arakāṣi*. [Mal.] An heir, a rightful owner.

**AVALAKKI**, (*Acalakki*). [Karn.] Rice bruised or flattened by beating the paddy after being sealed in the husk, sometimes eaten without being boiled.

**AVANEJANA**, (*Aranejana*). [S.] Washing, ablution. A ceremony prior to offering the funeral cake, pouring water in which white flowers and sandal paste are immersed upon the bed of kuṣa grass placed to receive the cake.

† **AVANI**, (*Ācani*) vulgarly, **AUVANY**, **AUNY**, [Tam.] The fifth Tamil month (Aug.-Sept.)

\* *Avasyamayi chodikambole*—The Malayalam words meaning on demand leased on some special exigency. *Kelu Nedungadi v. Krishna*, 26 Mad. 727. (F.B.). See the same for the meaning of *Avasyamayi Vorumbole*.

\* **AVARUDHA**.—The word appears to mean a woman kept under a man's immediate control as a member of his family. *Bāi Monghi Bai v. Bai Nagu Bai*, 69 I. C. 291 = A. I. R. 1923 Bom. 130 = 47 Bom. 101 = 24 Bom. L.R. 1009.

\* **AVARUDHA-STRI**.—Means a continuously

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*kept concubine. Bai Nagubai v. Bai Monghibai*, 53 I. A. 153=96 I.C. 20=A.I.R. 1926 P.C. 73.

**AVATARA**, (*Āvātāra*). [S.] The descent or incarnation of a deity, his appearance or birth upon earth for some important purpose. The principal Avatārs of Vishṇu are ten: 1. the *Matsya*, or fish; 2. *Kūrma*, or tortoise; 3. *Varāha*, boar; 4. *Nṛsiṃha*, or man-lion; 5. *Vāmana*, dwarf; 6. *Parasurāma*; 7. *Rāmacandra*, or *Rāma*; 8. *Balarāma*; 9. *Buddha*; and 10. yet to come, *Kalki*. *Krishṇa* is usually considered not as a mere *avatār*, but as Vishṇu himself. A number of other descents or incarnations, both of Vishṇu and Śiva are specified by modern sectaries.

**ĀTĪ**, (*Ātī*). or **AUTĪ**, (*Āūtī*). [Mahr.] A goldsmith's stamp. The officer of a town who has charge of the standard measures, and measures all the grain that is brought to market.

**AVIBHAJYA**, (*Avibhājya*). [S.] Indivisible, as property.

**AVIBHAKTA**, (*Avibhakta*). [S.] barbarously, **OBEERA**. Undivided, as property held in common, or as joint property. One who is unseparated from his family, a co-parcener.

**AVIRA**, (*Āvīrā*). [S.] (a, neg., and *vīr*, a man.) A childless widow, a woman who has neither husband nor son. *Haryāś v. Secy. of State*, 5 Cal. 228, (238).

**AVRO**, (*Āvro*). or **AVARO**, (*Āvaro*). [Guz.] In Surat, One of the account-books kept by merchants—a waste book.

**AVUNG**.—Money borrowed from merchants on the condition that it is not to be repaid except in case of safe arrival of the goods in home ports on return voyage in which event the loan becomes repayable with interest at high rate. *Jivanjee v. Choorjee*, 4 Bom. 305 (309).

**AVYABHICARINI**.—The word is com-

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pounded of “a” i.e., not, and “Vyabhi-charini” i.e., unchaste. Not unchaste i.e., faithful i.e., wife who preserves unsullied the bed of her husband. *Adegapa v. Radreara*, 4 Bom. 104 (118).

\* **AVYAVAHARIKA**.—Varied meaning of the term set out. *Bani Mani v. Usufali Bhudar*, 33 Bom. L. R. 130=A. I. R. 1931 Bom. 229; see also 37 Mad. 458; 14 I. C. 705, 23 M. L. 61 and 35 M. L. J. 661.

**AWA**, (*Āwā*). [H.] A potter's kiln or furnace.

**AWAL**, (*Āwālī*). [H.] A pick-axe.

**AWAK**, (*Āwak*). [H.] Insurance. In Western India, Respondentia, an advance of money to a merchant upon the goods or merchandise in a ship before sailing, under the condition that if the voyage be profitable the loan is to be repaid with an extra rate of interest or per centage.

*Awak-ryāju*, or *-biāju*, [H.] A transaction in which a person who has made a respondentia advance enters into an engagement with some third person, who, for a bonus or stipulated interest, insures him against loss.

**AWAR**, (*Āwār*). [Mar.] A fence, &c., enclosing a yard round a house.

**AWAL**, (*Āwāl*). [Hind.] An enclosed space formed by a cluster of Ryots' houses.

**AWAN**, (*Āwan*). or, more correctly, **ANWAN**, (*Ānwan*). q. v., the nasal being blended with the vowel. [Mar.] The first field of rice, that in which it has been raised from seed; it is also elsewhere called the field into which the rice has been transplanted.

*Āwanā*. [Mar.] The part of the field into which the young shoots of rice are transplanted from the *Āwan*. Transplanted, applied to the young rice-stalks from the first growth.

*Awangilli*. [H.] (?) A mode of torture,

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compelling a man to stand with each foot upon an inverted earthen vessel, the shape and position of which endanger his falling; a Chaprāsi stands by to flog him if he losses footing.

**AWARDAH-NAVIS**, (*Āwardah-navis*). [H.] (from P. *āwardh*, what is brought, and *navis* a writer) A writer or registrar of accounts as delivered, applied to a class of accountants in the ceded districts.

**AWARIJA**, (*Āwārija*). **UWARIJU**, (*Uwariju*). or **AWARIJA**, (*Āwarija*). **UWURIJU**, (*Uwuriju*), corruptly, **AWERJA**, (*Āwerja*). [H. &c.] (P. *Awarijā*, supposed to be derived from *Āwārī* scattered, and occurring in Persain also, as *Ābār*, *Ābāra*, and *Āwāra*) A diary, a day-book, a ledger, a rough note-book, an abstract account of receipts and disbursements. The word occurs in most dialects, somewhat modified occasionally in spelling and in meaning, as in Cuttaek, it denotes a revenue account, specifying, first, the unproductive lands of a village, and then those paying revenue, field by field, arranged under the names of the occupants, with a specification in separate columns of the number of each field in the Bhauriya or field-book, the quantity of land and kind of cultivation; the total rent by each occupant being also summed up. (Mar.) *Awarijā*, corruptly, *Acusva*. A particular and distinct head of account abstracted from the day-book, or a separate account of each cultivator's land revenue and charges upon it. [Tel.] *Awarijā*, A distribution of items of account under appropriate heads. Posting account.

*Āwarijā-jamā kharch*, [H.] An account of receipts and disbursements.

**AWASI**, (*Āwāst*). **UWASEE**, (*Uwāsee*). [H.] Unripe corn cut from time to time, and

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brought home to be eaten without being threshed.—Benares. See **DADRI**.

**AWASTA**, (*Āwastā*). corruptly, **AVESTA**, (*Āvesta*). Pehlevi, Literally, 'word'; but used by the Parsis to denote a mystical prayer or incantation. Wilson, Religion of the Parsis, pp. 14. 167.

**AWASTHI**, (*Āwasthi*). [H.] One of the subdivisions of the Kanauj Brahmans.

**AWKHAR**, (*Ākhar*). [Thug.] Dakhini. Any person maimed or deprived of the use of his limbs.

**AYA**, (*Āya*). [S.] Income, profit.

**AYA**, (*Āya*). or **AYAM**, (*Āyam*). [Karn., Tam.] Toll, tax, tribute, custom, measurement. In the Dakhin, the portion of the crop formerly paid to the hereditary village officers and servants.

\* *Ayacul*. See 13 M. L. T. 235 (243).

*Āyanāya* or *Āyanāmya*. [Tam.] (?) Fees in kind paid to the village officer: perhaps an error for *Āyasāya*, q. v.

*Āyakār*, or *Āyagār*. [Karn.] A village servant or officer, one entitled to the Aya, or proportion of the crop, for his services to the community. (Plur. *Āyagārru*, or *Āyengamllu*, also written, but either locally or incorrectly, *Āyengade*, *Āyengadlu*, and *Āyengamlea*.) The officers and servants of a village, the whole establishment, the *Bahut* of the Maratha countries, q. v.

*Āyakattu* or *Āyukatto*, corruptly, *Ayacul*. [Karn., Tam.] Regulation, settlement. Measurement of lands, determining the boundaries of a village. An account of the total land belonging to a village, including houses, wells, particulars of its distribution and condition, to be kept by the village accountant.

+ *Āyakattu-alarogulu* (?) [Karn.] An Account of the lands of a village, and of their distribution amongst cultivators and proprietors.

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*Āyaketta*. [Mal.] Register of assessed land. Land prepared for cultivation. (In Malabar) the same also as *Āyakattu*, q. v.

*Āyakrit*. (?) (probably an error for *Āyākattu*, or *Āyacut*) Total cultivable land. Gl. 5th Rep.

*Āyakallu*, (?) [Mar.] Rent on Government lands in cultivation.

† *Ayamera*, corruptly, *Ayameera*, [Karn.] Portions of the crop assigned at harvest time to the village servants and officers.

**AYANTUKA STRIDHAN**, (*Āyantuka Stridhan*). It is a property given to a female at the time other than of marriage. *Ram Gopal v. Narain Chandra*, 36 Cal. 315 (321).

*Āyasāya*, also *Āyasāmya*. [Karn.] The share of the crop paid to village servants.

*Āyapāsakl*. [Karn.] Fees in kind paid to the village servants.

*Āyati*, or *Āyoti*. (?) [Karn.] An officer in towns in the Dakhin whose duty it is to examine, adjust, and mark the weights and measures, charging a fee for so doing.

*Āyatturai* [Tam.] A custom-house, a place where tolls and taxes are collected.

*Ayaryāyā*. [H.] Income and expenditure, receipts and disbursements, profit and loss.

**AYA** (*Āya*). or **AYYA**, (*Āyya*). A common adjunct in the south of India to the names of Brahmans or spiritual guides, especially to the religious teachers of the Lingayits.

**AYAN**, (*Āyan*). [Tam.] A shepherd.

*Āyarpādi*. [Tam.] A village of shepherds.

**AYAN**, (*Āyan*). [Tam.] A general term for the revenue collected on six kinds of produce. See *Āin*.

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**AYAN-I-MAZMUN**, (*Āyān-i-mazmun*). [A.] Things lent or pledged, to be restored, when redeemed, in the same condition as when deposited.

**AYIN**, (*Āyin*). or **AYEEN**, (*Ayēen*). [H.] but current in most dialects, See *Āin*, Rule, statute, ordinance.

**AYATNIRGAT**, (*Āyatnirgat*). [Mar.] (from H. *āyī*, what has come, and S. *nirgata*, what is gone out) Customs levied on imports and exports.

\* *Ayma*—Galloway thought '*ayma*' was the plural of '*imam*' and that "if so, it was probably nothing more originally than the grant of small living to maintain a priest, or '*imam*' at the neighbouring mosque, to preside over the people at prayers."—(Vide Finucane and Ameer Ali's B. T. Act).

**AZAD**, (*Azād*). [H.] Free, liberated. A Mohammedan devotee who shaves his beard and eyelashes, and takes a vow of continence, but considers himself exempt from the usual observances of religion.

**AZAN**, (*Azan*). [H.] The cry or summons to prayer.

**AZHI** (*Azhi*). or **AZHIVA**, (*Azhiva*). also written **ARI**, (*Ārī*). [Mal.] (?) Expense, the expense of improving and cultivating land.

*Azhi-huzhī-kānam*, [Tam.] A kind of mortgage, in Malabar, in which the proprietor transfers the lands to the mortgagee on condition of his bringing them into cultivation or improving them, engaging to reimburse him all expenses incurred for that purpose when the mortgage is redeemed.

**AZHIYA-PADAM**, (*Āzhiyā-Padam*). **ALIYA-PADAM**, (*Āliya-Padam*). [Mal. Tam.] (from *āzham* or *ālam*, depth, and *pādam*, place). Land in a low situation, capable of irrigation, and especially favourable for rice cultivation.

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**AZMAISH**, (*Azmaish*). [H.] (literally, trial, examination), vernacularly **AJMAISH**, corruptly **AJMASH**. Estimate of the crop while standing made by the subordinate revenue officer. Re-measurement or repetition of survey. Among the Marāṭhas, an anticipatory statement or estimate of the receipts, expenses, and nett balance of a district made up at the beginning of the revenue year.

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*Azmaish gomashṭa*, [H.] A revenue officer, one who computes the crop. A native surveyor, a measurer. Also, *Azmaish mutasaddi*.

† *Azmaishi-patti* or *patta*, corruptly, *Ajmaishy-patty* (?) Survey Statement.  
**AZUBAG**, (?) Abstract of an account (Ganjam). MSS.

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**BAB**, (*Bāb*). corruptly, **BAUB**, [H.] **BABU**, (*Bābu*) [Tel. Karn.] A section, a chapter, a title, a head of accounts. A tax, a cess. See **ABWAB**, (*Abwāb*).

*Bāb-wār*. [H.] Arranged, classified, as fields or items of account; whence *Bāb-wāri*, classification.

*Bāb-yāft*, [H.] Classified, entered under its proper head.

**BABA**, (*Bābā*) [H.] A father, but addressed as a term of kindness to young as well as to old persons.

**BABAT**, (*Bābat*). **BABUT**, corruptly, **BAUBUT**, [H. but used in most dialects.] Account, statement. Head of an account. Article or item of an account. Matter, business affair; also adverbially in some places, as in *Purāṇiya*, to signify, from the account of, or by the relinquishment of.

*Bābatān*, [P.] Sundries, miscellaneous items of an account.

*Bābat-wār*, [H.] According to entry, agreeably to the particulars of any account or statement.

*Bābat-wāri*, [H.] Any thing which is registered or entered in a general statement or account, as lands belonging to a village not actually cultivated, but entered in the village accounts, or

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as land held by a tenant at a registered rate. In *Purāṇiya* the term is applied to lands which have fallen into the renter's hands when taken up by another Ryot, and held at rates fixed by the renter.

*Bābat-wāri jānā*, [H.] The revenue of an estate according to a registered amount.

*Bābat-wāri-xamin*, [H.] Lands registered in the statements of a village or Zamindāri. In *Purāṇiya* this and the preceding are also applied to two columns in the general account shewing the quantity of land which had been relinquished, retaken, and the rent derived from them.

*Bābat-yāft*, [H.] (P. what has found entry) The particular items of any charge, applied especially to a statement of fees and perquisites under the government of the Nawab of Bengal. The fees and perquisites so registered.

*Bābatī*, corruptly, *Babti*, *Babtee*, or *Baubtee*. [Mar.] (that which is according to the *bābat*, or account) The shares of the public revenue, especially those arising from the *Chauth*, which were appropriated to the chief officers of the

† Reference see page 1.



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Maratha State. [H.] Any cess or item of revenue, particularly when imposed in addition to the ordinary revenue.

**BABBALIYA**, (*Babhalīyā*). **BABBULIYA**, [Beng.] A hanger-on about courts of law, ready to give false testimony, or to bring false and malicious charges against a person for hire.

† **BABRIA**, (?) [Guz.] The name of a tribe of Hindu cultivators in Kathiwar, after whom the district of Babriawar is named: seventy-two divisions of them are enumerated, of whom the *Kotila*, *Dhānkra*, and *Wara* clans are the principal.

**BABU**, **BABOO**, [Beng. &c.] A title of respect attached to a name, as "Mr.," or "Esq." In Bengal it has lost something of its respectability, and is commonly given to natives who manage the pecuniary concerns of the English, and to native clerks who write English. In Gorakhpur, it is applied to any man of family or influence. In Benares it was formerly assigned to younger brothers or near relatives of a Raja. In Beng. Reg. viii. of 1795 Baboos are defined "persons of the blood and family of the Raja of Benares." *Bābu*, in [Karn.] is a synonym of "father."

\* **BABUANA**. *It is a grant of property in accordance with the family custom of some Raj Estate and it is generally granted to the junior male members of the family to be enjoyed by them in lieu of money maintenances subject to the proprietary rights of the grantor. Rameswar vs. Jibender*, I. L. R. 32 Cal. 683; *Laliteswar v. Bhabeswar*, I. L. R. 36 Cal. 481 (487). *A grant for the maintenance of the grantee and his descendants, and inalienable. Durgadul v. Rameswar*, I. L. R. 36 Cal. 943 (P.C.) on appeal from 32 Cal. 693.

**BABUL**, (*Babūl*). **BUBOOL**, also **BABUR**,

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(*Babūr*). **BUBOOR**, [H.] The name of a tree (*Acacia arabica*), the wood of which is much used in making agricultural implements; the bark is employed in tanning leather, and, in the north-west, in the manufacture of a spirituous liquor.

**BACH**, **BUCH**, [H.] An inferior tribe of Rājputs in the district of Jonpur.

**BACH-GOTI**, **BUCH-GOTEE**, [H.] A tribe of Rājputs, said to be a branch of the great family of Chauhans, chiefly settled on the borders of Jonpur, Gorakhpur, and Oudh.

**BACH'H**, (*Bāch'h*). **BAACH**, **BATCH**, and, corruptly, **BUCH**, [H.] The proportionate rate or division either of lands or liabilities attached to them. The apportionment of a village or estate, or of the produce in separate portions among associated or coparceny occupants, especially in the case of mixed *Pattidari* tenures; where part is held in common, and part in severalty, the Government rent and village expenses are paid from the land held in common, and any overplus is distributed, or any deficit made good, by a *bāch'h*, or rate levied on the several holdings. The rate is sometimes levied according to the number of ploughs employed by the cultivators. In some parts of India the term implies, a share of the village lands, which consists, in general, of as much as may be ploughed with one plough.

*Bāch'h-barār*, [H.] A tenure, common in *Bundelkhand*, in which the shares of the revenue payable by the joint proprietors of a village are liable to occasional re-adjustment and alteration; also, *Bhej-barār*, q. v.

*Bad-bāch'h*, *Bud-bach'h*, [H.] A fraudulent division or apportionment of the assessment.

*Bach'hontā*, *Buch'hontā*, [H.] Distribu-

† Reference see page 1.

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tion of an aggregate sum among several individuals (Upper Doab).

**BACHHAL**, (*Báchhal*), **BACHHUL**, (*Báchhul*), [H.] A tribe of Rájputs who claim a descent from the Lunar race, formerly Zamindárs of Farida and Shah-jehanpur, now settled in Aligerh, and in different parts of Badaon, Mathurá, and Shah-jehanpur.

**BACHRA**, (*Báchrá*). Land formerly cultivated, but now neglected.

**BAD**, (*Bád*), [H.] Remission of revenue on account of deficient crops. (North-West provinces. Mr. Elliot derives the term from the P. *Bád*, which, in the *Burhán-i-káfi*, has, for one meaning, *Ná-hud*, not existing).

**BAD**, (*Bád*), corruptly, **BUDH**, [Mar.] Deducted. Excluded from a number, a list, or collection.

**BADA**, [Karn.] A ridge.

*Gaddebada*, [Karn.] A ridge between rice-beds.

**BADAGALEYAVARU**. (*Badagaleyavaru*). [Karn.] Brahmans, followers of Vishnu, wearing a mark of three perpendicular lines. (Mysore).

**BADAGE**, (?) A tribe of slaves in Kurg.

**BADAGI**, (*Badagi*), or **BADIGA**, (*Badiga*). [Karn.] A carpenter. A man who supplies travellers with water.

**BADAHAND**, [H. P.] (3d pers. plur. imp. of the Persian verb *dātan*, to give; lit. let them give) A superscription of assent by the Emperor on a petition for an assignment of revenue.

**BADAL**, **BUDUL**, or **BUDL**, [H.] [Tel. Karn.] **BADALU**, **BADULU**. Exchange, substitution, equivalent, Change of money. Pledge, loan Rejoinder.

*Badalá*, or *Badali*, or *Badlá*, *Badli*, or *Budla*, *Budlee*, [H.] and in other dialects, A substitute, a person or thing taken in representation or exchange of some other person or thing.

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*Badal-musháqara*, less correctly, *Budul-mooshara*. [H.] Stipend given in money or kind to public or private servants.

**BADAR-NAWISI**. (*Badar-Nawísi*). [H.] Writing off items of an account which are objectionable or excessive. Audit of an account.

† **BADARRO**, corruptly, **BUDUROW**, [H.] Adrain, a sewer.

**BADAR**, (*Bídár*). [Hindi] A large house-granary raised on piles. *Puraniya*.

\* **BADASTURPATARAHEGA**. *The words "Badastur Patarahega" in a wazib-ul-arz meanly connote that the existing conditions of things will be maintained.* *Ali Abbas vs. Sheer Bahadur Sing*, 75 Ind. Cas. 267 = A. I. R. 1925 Oudh 264.

**BADAVA-HRITA**, (*Badavá-Hrita*). [S.] (lit., a mare, a female slave, taken) One of the fifteen kinds of slaves. In Hindu law, A man who becomes a slave that he may marry a female slave in the family.

**BADAVA-POLAMU**, (*Badava-polamu*), [Tel.] Low, swampy ground, a bog, a marsh.

**BADDI**, (*Badḍi*), [Karn.] Interest of money.

*Badḍigantū*, [Karn.] Interest and principal.

*Márbadḍi*, [Karn.] Compound interest.

**BADEGACHI**. [Tam.] (?) A low caste in Travancore, but superior to the Pariahs.

**BADH**, (*Bádḥ*). [H.] A lesser division of an estate. A plain, a desert.

**BADHA**. [S.] Killing, slaughter; also, striking, wounding. In law, Corporal punishment, which may be of three kinds: 1. *Tāraṇa*, Beating, caning, flogging; 2. *Chheddona*, Cutting, mutilation; 3. *Māraṇa*, Putting to death; the second is abolished by the British Government.

*Badhak*, *Budhuk*, corruptly, *Badhik*,

† Reference see page 1.

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*Budduck, Buddick*, [H.] A killer, a murderer. A robber of a particular tribe associated with Thugs, and, like them, murdering those they rob, residing chiefly on the borders of Oudh, but carrying on their depredations usually at a distance.

*Badhya*. [S.] One who ought to be punished or put to death; fit for, or deserving death.

**BADHAWA**, (*Badhāwā*). [Hindi.] Presents to a woman after lying in.

**BADHIA, BUDHIA**, (*Badhia, Budhiā*). [H.] A disease affecting *Jawar, Bājra*, Indian corn, and sugar-cane, which prevents the head from shooting.

**BADHYA**, (*Bādhyā*). [Karn.] Relationship. An obligatory duty. A right or claim of possession.

*Bādhyanu, Bādhyasta*, [Karn.] An heir.

**BADI**, (*Bādī*), more correctly, **VADI**, (*Vādī*), [S.] but adopted in most dialects, (from *Bāda* or *Vāda*, a dispute, a discourse) A plaintiff, a complainant, a suitor. An advocate, one who states a plaint, whether for himself or another. *Pratibādī*, or *Pratīvādī*. [S. &c.] Defendant, respondent. Opponent or replicant.

**BADI-CHOR**, (*Bādī-chor*). [H.] A determined thief.

**BADI, BUDEE**. [H.] The dark fortnight, that of the moon's wane from full to new moon.

**BADIGA**, (*Bādiga*), incorrectly, **BADEGA**, **BADIGE**, (*Bādige*), [Karn.] Rent, hire, quit-rent, or a low rent on lands granted in *Inam*.

**BADIGE**, (*Bādige*), or **BADIGI**, (*Bādigi*). [Karn.] A carpenter.

† **BADIKARI**, (?) [Mar.] A non-resident cultivator in a *khot* village engaging for a share of the crop.

**BADI-KATTU**, (*Bādī-kattu*). [Tel.] Ascertainment, measurement.

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*Bādī-rārādī*, [Tel.] Classification of land as of first, second, or third class, &c. Collections of contributions for extra expenses of the village rated on each *Kālī* of the village lands.

**BADIYA**, (*Baḍiṃyā*), or **BARIYA** (*Baṛiyā*). **BHUM**, (*Bhūm*). [Hindi.] A rich and fat soil. *Puranīya*.

**BAD-MAASH**, (*Bad-māash*). **BUD-MAASH**, (*Bud-māash*). [H.] A disreputable person, one following evil courses.

**BAD-NAMI**, (*Bad nāmi*), **BUD-NAMI**. [H.] Disrepute, ignominy; but in *Tel.*, corrupted to *Bad-lāmi*, it implies, also, responsibility.

**BADNI, BUDNEE**, [H.] A contract by which a borrower gives a bond at high interest, in satisfaction of which he assigns his crops at a rate below the market value (from *badnā*, to wager, to agree).

**BADRAKA**, (*Badraka*), or **BADRIKA**, (*Badrika*). **BUDRAKA, BUDRIKA**, [H.] also occurring in other dialects, and read **BADARAKA**, and **BADARKE**, also, corruptly, **BADRUCKA**. A guide, a guard, an escort. Safe conduct. Also a charge for convoy formerly levied on merchandise at the rate of 1 per cent., as the expense of keeping the highways and rivers safe from robbers.

*Badrakū-hisāb*, [H.] An account sent with a guard of goods or treasure under its charge. An invoice; also, transit duty.

**BADSHAH**, (*Bādshāh*). [H.] A king, a sovereign.

*Bādshāhī, Badshahee*, [H.] (P. royal, from king) (**LAKHIRAJ, LAKHARAJ**). As applied to tenures, it denotes land, &c, held under a royal grant, or, in the language of the Regulations, a *Bādshāhee* grant extended to all grants made by the ruling authority for the time being, and comprehended royal

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grants properly so termed, grants by the Subáhdar of Oudh, and by the British Government. Ben. Reg. xiii., 1795. *Rent free land. Badsahí or royal Lakhraj grants were of three kinds: 1st grant, made before 12th August 1765; 2nd grant made after 12th August 1765 but prior to 1st December 1790; and 3rd grant made after 1st December 1790. As to the first two classes if a person claiming to hold under a grant falling within either of these classes can show that he has held the land as Lakhraj since 1st December 1790. This will be a conclusive bar whether the suit to resume is brought by the government or by a purchaser at a revenue sale, or by any other person. Srísteedhar v. Románath, 6 W. R. 58. As to the third, the government or an auction purchaser or a Zemindar is entitled to resume any Lakhraj grant made subsequent to the first December, 1790. Koylashbashing v. Gecoolmani, 1 L. R. 8 Cal. 230 (235); Assanulah v. Bussarat, 1 L. R. 10 Cal. 920 (922); Puranmal v. Palma, 1 L. R. 2 All. 732 (734).*

*Bádsháhí Sanad*, corruptly, *Sunnud*, [H.] A royal grant, a written document conveying lands or titles from the ruling power.

**BADU**, (*Bádu*), [Tel.] Fees in grain paid to the village servants before the division of the crop.

**BA-FARZANDAN**, (*Bá-Farzandán*), or **FURZUNDAN**, less correctly, **BA-FAR-ZAND**, (*Bá-far-Zand*), vernacularly, **BA-FAR-JAND**, (*Bá-farjand*), [H.] A term inserted in a grant which is made to the grantee and his posterity; also, **BA-AULAD** *Bá-aulád*, having the same meaning. It has been ruled that both apply to heirs and descendants generally, although, in strictness, they denote only the children

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of the grantee, or his heirs, in a direct line of descent.

**BAFT**, [H.] Weaving, web.

*Báfta*, [H.] Woven. A kind of cotton cloth.

*Báf*, [H.] Weaver, woven, used chiefly in composition; as, *Zur-báf*, (Gold-tissue, cloth of gold. A gold lace or brocade weaver.

**BAG**, (*Bág*). [Beng. Uriya, Mar.] A garden; more correctly, **BAGH**, (*Bágh*). q. v., but in the dialects noted, and perhaps in others, both in this word and its derivatives the unaspirated Sanscrit *g* is substituted for the Arabic final.

† **BAGALO**, commonly, **BUGGALAH**, [Guz.] A trading vessel navigating along the Malabar Coast and in the Persian Gulf.

**BAGALYA**, corruptly, **BAGLAH**, [Mar.] An assistant, a mate; sometimes applied to the *Chaugghala* of a village.

**BAGANDEN**, (*Báganden*), or **BAGHI**, (*Bághi*). [Tam.] (?) The caste of Palan-kinbearers. *Tinneccelly*.

**BAGAR**, (*Bágar*). **BAGUR**, [H.] A hedge of thorns or twigs. (*Malwa*.)

**BAGAR**, (*Bagár*). **BUGAR**, [H.] Pasture-ground (*Bundelkhand*).

**BAGAR**, (*Bugár*). [Mar.] Swinging from a pole with iron hooks fastened to the back. See *Charkh*.

**BAGARI**, **BUGUREE**, [H.] A species of rice cultivated chiefly in the province of Benares.

**BAGARIA**, [Thug.] A class of Thugs who reside chiefly in the Gwalior country.

**BAGDI**, (*Bágdi*), or **BHAGDI**, (*Bhágdi*). (?) A low and servile caste of Hindus following unclean and out-of-door avocations. *Bengal and Cuttack*.

**BAGH**, (*Bágh*), dialectically, **BAG**, (*Bág*). corruptly, **BAUGH**, [H.] A garden, an orchard, a plantation.

*Bágháyat*, *Bágáyat*, *Bagaít*, *Bágáyatí*, corruptly, *Bagáhat*, *Baugáyat*, *Baughayhr*, [H.] (P. from the plur. of *Bágh* or

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*Bāghāt*) [Karn.] Land which, being well supplied with water, and adapted to the cultivation of various useful and edible vegetable substances, is appropriated to their growth, or to that of betel, hemp, sugar-cane, plantains, saffron, ginger, pepper, tobacco, onions, garlic, chilis, and other vegetables; also to that of fruit-trees, and the areka, cocoa-nut, and other palms. It is assessed at a higher rate than arable lands, according to the value of the produce. In Birbhum the term was formerly applied also to garden lands held free of revenue.—Parl. Papers, 1813, p. 293.

*Bāghāyati*, *Bāghaiti*, or *Bāgaīti* corruptly, *Baggaite*, &c., [H.] Fit for, or relating to, garden cultivation (land, &c.). Having much garden ground (a town or village). Raised on garden ground (fruit, &c.). Assessed or levied on gardens (revenue, tax).

*Bāgāyat-kachēri*, [Karn.] (from H. an office) Department or office in Mysore for the superintendence of the revenue levied on garden cultivation in the time of the Mohammedan Government.

*Bāgāyat-jāsti-birāq*, [Karn.] An extra cess charged on garden cultivation in Mysore.

*Bāghichā*, *Bāgicha*, *Bageechu*, [H. &c.] A garden, a little garden.

*Bāghagichā*, [Mar.] Gardens; comprehensively, orchards, plantations, cocoa-nut or areka groves, &c.

*Bāghbān*, *Bāghwān*, or *Bāgwan*, [H. &c.]. A gardener, one who cultivates garden produce; also, in the west of India, a vender of vegetables, fruits, and flowers.

*Bagh-kūrī*, [H.] Garden cultivation, the business of a gardener.

**BAGH**, (*Bāgh*), [H.] A tiger.

*Bāgh-māri-inātm*, [H.] (from S. *māraṇ* killing, and A. a gift) A grant of land made to one who kills tigers.

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**BAGHEL**, **BUGHEL**, [H.] A branch of the *Sisodhiya* Rājputs of Guzarat, who migrated to the East, and gave their name to *Baghel-khand*, or *Rewu*, the Raja of which is a *Baghel*. Subdivisions of the tribe, under different denominations are extensively spread through the Company's provinces of Bundelkhand, Allahabad, Benares, Gorakhpur, Kanpūr, and Farakhābād.

**BAGHI**, (*Baghi*). **BUGHEE**, [H.] Tyranny, oppression. Insurrection, rebellion, turbulence, infraction of the laws.

*Bāghi*, [H.] (A plur. *Bāghāt* or, with a Pers. plur. *Bāghīn*) An insurgent, a robber, a rebel, one who disobeys the *Imam*, or civil and religious head of the State.

*Bāghāwat*, [H.] Insurrection, rebellion, opposition to, and defection from the rightful *Imam*. Violence, plunder, breach of law.

**BAGINI**, [Karn.] A species of palm from which *Tūrī* is extracted.

**BAGRI** (*Bāgri*). [H.] Name of a tribe inhabiting the district of *Bāgar*, between the south-west borders of Haryana and the Setlej. They seem to have been originally *Rājputs*, but are now looked upon as a branch of the *Jāts*. The term is also applied to other tribes, and there is one tribe of *Bāgri Brahmins*. *Bāgar* is also the name of a tract on the south-west of Malwa; and *Bāgri* denotes a native of the province. *Bāgris* are also described as Hindus of the lowest caste, robbers by profession, who came from the west of India, and settled in considerable numbers in the eastern parts of Malwa.—*Malcolm, Central India*. Tod considers them as one of the aboriginal races.

**BAGSARIA**, **BUGSUREA**, [H.] Name of a small clan of Rājputs in the Moradābād district; also of a branch of *Kanauj Brahmins*.

**BAHA**, (*Bāhā*). erroneously, **BHAHA**. [H.]

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A water-course, usually an artificial one ; but in the Delhi district applied to a natural one also.

**BAHA**, (*Bahá*). **BUHA**, (*Buhá*). [H]. Price, cost, value.

*Bahá-i-khilát*, [H]. A cess or tax added at so much per cent. to the ordinary revenue to defray the cost of complimentary dresses or robes of honour granted by the Mohammedan rulers or governors to persons whom they thought proper so to distinguish.

*Bahá-i-kághaz*, [H]. Price or expense of office paper.

**BAHACHINA**, (*Báhichina*). [Uriya]. A fee or cess levied by a Zamindar on his tenants on occasion of a marriage.

† **BAHADUR**, [H. &c.] A hero, a warrior ; under the Mohammadan Government, a title of honour given to the nobles of the Court, usually associated with some others, as *Khan-bahadur*, *Raja-bahadur* : in more recent times it is given to persons of inferior, although respectable station, and to some of the government native officers.

\* **BA-HAISYAT MANJUDA**. *In its present form. Mahammad Salim vs. Nabian Bibi*, I. L. R. 8 All. 282.

**BA-HAL**, (*Ba-hál*). **BU-HAL**, (*Bu-hál*). [H]. (from the P. *ba* according to, and A. *hál* condition) Re-instated, re-established, restored to, or replaced in, a former condition, restored to a situation or appointment. (It occurs in different dialects, as in Tel., *Bahálu* &c.)

*Bu-háli-sanad*, [H]. A grant restoring to a person possessions or privileges of which he had been deprived, or confirming him in their enjoyment.

**BAHAN**, (*Báhan*). **BAHUN**, [H.] (from *báhná*, to plough) Fallow land, land ready for sowing. Ploughing (Hariana). Land that has been ploughed and left unsown (*Khetkarm*).

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**BAHANGI**, corruptly, **BANGY**, [H.] A pole with slings at either end supporting portable boxes or baskets for baggage, carried over one shoulder.

*Bahangi-bardár*, [H.] (who bears) A bangy, or baggage-bearer or porter.

**BAHAR**, (*Báhár*). [Mar.] Ground liable to be overflowed. The tide. A salt marsh or meadow.

**BAHARA**, (*Báhara*), **BAHURA**. [H.] A man who stands by the mouth of a well to turn over the bucket when drawn up. Delhi.

**BAHAR**, (*Báhar*). or **BAHIR-BHUM**, (*Báhir-Bhüm*), or **-BHOOM**. [H.] (from S. *bahir* out, and *Bhumi* land) Lands lying beyond the village boundaries.

*Báhar-*, or *Báhir-rási*, corruptly, *Baricasee*. [H.] (from S. *bahir*, out, and 'Base', who abides). A Hindu of low caste and dirty avocations who is not permitted to dwell in a village or town.

**BAHERIA**, (*Baheriá*). [H.] A clan of Rájputs in Jonpur and Chunar.

**BAHI**, (*Bahí*). corruptly, **BHAI**, (*Bhái*).

**BHYE**, **BUHEE**, [H. &c.] An account-book, a journal, a diary, a ledger.

† *Bahi-dan*, [H.] An auditor, an accountant, a person appointed to examine an account-book or books.

*Bahí-khasra*, [H.] A day-book.

*Bahí-khátá*, [H.] A day-book kept by merchants.

*Bahí-maháján*, [H.] A merchant's or banker's book.

*Bahí-patwári*, [H.] Register kept by the village accountant.

† *Bahí-Sultani*, [H.] A public or government register.

† *Bahí-yad-dash*, [H.] A memorandum or note-book : a diary of proceedings kept by an *Amin*, or *Sadr-*

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**BAHIN**, (*Bahin*). [Mar.] A sister. A female cousin.

**BAHIR**, (*Bahir*). **BUHEER**, (*Buheer*). [H.] A camp-follower of any kind. The baggage and incumbrances of an army: (not to be confounded with *Bhīr*, [H.] a crowd).

**BAHIRANGA-KAGADA**, (*Bahiranga kāgada*), [Karn.] (from the S. *bahir* and *anga*, body, and A. *kāghaḥ* paper) A public advertisement, a public edict or proclamation.

**BAHIR CHALAN**, (*Bāhir-chālān*), [Beng.] An open pass or despatch. A summons issued by the Police Darogah to witnesses to attend the Court in a criminal case.

\* **BAHISSA-I-MUSAWI**. *In equal shares*, *Badrinath v. Bhajan*, I. L. R. 5 All. 191 (195).

**BAHIYAR**, (*Bahiyār*), [H.] (from the S. *Bahir*, out) Lands at a distance from the village. (Bhagalpur).

† **BAHLI**, [H.] A two-wheeled carriage for riding in.

**BAHLIM**, (*Bahlīm*), **BUHLEEM**, [H.] A tribe of Mohammedans in the neighbourhood of Dasna and Meerut: they assume the name of *Sheikh*, but have no right to it. The name is also applied to some divisions of the Rohilkhand Banjāras. In the *Thug* jargon the name denotes one of their seven original clans or gangs, scarcely any of whom are to be found north of the Nerbudda.

**BAHONDA**, (*Bahonḍā*), or **BAHAUNDA**, (*Bahuṇḍā*), [Hindi] Land given rent free to the village watchman, or Chaukidar.

**BAHORA**, (*Bahorā*), **BUHORA**, (*Buhorā*), [H.] A shopkeeper, or monied man in a village who makes advances to, or on account of, the cultivators. The word is a vernacular corruption of the S.

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*Byabahāra*, or *Vyabahāra*, business, or it may be a corruption of *Bohra*, q. v.

**BAHORO**, **BUHORO**, [H.] The sloping pathway for bullocks drawing water from a well, especially that by which they return to the well. (Central Doab, from *baharnā*, to return, probably from the S. *bhrama*, to turn round).

**BAHRA**, [Thug.] Four travellers or victims in the hands of the gang.

**BAHURUPIA**, (*Bahurūpiā*). **BUHROOPEEA**, [H.] from S. *bahu* many, and *rūpa*, form) A mine, as actor, a person assuming various characters and disguises.

**BAHU**, [S.] Much, many. Large, great.

*Bahūlaka*, [S.] A mendicant who lives in a strange town, and begs his food from house to house. One class of the fourth order, or Bhikshu (from *bahu*, many, and *ulaka*, water, drinking water from various sources).

*Bahudhānya*, [S. &c.] (from *Bahu*, much, and *dhānya*, corn) The 12th year of the cycle, supposed to be particularly fertile.

*Bahuputra*, or *-putraka*, [S.] (from *Bahu*, many, and *Putra*, a son) A man who was many sons.

**BAHU**, **BUHOO**, [H.] (from S. *Baḥu*) A wife, especially a son's wife.

**BAHU**, (*Bāhu*), [H.] and other dialects. The arm; also a measure of two cubits.

*Bāhu-band*. [Mar.] (?) Association or joint interest in the property of a village, or the persons so associated, usually kinsmen of the *Patil*.

*Bāhuband-mirāsi*, [Mar.] (?) Occupancy of land in coparcenership, especially by members of the same family.

**BAHULA**. (S. of India) The dark fortnight. S., Much, many.

*Bahulapādya*. [Karn.] The first lunar day of the fortnight.

**BAI**, (*Bāi*), **BAEE**, (*Bāee*), corruptly. **BYE**,

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**BHYE.** [Mar.] A lady, a mistress, a respectful adjunct to the name or address of a woman in general. [H. Beng.] A dancing girl, a prostitute.

**BAIA.** (*Baiñ*), commonly, **BAI BYE, BAYA, BEEA,** or **BUYA,** [A.] Sale.

*Baè*, for *Bai-bât*. [Uriya.] Foreclosure of a mortgage.

† *Bai baiâina*, corruptly, *Bye-beamah*. [H.] A contract of sale, with acknowledgment of advance on amount of the purchase money.

*Bai bil wafâ*. [H.] (A. lit., sale with faith) In Mohammedan law, Conditional sale, sale depending for its completion on the consent of the seller, also the nominal sale of an article, in lieu of a debt, to be returned when the debt is paid, or upon condition that the debt shall be paid by a given term, in default of which, the article becomes definitely the property of the purchaser. A contract of pawn or of usufruct. *Deed of conditional sale, or an out and out sale with a contract for repurchase.* *Jhanda Singh v. Wahid-uddin*, I. L. R. 33 All. 585 (592); *Ramkrishna Das v. Sarjunissa*, I. L. R. 6 Cal. 129 (P.C.) *The object of bai-bil-wafa form of mortgage was to enable Mohammedans contrary to the precept of the Mohammedan law against lending money at interest, to lend money at interest and to obtain security for the repayment of the principal and the interest. To this purpose two contemporaneous deeds, one of which purported to effect an absolute and unconditional sale, and the other of which was an agreement that the apparent vendor should have a right of repurchase, and as rule the common lump price mentioned in each of such deeds did not represent the actual price paid by the apparent vendor, but represented that price plus interest calculated, frequently*

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*at various rates for the period during which it was agreed that the right of repurchase shall subsist.* *Ali Ahmed v. Rahumatullah*, I. L. R. 14 All. 195 (198); *Balkishan v. W. F. Leggy*, I. L. R. 19 All. 435 (440); *Jhanda Singh v. Wahid-uddin*, I. L. R. 33 All. 585 (592). *The term is unknown in Bombay Presidency.* *Bapuji v. Senucaraji*, I. L. R. 2 Bom. 231 (238).

\* **BAIF-BIL-WAFA.**—*Mortgage by conditional sale.* '*Kut-hubala*' or '*baif-bil-wafa*' is that in which the borrower not making himself personally liable for the repayment of the loan, covenants that on default of the principal and the interest on a certain date, the land pledged shall pass to mortgagee. *Tiambusawmy v. Samigappa*, I. L. R. 4 Mad. 179 (184).

*Bai bil wafâlar*, [H.] A person having the use of an article conditionally sold to him in acquittance of a debt.

*Bai lâ kalâmi*, [A.] Absolute sale.

† *Bai-kâmil*, [H.] Final or absolute sale.

† *Bai-muâwila*, [H.] A fictitious sale.

*Baiâ'idi*, [H.] Conditional or eventual sale.

*Bai mukâsa*, also *Bai mukâyasa*, [A.] Sale or exchange of one article for another, sale of goods for goods, barter. Sale or transfer of property by a husband in liquidation of dower due to the wife: in some cases it is a fraudulent transfer of property to a wife as an equivalent for a dower, but which she sells: it is also laxly used for a deed of sale for a settlement, and for a deed of sale to a widow by the heirs of her husband.

*Bai nâma*, corruptly, *Bayananuma*. [H.] A deed of sale. See *Bainanamah*.

\* † Reference see page 1,



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*Bai pattá*, [H. &c.], A lease or sub-lease obtained by purchase.

*Bai sultáni*, [H.] Sale of lands or other property by order of Government.

*Bai taljih*, [H.] A fictitious or temporary sale.

*Bâiâ, Bâyâ, or Bâyi, Bayêc*, [H.] A seller.

*Bai dâr*, [H.] A purchaser, a possessor by purchase.

**BAIANA**, (*Baiânâ*), or **BAYANA**, (*Bayâna*), corruptly, **BAINA**, or **EYNA**, [H.] Earnest money.

**BAI**, (*Bâi*), **BAEE**, [Thug.] A frequented road.

**BAIALI**, (*Baiâli*), **BYALI**. [Mar.] (?) An indefinite land measure,  $\frac{1}{4}$ th of a *hûn*.

**BAID**, **BAIDYA**, corruptly, **BAYD**. [H. Beng.] A physician, a man of the medical caste

**BAIGAR**, (*Baigâr*), **BYGAR**, (*Bygâr*). [H.] A name of the *Kharwar* tribe.

**BAIHARIA**, [Thug.] A scout, a spy (used by the river Thugs).

**BAIKHAT**, [H.] Sale (East Oudh and Benares: it may perhaps be derived from the H. *bikna*, to sell, rather than from the A. *bai*).

**BAIKUNTH**, corruptly, **BYKONT**, **BYKONTAH**, [H.] The heaven of Vishnu. Pits in which, in the time of *Jaffir Khan*, revenue defaulters were confined until they paid the demands against them.

**BAIL**, or **BEYL**. [Thug.] A spot chosen for burying those who have been strangled.

**BAILHA**, [Thug.] The person who selects the spot where the murder is to be committed.

*Bailhai*, [Thug.] The office of selecting the spot where the crime is to be perpetrated.

**BAIL**, **BYL**, [H. Beng. Mar.] A bullock.

*Bail-begâri*, [Mar.] Bullocks impressed for public service, or a tax in commutation.

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*Bail-dâm*, [Mar.] A duty or tax formerly levied on the sale of bullocks.

**BAILU**, corruptly, **BHYLE**, [Karn.] A plain, an open field, especially such a field as is best fitted for rice cultivation, lying low, and having abundance of water. The first sort of rice-land, producing in general two crops of rice and one of dry grain or vegetables, or sometimes even three crops of rice in the year. It also means waste, uncultivated.

*Bailusime*, [Karn.] Open or champagne country, in opposition to hilly.

*Bailukammâr*, [Karn.] A class of blacksmiths who work in the open air. Mysore.

**BAIMATRA**, (*Baimâtra*), or **BAIMATREYA**, [Beng.] A brother by a different mother (also *Bai-* or *Vai-mâtura*).

**BAIN**. [Beng.] (S. *Bhaginî*). A sister.

*Bainjhi*, [Beng.] A sister's daughter.

*Bainpo*, [Beng.] A sister's son.

\* **BAINANAMAH**, **BAINAMA** [H]. *A deed of sale. A document merely giving a right to obtain another document creating, declaring, assigning a right, title and interest in immovable property. Humamun v. Juleal Ali*, I. L. R. 27 Cal. 468 (472).

**BAINSI**. **BYNSEE**, [H]. A subdivision of the *Gujar* tribe.

**BAINDI**, (*Baindi*), [H]. Throwing up water from a pond or reservoir with a basket for irrigation.

**BAIPITRA**, [Beng.] A brother by a different father.

**BAIRAGI**, (*Bairâgi*), **BYRAGEE**, corruptly, **BAIRAGGIE**, **BYRAGHEE**, [H.] but occurring in most dialects, (S. *Vairâgi*, one devoid of passion) A Hindu religious mendicant, most correctly, one attached to the worship of *Vishnu*, but the term is indiscriminately applied to different classes of vagrants professing a religious life.

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† **BAIRAK, BAIRAKH**, [H.] A flag, especially one set up on taking possession of new or unoccupied land, whence it has come to signify the act of taking possession of such land, or official authority to do so: this, however, is more correctly expressed by *Bairak-abadi*, corruptly, *Byruck-abadee*.

**BAIS**, corruptly, **BICE, BYSE, or BHYCE**, [H. &c.]. (S. *Vaiyasa*.) The Hindu of the third order, whose especial duties are agriculture and trade.

**BAIS, BEIS** [H.] A numerous tribe of Rājputs found in Oudh, in which they give name to the district. They are also numerous in the Company's territories in the north-west provinces of *Baiswāra*. Their traditions are very remarkable. They refer their origin to *Munji-Paithan* in the Dakhin, and assert that the 360 clans into which they are said to be subdivided are the descendants of *Śīlicāhana*, king of that city A. D. 78, giving name to the *Sāka* era, by as many of his wives. They are included amongst the thirty-six royal races, and may intermarry with *Chauhāns*, *Kachwāhas*, and other eminent Rājput tribes. The branch of them named *Tilak-Chandra* (*i. e.*, having the moon for their 'tilaka,' or frontal mark), residing at *Dundia-khera*, and their nearest of kin, hold themselves superior to the other divisions, and profess to give their daughters to none but the very purest races. There is reason to suspect that, in the Oudh territory at least, they practice female infanticide.

**BAISAK, BYSUK**, [H.] A spot in a *Jangal* where cattle are sent to graze (Dehli.) The term is also applied to old and worn out animals.

**BAISAKH, (Baisākh), BYSAKH**, corruptly, **BESAK**, and **BEISAK**, [H. &c.,] The first

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month of the luni-solar year of the Hindus (April, May).

**BAISHNAV, BYSHNAV**, (very corruptly, **BUSTUM** and **BOSHTOM**, which seem to be, however, vernacular corruptions). [H. &c.], in Beng. and Uriya pronounced **BOISHNOB**, (S. *raishnava* from *Vishṇu*). Any Hindu professing the preferential worship of Vishṇu, of whom there are many sects. The term is commonly applied to vagrant mendicants bearing the marks and insignia of *Vishṇu*, and repeating hymns in honour of his *Avatārs*, especially *Rāma* and *Krishṇa*.

*Baishnavottar*, or *Boishnobattar* (corruptly, *Bashtomootur*, *Boshtomootur*), most corruptly, *Bastomittur*, [H. &c.], Lands granted rentfree to the worshippers of *Vishṇu*, especially of the mendicant orders.

**BAIT, BYT**, corruptly, **BEIT, BIET**, [H.] A residence in general, a place of abode, a house or office. In Mohammedan law, the simplest kind of residence, or any roofed chamber surrounded by walls, and having an entrance or door.

**BAIT-UL-MAL, (Bait-ul-māl)**, [H.] The public treasury or exchequer, into which payments on various accounts are made, and, according to the sources whence they are derived, applicable to the support of different classes of persons. The principal sources are, 1. Duties on merchandise which, after paying the officers employed in the collection, should be applied to the support of the poor and destitute; 2. The fifth of the spoil taken in war, and the produce of mines and of treasure trove, to be applied to the support of orphans, paupers, and travellers; 3. The amount of the tax and tribute levied from unbelievers, from which the salaries of magistrates, the pay of

† Reference see page 1.

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teachers, students, and soliders, and the expense of public works are to be defrayed ; and 4. Property escheated, or for which there is no owner, and also the fines for manslaughter and murder, which is to be expended on the maintenance of the sick, the poor, and foundling children. The Sultan may take from the *Bait-ul-mâl* the necessary expenses of the State, but not for his personal use. "The *Bait-ul-mâl* is not the property of the ruling power, but that of all Mohammedans, for whose benefit it should be administered." The term is sometimes erroneously confounded with *Betan-mâl*, q. v., and rendered an escheat, or the escheat and place of deposit are confounded. One or other has misled the Marâthas, as the term occurs in Mr. Elphinstone's Report. *Bait-ul-mâl*, Escheats.—Sel. iv. 166.

**BAITH**, (*Bâith*), [H. &c.]. Value of the Government share of the produce of land.

**BAITHAK**, (*Baithak*), **BYTHUK**, (*Bythuk*), [H.] A place where people sit together, a solemn assembly, the customary public seat of a religious mendicant.

† **BAITHAN**, (*Baithân*) corruptly, **BYTAN**, [H.] A homestead, a firm, the residence of the farmer, and ground adjacent.

**BAITHAPAGAR**, (*Baithâpagâr*), [Mar.] Pay without exaction of service.

**BAITHAROJGAR**, (*Baithârojgâr*). [Mar.] (from *baittha*, sitting, abiding, and the vernacular form of the Pers. *roxgâr*, service) Service or occupation that does not require departure from home.

**BAIYA**, (*Baiyâ*), **BYA**, (*Byâ*). [H.] A person appointed in bazars to measure grain. (Lower Doab and Bundelkhand).

*Baiyâi*, [H.] The perquisite of the Baiya, or fee for measuring grain.

**BAIZ**, (*Baiẓ*). [H.] A sort of cypher or

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monogram formerly affixed to a written paper in place of a signature by Mohammedan functionaries and persons of rank.

*Baiẓâna*, [H.] Fee to a Magistrate or public officer for affixing his cypher to a deed or document.

**BAJ**, (*Bij*). [H.] Tax, toll, tribute.

*Bâjgîr*, [H.] A tax-gatherer, a collector of tribute or revenue.

**BAJANI**, (*Bâjani*), [Thug.] A gun.

**BAJANTARI**, (*Bâjantari*). **BAJUNTUREE**, corruptly, **BIRJUNTRY**, also **BAJA-WALA**. (*Bâja-wâla*), [H.] (from *bâjâ*, a musical instrument, S. *vâdyâ*) A musician, a village musician.

*Bâjantari-mahâl*, [H.] A tax under the Mohammedan Government imposed upon all professional singers, dancers, and musicians.

**BAJAR**, (*Bâjâr*). [Beng. Mar. Tel. Karn.] **BADZARU**, (*Bâdsâru*). A market (vernacular corruption of the Pers. *bâzâr*).

**BAJE**. (*Bâje*). [Mar. Beng. Uriya, Tel. Karn.]

**BAJA**, (*Bâjâ*), or **BAJI**, (*Bâjî*). Some, several, miscellaneous vernacular corruption of *Bâẓi*, q. v.

*Bâje-ârâjî*, [Uriya.] An estate or Taluk, the lands belonging to which are scattered over a number of villages.

*Bâje bâb*, or *bâbu*, [Karn.] Miscellaneous items. Revenue derived from various small farms and licences in Mysore, but allowable in all Mohammedan States (vernacular for *bâẓi ahwâh*).

*Bâje fast*, [Uriya.] Miscellaneous and extra crops, as sugar-cane, tobacco, wheat, &c.

*Bâje-kharch*, [Mar. Ben. Tel.] *Bâjâ-kharchu*, Extra expenses, miscellaneous charges, such as are not included in the regular account. Miscellaneous expenses incurred by a village. See *Bâẓi-kharach*.

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- BAJHA**, (*Bajhā*). [H.] Marshy soil.
- BAJHARAT**, (*Bajhārat*). [H.] Adjustment of accounts.
- BAJHWAT**, (*Bajawat*), **BUJHWUT**, (*Bujhwut*). [H.] Stalk without ear. (East Oudh).
- BAJID**, (*Bajid*). [Thug.] A term implying that the road is clear of danger, and that the victims may be murdered.
- BAJIDAR** (*Bajidār*), **BUJEEDAR** (*Bujēdar*). [H.] An agricultural servant who is paid with grain, not money. (Rohilkhand).
- BAJNAMA**, (*Bānamā*). [H.] A deed of surrender by a Ryot for lands which he gives up to a farmer of the revenue, acknowledging what he has done. *Puranīya*.
- BAJPAI**, (*Bājpai*). [H.] (corruption of *S. cājapeyī*) A branch of the Kanauj Brahmans.
- BAJRA**, (*Bājra*), **BAJRI**, (*Bājri*) or **BAJRA**, (*Bājrá*). [H. &c.] A grain much cultivated throughout India, a species of Panic or millet (*Panicum spicatum*). *Bājri* properly denotes a smaller kind which ripens earlier. It is also applied to the stalk of either sort used as fodder.
- † *Bājriā*, [Guz.] Producing millet or other inferior grains: a village or class of villages.
- BAJRA, BUJRA**. [H. &c.] The thunderbolt.
- Bajraghāt*. [H. S.] (lit., struck by a thunderbolt) Any sudden calamity, especially if considered a judgment.
- BAJRA**, (*Bajrá*). [H. Beng.] A large boat used in travelling, round bottomed, and without keel.
- BAJU**, (*Bāju*), **BAJOO**, (*Bājoo*). [Karn.] An open file of retainers preceding a man of rank.
- BAK**, (*Bāk*). [H.] An estimate of the crop without measuring the field.

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- † **BAKA**, (*Bakā*). [Tib.] A cloth measure = 2 breadths — Kamaon.
- BAKAL**, (*Bākal*). [Karn.] A low caste of labourers from Kánara.
- BAKAND**, (*Bākand*). [H.] Proportion of two-fifths of the crop which is sometimes paid by cultivators to Zemindars as rent.
- BAKAR**, (*Bakār*), **BUKAR**. [H.] Value of a crop fixed by the appraiser.
- BAKARA**, (*Bakārā*), **BUKARA**. [H.] Intelligence by word of mouth.
- \* **BAKASHT**. The word "*bakasht*" is the invention of survey authorities and is used by them to denote the actual cultivating possession either of the proprietor or tenure holders. *Durga Prasad Thakur v. Basawan Pandey*. 9 Pat. L. T. 317 = 106 Ind. Cas. 272 = A. I. R. 1928 Pat. 209.
- BAKH, BUKH**. [Thug.] The word used by the Thugs in calling to each other to assemble after having been dispersed by accident or design.
- BAKHA**, (*Bakhā*), **BUKHA**, (*Bukhā*). [H.] Grass kept for pasturage (Rohilkhand).
- BAKHAL**, (*Bakhal*), **BUKHUL**, (*Bukhul*). [Mar.] An open or clear space in a town or village, one not built on or cultivated.
- BAKHAL, BUKHUL**. [Mar.] Low ground. A bottom, a hollow.
- BAKHAR**, (*Bakhār*), **BAKHARI**, (*Bakhāri*), **BUKHAR, BUKHAREE**, [H.] A granary, a store-house.
- BAKHAR, BAKHAR**, (*Bākhar*), **BUKHUR**, **BAKHUR**, also **BAKHAL**, (*Bākhal*), in correctly, **BUKKAR**. A house, an inclosure, dwellings within an inclosure. In Dehli, a cattle shed. In Bundelkhand and Malwa, a sort of cattle hoe, a rough sort of plough usually employed instead of the ordinary plough for first breaking up the black soil of those provinces.

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**BAKHAR, BUKHUR**, [Mar.] A history, a narrative, memoirs, &c.

**BAKHARI**, (*Bakharī*), [Hindi.] A round granary of grass, reeds, and mud, raised on piles. *Purāṇya*.

**BAKHEDA**, (*Bakhēdā*), [Karn.] Loss by bad debts.

*Bakhēdīyavannu*, [Karn.] A bankrupt, an insolvent.

**BAKHRA**, (*Bakhrā*), incorrectly. **BUKRA**, A share, a portion.

*Bakhrī*, [H.] A sharer.

**BAKSHSH, BUKSHSH**, [H.] (from the Pers. *bakhshiden* to give, to forgive) One who gives, a donor. Gift, donation. Pay. Pardon, forgiveness; used also in the composition of names, as *Khoda-bakhsh*, Gift of God—a proper name.

*Bakhsh nāma*, [H.] A deed of gift.

*Bakhshayimpu*, [Tel.] (?) Pardon, forgiveness (Ganjam).

*Bakhshī, Bukhshee*, corruptly, *Buxy, Buxey*, [H.] A paymaster, an officer whose especial duty it was also to keep an account of all disbursements connected with military tenures, as those of *Mansabdars* and *Jagirdars*. Paymaster of the forces. Under the Mogul system, frequently one with the Commander-in-Chief.

*Bakshi*, [Karn.] A superior magistrate. A superintendent of revenue officers. Mysore.

*Bakhshiāt*, [H.] A pargana in the Jonpur Sirkār mentioned in Beng. Reg. ii. 1795. The term appears to have been originally restricted to villages assigned to provide funds for the *Bakhshi*, the paymaster or commandant of the province. It is now merged in later subdivisions.

*Bakhshīan-i-Āẓem*, corruptly, *Bakhshīan Āzam*, [H.] (A. and Pers., lit. the most eminent of commanders) A title given to four *Bakhshis* in immediate

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attendance on the Emperor. Assignment of a Jagir for the maintenance of the commanders of the forces in Bengal.

*Bakhshish*, [H.] Gift, donation, reward. Forgiveness. In the *Dakhin* the term was applied under the *Marāṭha* Government to land, especially garden land, held rent and tax free during the pleasure of the Government, although rarely resumed during the life-time of the occupant.

*Bakhshish nāma*, [H. P.] A deed of gift.

**BAKI**, (*Bikī*). **BAQEE**, corruptly, **BAKY**, barbarously; **BUCKOY**, [H.] Remaining, continual. *Subs.*, Remainder, balance, arrears, especially of revenue, in which sense the term is current in most parts of India. Also balance of an account.

*Bakāia*, [H.] (A. plur. of '*Bakīya*', B. '*Bakeya*') Balance of Revenue arrears. In Bengal, a tax levied before the permanent settlement to make up for deficiencies in the revenue payments.

*Bakāia-tauji*, corruptly, *taujee*, [H.] Account of arrears of revenue for any given period past.

*Bakāia-bāki*, [H.] Arrear on arrear, the arrears of the revenue of the preceding as well as of the current year.

*Bakī-dār*, [H.] A revenue defaulter, one who is in arrears.

\* *Bakī-Deva*. *The Guzerati words for balancing of accounts, import no more than the English words "balance due", from which an unwritten contract may be inferred. Ranchhodas v. Jeychand*, I. L. R. 8 Bom. 405.

*Bakī-jūi*, [H.] An account shewing a deficit or balance of revenue, or any balance.

*Bakī-jamā*, [H.] Statement of revenue after deducting the balances of former years.

*Bakī-kāfiyat*, corruptly, *Bakī keffiyet*,

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[H.] Statement or account of outstanding balances. Statement of surplus or improvement in any branch of the revenue. As formerly applied to the accounts of the salt lands of Bengal, the profit on the salt sales.

*Bâki khuvâh*, [H.] A landlord, or the Government in that capacity.

*Bâki lekha*, [Karn.] (S. *lekha*, writing) Written statement of arrears

*Bâki mâlghazâri*, [H.] Arrears of revenue.

*Bâki patrak sanuât*, [Mar.] (?) An annual account of the balance due from each cultivator.

*Bâki-xamîn*, or *-jamîn*, [H.] The balance of the land revenue after deducting any deficit from the preceding year.

**BAKIRU or BAKILU, BUKIROO, -LOO.** [Tel.]

A statement, return, or report.

**BAKKAL**, (*Bakkâl*). [H.] A grocer, a chandler, a grain merchant. A cloth dealer. A shopkeeper in general. In Mar. it is more usually *Bakkâlbânî*.

† **BAKLA**, (?) [Beng.] A small square of timber used in ship or boat-building.

**BAKOLI, BUKOLEE**, [H.] A small caterpillar destructive of rice crops.

**BAKOT, BUKOTE**, [Thug.] The strangler, the person whose office it is to throw the noose or turban round the neck of the victim.

• **BAKR-ID**, (*Bakr-id*). **BUQR EED**, [H.] A festival observed by the Mohammedans on the 10th of the month *Zulhaja*—the feast of the ox—in commemoration of the offering of *Ishma'îl* (according to Mohammedan tradition) by *Abraham*. Sheep, oxen, and camels are sacrificed on this occasion. It is also termed the *Id ax-zoha*.

† **BAKRA**, (?) [Uriya.] A measure of land, apparently the same as a *Bigha*—*Cuttack*.

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**BAKUL-ASWARI**, (*Bâkul-Aswari*), [Karn.] (?) A tax levied upon each house in a village for the expense of peons sent to expedite the collection of the revenue by the Government of Mysore, consolidated by Tipu with the general collections.

**BALA and BALAKA**, (*Bâla* and *Bâlaka*), [S. &c.] A child. In law, a minor, who is distinguished as. 1. *Kumâra*, a boy under five years of age; 2. *Śiṣu*, under eight; 3. *Pogandâ*, a boy from the 5th to the end of the 9th year; or, where the next distinction is omitted, till the 16th year; 4. *Kiṣora*, a boy from the 10th to the 16th year: to the end of it is apparently the most correct limit, but some make it the commencement. (Each of these terms is used also in the general sense of a child, a boy, a youth). After the close of his minority the youth is termed *Vyarahûri*, or *Jâta*, or *prâptavyarahûra*, one by whom affairs (*vyarahûra*) may be conducted. Some authorities maintain that these epithets do not apply to him, and that he is not to be trusted with the management of his own interests till the end of his 20th year, although minority expires at the close of the 16th. The British Government has extended the completion of minority to the end of the 18th year.—Beng. Reg. xxvi. 1793.

*Bâlahatyâ* [S.] Infanticide. (Or with *Bâlâ*, fem. of *Bâla*), Female infanticide.

*Bâlgopâl*, [Mar.] A collective term for all the people of a place as uniting in a petition to some great man, &c. Lit., boy-cowherd, in which sense *Bâlagopâla*, S. vern. *Bâlgopâl*, is universally current as a name of the juvenile *Krishṇa*.

*Bâlpārweṣi*, or *-pārwarashi*, [Mar.] A pension granted by the Government to the family of a soldier or servant who has died in its service.

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*Bālsantosh*, [Mar.] A particular class of beggars, or an individual of it. They generally ask for clothes, crying out "Bālsantosh," child satisfaction.

**BALA**, (*Bālā*). [H.] A grub that eats young plants of wheat or barley when about six inches high.

**BALA** [S.] Strength, force.

*Balāt kīra*, vernacularly, *Balātkōr*, [S. &c.], (from 'Balāt' by force, and 'Kīr' doing) Violence, oppression. Any act of violence, as robbery, rape, &c. In Karnata and Malabar, Detention of the person of a debtor, and infliction by the creditor of personal punishment to compel payment.

*Balātkōr-nebar*, [Uriya.] (taking) Exaction, extortion.

*Baladusti*, or *-dustee*, corruptly, *Baladusty* [H.] Unauthorised or oppressive exactions.

*Balbhog*, [H.] Taking forcible possession of another's right.

**BAL**, (*Bāl*), [H.] An ear of corn.

**BALAD**, or **BALD**, **BULUD**, **BULD**, [H. &c.], (from S. 'Baliburda') A drove of cattle.

*Baldana*, [H.] A tax on laden oxen.

*Bal-dee*, [H.] A cow-herd.

*Baldiyā*, [H.] A herdsman, a drover.

*Baldihāt*, [H.] Compensation for pasture ground, also termed *Barduihī* to the eastward.

**BALADUR**, (?) Averting an omen, waving a lamp to avert a spell or unlucky omen.

**BALAGASHTI**, (*Bālāgashṭī*), also in some dialects **BALAGASTI** (*Bālāgashṭī*), and, incorrectly, **BHALAGASHTI** (*Bhālāgashṭī*), [H.] (from *Bālā*, above, and *gashṭī*, walking about) A superintendent of watchmen, an inspector of police. A watchman, a patrol.

**BALAGYE-JATI**, (*Balagye-jāti*). [Karn.] The right-hand castes.

**BALAHAR**, (*Balāhar*), **BULAHUR**, also **BALADHAR** (*Balādhar*), incorrectly **BILA-**

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**HUR** [H.] A low-caste servant, a village guide or messenger, a village watchman, [*Paran Mal v. Padma*, I. L. R. 2 All. 732 (734)]. Inferior to the ordinary Chaukidar: he is also employed as a sweeper. Also, a village watchman who enjoys rent-free lands so long he renders service. *Waris Ali v. Md Ismail*, I. L. R. 8 All. 552 (558).

**BALAHĪ**, (*Balāhī*), [H.] A man of low caste—a *Chamār*, or worker in hides and leather, sometimes employed to measure land.

**BALAI**, (*Bālāi*), corruptly, **BALLAE** and **BULLAE**, [H.] Any extra cess or tax, especially such as were formerly levied by the Peshwa and Gaekwar at Cambay and Surat, of undetermined amount and varying application. Payment of revenue in kind, or a village where it is so paid.

**BALAIYAPHT**, (*Bālāiyapht*), [Mar.] Fees, perquisites.

**BALAJI**, or **BALAJIVADU**, (*Balajivādu*), [Tel.] A caste, or individual of it, engaged in trade, a dealer, a shopkeeper, a merchant; sometimes occupied in agriculture, and usually of the Lingamite sect.

† **BALAL**, **BALLAL**, (?) [Karn.] A title in some parts of Karnata (perhaps the same as *Vallan*, q. v.).

**BALAM**, (*Bālām*). [Beng.] An excellent sort of rice grown in Bengal, especially about *Bākharganj*.

**BALAND**, (*Bālānd*), [H.] Name of a tribe who were expelled by the *Chandels* from the southern parts of Mirzapur, and settled at Manwai, where they formed a Rāj in subordination to the Raja of *Berā*.

**BALASU**, (*Bālasu*). [Karn.] Husbandry.

*Balasiga*, [Karn.] A husbandman, a cultivator.

**BALAT**, (*Bālāt*), **BHLANT**, (*Bhānt*), or

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**BALAT**, (*Bálát*), **BALANT**, (*Bálánt*), [Mar.] A false charge, a calumnious accusation.

**BALAWA**, [Mar.] (?) Tax on travellers in Kandesh to defray the expense of keeping up guards in dangerous places.

**BALBAND**, (*Bálband*), **BALBUND**, [Mar.] The alphabetical character peculiar to the Maráṭha language.

**BALBODH**, (*Bálbodh*), [Mar.] The Devanágari alphabet, also in common use among the Maráṭhas.

**BALEGAR**, (*Balegár*), [Karn.] A maker of the *Bale*, or glass rings worn by women on the fore-arm.

**BALESAR**, [H.] A sub-division of the Gujar tribe.

**BALI** (*Báli*), **BALI** (*Báli*), **BALEE**, [Beng.] Sand (also, in this and other dialects, *Bálu*, q. v.).

**BALI**, **BULEE**, [S.] But adopted in most dialects. Any offering to an idol, flowers and other articles for worship. Presentation of food to all created beings, that is, small quantities of grain, &c., thrown up into the air for that purpose. Animals offered in sacrifices, or the sacrifice of animals, as goats, &c., to Durgá; more correctly, *Bali-dán*.

*Bali-akki*, [Karn.] Rice placed on a stone outside of a temple in Kanara, having been previously offered to the idol. Eating it by women separates them from their caste and families, and converts them into courtesans, not necessarily servants of the temple, but connected with it by occasional offerings.

*Bali-dán*, [Mar. Beng. &c.] (S. *Bali*, and *dánam*, gift) Presentation of an offering to a deity. When presented by the worshippers of Vishnu to any of his forms, the *Bali* usually consists of rice, milk, curds, fruits, and flowers; when offered to the terrific forms of *Śiva*, and more especially of *Durgá*, it consists of living victims, as sheep,

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goats, buffaloes, and the like, the heads of which, after decapitation in presence of the idol, are given to the priests, the carcases are carried away and eaten by low castes. Presentation of grain and the like to all creatures.

*Balikallu*, [Karn.] A large stone slab outside of a temple on which rice offered to the idol is placed.

*Bali-kul* or *-kool*, [Karn.] (?) The rice so placed. See *Bali-akki*.

**BALICHATA**, [Tel.] (?) An allowance of grain made to the persons who are employed to measure the crop.

**BALJEVARU** (*Balijevāru*) or **BALJEVARU**, (*Baljevāru*), [Tel.] A numerous tribe of *Sūtras* in Telingana (probably the same as the *Balajivādu*, q. v.).

**BALIGH**, (*Báligħa*), **BALIGHA**, (*Báligħa*), [H.] Adult, mature. Of years of legal maturity.

*Buligh*, [H.] Maturity. Legal maturity, being of age.

**BALISHT**, (*Bálishṭ*), [H.] A span from the tip of the thumb to that of the little finger both extended.

**BALIVALI**, (*Balivali*) [Karn.] A wife's dowry.

**BALKÁ**, (*Bálká*). [H.] A young follower of a religious Hindu mendicant.

**BALKAT**, (*Balkat*) **BULKUT**, (*Bulkut*) [H.] Rent taken in advance. (Lower Doab, Bundelkhand, and Benares) Cutting of ears of corn without regularly reaping (from *Bál*, an ear of corn, and *káṭná*, to cut).

*Balkatī*, [H.] A tax formerly levied on the commencement of reaping.

**BALLA** (*Balla*) **BULLA**, (*Bulla*), [Karn.] A measure of capacity, containing 48 double handfuls, or two *Sers*. A large land measure in Coimbatore, equal to 3.83 acres. Beng. (*Balla*). A weight of two *Ratis*.

**BALLABA**, [Beng.] A cock. A cowherd.

**BALLALA**, (*Ballála*), or **VALLALA**, (*Vallála*), [Karn.] The title of an officer under



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the Government of Bidnur who engaged to collect and pay the revenue of a village or district for certain fees or perquisites, and exercised the civil and criminal jurisdiction. He had no power to alter the assessment, or to interfere with the proprietary rights of the villagers. In many respects he corresponded to the Zamindar of Hindustán.

*Ballági*, or *Ballái*, (?) (In central India) The village servant who is employed to preserve the village boundaries, also wood-cutter to the village.

\* **BALLOOTIE, BALUTEPATI.** *A cess or tax upon the shares or claims of village servants. Shrikalyan Raji v. The Mufassil Co*, I. L. R. 14 Bom. 522 (530) P.C.

**BALRAKH**, [H.] (?) A person put in charge of property under distraint for arrears of revenue.

**BALRAKHA**, (*Bálrakhá*), [H.] Wages of persons employed to watch ripe crops at night (from *bál*, an ear of corn, and *rakhná*, to protect).

**BALSUNDAR, BULSOONDUR**, [H.] A kind of soil, clay much mixed with sand.

**BALU**, (*Bálu*). **BALOO**, [H. &c.], (from the S. *Baluká*) Sand.

*Báluü*. [H.] Sandy.

*Bálubard, Baloo-burd*, [H.] Also, vernacularly, *Bálu-bárd* Arable land destroyed by a deposit of sand from innudation. An item of remission of revenue on this account.

*Bálu-char*, or *-chur*, [H &c.] (from *Bálu*, and *Char*, a shoal, a bank) Land covered by a deposit of sand. A sand-bank formed by a deposit of sand from the waters of a river. The name of a village near Murshidabad, perhaps originally so formed from the river; whence *Báluchari*, a kind of silk manufactured at *Bálu-char*.

**BALUCH**, corruptly, **BULOOTCH**, or **BUL-**

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**OTCH.** (?) A bundle of corn, to which, in the northern Sirkars, the village artificers are entitled. A portion of corn paid at harvest-time as a moiety of their wages to the village peons by the peasantry. (Although repeated in the Glossary from the Fifth Report, and found there p. 681, the word is most probably a typographical error for *Bulooteh*, corrupt reading of *Balute*, or *Bulooté*, q. v.).

**BALUTA** (*Balutá*), **BULOOTTA**, [Mar.] or, as the persons so named are usually spoken of collectively, plur., **BALUTE, BULOOTE** or, with **BARA** (*Bárá*), twelve, prefixed, **BARA-BALUTE**, (*Bárá-Baluta*) The twelve **BALUTAS**, (*Balutás*) from their being twelve in number, or, according to some, from the amount set apart for them being divided into twelve parts. The word is also spelled **BALOTE, BALUTYA**, (*Balutyá*) and **BALOTYA** (*Balotyā*) and is corruptly written in a variety of forms, as, **BULOOTEE, BALOOTEE, BULLOOTCH, BALLUTAY, BULLOTEE, BULOWTEH, BALOWTAY, &c.** *The share of crops in kinds or its equivalent in money, recoverable by a village servant from village lands. Naru Pira v. Naro Sidheshwar* I. L. R. 3 Bom. 28. A village officer or servant. The popular enumeration is twelve, but the whole number, by including three who may be regarded as the heads of the village, and the twelve inferior classes, or *Alute*, q. v., extends to twenty-seven. The actual number, however, varies in different parts of India, as do the respective appellations: there is less variety, although some, in the duties. According to *Molesworth* (Mar. Dict.), the twelve *Balutas* of the Maráṭha villages in which the system is preserved most entire, are, I. the *Páñil*

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or Head-man ; 2. *Kulkarni* Accountant ; 3. *Chaudhari* Head of the trades ; 4. *Poladár* Assayer, money-changer, and silversmith ; 5. *Des-pándyá* District accountant ; 6. *Nhāwi* Barber ; 7. *Parit* washerman ; 8. *Gurav* Attendant on a temple ; 9. *Sulár* Carpenter ; 10. *Kumbhár* Potter ; 11. *Vésakár* Gate-keeper, usually a *Mahár* by caste ; and, 12. *Joši* Astrologer. Most enumerators, however, exclude the principal officers or administrators of the village affairs. Thus, *Grant Duff* specifies the village officers ; the *Pitil*, the *Kulkarni*, and *Chaugala*, assistant or deputy of the *Pitil*, as distinct from the *Bará Balute*, and *Bará Alute*. For the latter, see the word *Alute*. The twelve village servants he terms, 1. The Carpenter ; 2. Blacksmith ; 3. Shoemaker ; 4. *Mahár*, or watchman ; 5. *Māng*, worker in leather ; 6. Potter ; 7. Barber ; 8. Washerman ; 9. *Gurav* or *Sūdra*, attendant on a temple ; 10. The astrologer ; 11. The *Bhāt*, or bard ; and, 12. The *Maulāna* or *Mulla*, or Mohammedan priest. In some places the *Balute* are fourteen, divided into three classes, severally denominated the *Thoratá-khás* Elder or principal division ; *Madhatá-khás* The middle ; and *Dhakatá-khás* Younger or inferior ; the first comprising the Carpenter, Blacksmith, Shoemaker, and *Mahár* ; the second, The Washerman, Potter, Barber, and *Māng* ; and the third, The Goldsmith, *Maulāna*, *Gurav*, *Joši*, Waterman, and the *Rāmāsi* or *Bhil*. In the Kanara countries these village servants and officers and termed *Ayakárru*, or *Ayayárru*, or *Ayangádyu*, q. v., and are enumerated by Reeve as, 1. The *Gauda*, head-man ; 2. *Sinabhōga*, accountant ; 3. *Joisa*, astrologer ; 4. *Pat-tári* ; corn-measurer, or money-changer ; 5. *Kummáranu*, blacksmith ; 6. *Baḍiga*, carpenter ; 7. *Kumbhára*,

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potter ; 8. *Naída*, barber ; 9. *Agasa*, washerman ; 10. *Bárika*, One who affixes the public seal to public papers ; 11. *Talavára*, watchman ; 12. *Niraganṭi* or *Kolavára*, waterman ; 13. *Konikárachakra*, be-tel-nut gratherers. In the Telgu villages we have the 1. *Pedla kápu*, head-man ; 2. *Karanam*, accountant ; 3. *Vaḍla-vaḍu*, carpenter ; 4. *Kummari*, smith ; 5. *Kummari*, potter ; 6. *Chákáli*, washerman ; 7. *Mangali*, barber ; 8. *Madiga-vádu*, A. *Chandála*, and *Vetti-vádu*, a sweeper. In Guzerat, the *Desai*, and *Majumdár*, properly district officers, sometimes exercise the functions of *Pitil* ; at other times, the *Pitil* is the head-man of the village, under whom are the *Talati*, accountant ; *Sulár*, carpenter ; *Lohár*, iron-smith ; *Kumbhár*, potter ; *Darji* or *Suṭ*, tailor ; *Dhobi*, washerman ; *Hajám*, barber ; *Mochi*, shoemaker ; *Khálpá*, leather-dresser ; *Bhangi*, sweeper ; *Dher*, watchman ; *Kosia*, water-drawer ; *Sonar*, goldsmith ; *Bhāt* or *Bharát*, bard ; besides the *Akhun*, Mohammedan teacher ; *Baíl*, Hindu doctor ; *Joši*, astrologer ; Gosains, Fakirs, &c. In the Dehli district they are known collectively as the *Kamin*, the inferiors of the village, and are, the *Lohár*, smith ; *Barhai*, carpenter ; *Kumbár*, potter ; *Dhobi*, washerman ; *Nái*, barber ; *Kahár*, bearer ; *sajja*, water-carrier ; *Darzi*, tailor ; *Dóm*, musician ; *Dhāniya*, cotton-stuffer ; *Chipi*, cloth-stamper ; *Rangrexí*, dyer ; *Brahman* ; *Balahar*, or *Dhanuk*, messenger ; *Khákrab*, sweeper ; *Dauráka*, guide, intelligencer ; and *Chanár*, shoemaker. In Bengal, and those parts of Hindustan where the village organization has been greatly disturbed by the long period of Mohammedan rule, the establishment of village officers and servants is less complete, but the head-man and accountant are almost universally retained, and more or fewer

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of the rest are to be found. In most instances the offices are hereditary, are capable of being mortgaged or sold, and are paid by recognised fees and perquisites, by allotments of corn at the time of harvest or sometimes, by small portions of land held rent-free, or at a low quitrent. The following is a further specification of their synonymes and functions :

1. [Mar.] *Pāṭil*, Guz. *Pāṭel*, [H. A.] *Mukaddam*, *Kaḍim*, [H.] *Chaudhari*, *Mahto*, *Mahājan*, *Thākur*, *Jethrāyat*, [Ben.] *Mandal*, [S.] *Grāmādhipati*, *Pradhān*, [Tam.] *Grāmāttan*, *Ambalagār*, *Ijāmān*, (S. *Yajamāna*), *Māniya kāray*, *Monigar*, *Pravarttika*, [Karn.] *Gariḍa*, [Mal.] *Nāttār*, *Nāttārī-kāre*, [Tel.] *Naidu*, *Nāyadu*, *Peddakāpu*, *Pedda-kūr* or *Pedda Reddi*, *Reddī-rāḍu*. (These, and the synonymous appellations of the other village servants, are not always exclusively applied to them, and many are so applicable only in virtue of their general purport ; as [S.] *Pradhāna*, vern. *Padhān*, the principal ; [A.] *Mukaddam*, one who precedes or takes the lead, or *Kaḍim*, elder, senior ; [Tam.] *Ijāmān*, lit., the institutor of an act of worship ; and [Tel.] *Pedda-kāpu*, the old or chief man, &c.).

The head-man, the *Pāṭil* (Mar.), or *Pāṭl*, (of other dialects), has the general controul of the affairs of the village, usually assisted by a sort of village council of the most respectable of the community, but not exclusively, as any discussions that may occur are mostly held in an open space in the village, where all have access, and do not hesitate to give their opinions. With their concurrence, the head-man superintends the cultivation, apportions the assessment, collects the revenue, either in money or kind, and pays it to the Government district-collector, regulates the village expenses, distributes the

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quotas for defraying them, and collects the money and pays the charges. He examines and checks the accounts. In some places, especially in the south, he has charge of the police, and is entrusted with limited magisterial powers. —[Madras Reg.] xi. 1816, [Bomb. Reg.] xii. 1827, sec. vi. xlix. And as village Munsiffs, the heads of villages are also entrusted with powers to decide civil causes of small value.—[Madras Reg.] iv. 1816. The *Pāṭil* also usually settles petty disputes in the village either by his own authority or through the agency of a Panchayat, or court of arbitration. He is the chief organ of Government in its dealings with the village. In some places the office is hereditary ; in others the headman is appointed by the Zamindar, or contractor for the revenue ; in others he is elected by the villages. In some villages, especially those held by coparcenary tenure, their affairs are usually managed by several of the principal inhabitants, not by one head-man ; and even where such a functionary is recognised, there are sometimes more than one individual regarded in the same light, in which case the eldest, or more respectable of the number, takes the lead in transacting public business. Such a head-man is distinguished among the Marāṭhas by the Hindustani or Arabic term *Mukaddim* : his fellows retain the national term of *Pāṭil*. Where the office is hereditary, as it commonly is among the Marāṭhas, its fees perquisites, and privileges may be pledged for a loan, or may be sold. The office of *Pāṭil* is regarded as extremely respectable, and Hindus of the highest rank have not disdained the title. *Daulat Rao Sindhia* particularly affected the title of *Pāṭil*, and in some villages of the Dakhin exercised the office by deputy, and claimed

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the perquisites and rights ; and *Bhairi Sāl*, the first noble of the Court of Jaypur, boasted of the title of hereditary *Pāṭil* of the principality. In Marāṭha villages the *Pāṭil* is commonly assisted by a deputy, the *Chaughalā* who, on his part, or in his absence, conducts the affairs of the community. He is not known elsewhere by any specific designation.

[Mar.] *Kulkarni*, *Bhoi*, [H. A.] *Kanun-go*, [H.] *Patwāri*, [S.] *Grāmākarana*, or *Kāyastha*, [Tam.] *Kanakapilli*, [B.] *Kayeth*, *Moharir*, [Karn.] *Śānabhoga*, [Tel.] *Karanam* or *Karnam*, [Guz.] *Talāti*, *Rigal*, [Mal.] *Menava*, *Menon*. The accountant's business is to keep accurate accounts of the lands of the village, their extent, quality, produce, and proprietary distribution, whether held singly or in common, of changes of possession or property of the lands, of the village expenses, and assessment and payment of the revenue. He acts as clerk and notary, and often as the scribe, or letter-writer and accountant of the villagers.

The village servants, properly so called, are,

1. [S.] *Sūtradhāra* or *Varddhaki*, [Mar. Guz. H.] *Sutār*, [H.] *Barhūi*, [Karn.] *Badige*, [Tel.] *Vardhaki*, *Vaḍḍavāḍu*. The carpenter and wheelwright, who makes and repairs all the wood-work and agricultural implements of the villagers.

2. [S.] *Lohakāra*, [H. Mar. Guz. Beng.] *Lohār*, [Karn.] *Kammār* (S. *Karmakāra*), [Tam.] *Karumāri*, [Tel.] *Kammari*, blacksmith or ironsmith, who makes and repairs all iron-work for the village.

3. [S.] *Charmakāra*, [H. Beng.] *Chamār*, [Mar.] *Chāmhar*, [Tam.] *Chakkili* or *Shakkili*, [Tel.] *Cheppulukuttavāḍu*, [H. Beng. Guz.] *Mochi*, [Guz.] *Khālpā*. A man of low caste, who

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works in hides and leather, and makes the leather bags for drawing water, and any other leather article for public use. He makes shoes, whips, thongs, &c., for the villagers, but for hire when for individual use. He also dresses and tansskins, and sometimes skinsdead animals.

4. [Mar.] *Mahār* or *Mhār*, *Dher*, *Ballāyi*, *Mhau*, &c. These are local names current in the Marāṭha and Guzerat provinces for particular tribes of outcasts, members of which are usually found in the villages. The *Mahār* is the guardian of the village boundaries and land-marks, and is the public servant of the head-man. He summons the villagers to public meetings, carries the collected revenue to the Government office, and acts as public letter-carrier and messenger. He cuts wood and grass, and serves as scout, guide, baggage-porter, and general attendant on travellers. He assists the head-man in his police duties, and traces and apprehends thieves. He officiates also, sometimes, as watchman, especially of the crops, and is the sweeper of the roads through the village. Some of these functions are wholly or in part discharged by other servants, as the *Māng* and *Yeskar*. The office of village *Mahār* is generally held by one or more families ; so that, although there is nominally one officer, the duties are commonly performed by several individuals. The functions of the *Mahār*, are, in part at least, also discharged in different places by other low tribes or castes, especially those of protecting the village boundaries, and acting as guides, messengers, and watchmen, who are frequently *Bhils*, *Kolis*, or *Rāmūsis*. The persons employed to protect the roads and boundaries are also termed *Rakh-wālas* and *Varttaniyas*, whilst the village watch-

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man is designated by a variety of terms in different parts of India, as [H. Mar. Beng.] *Chaukidar*, *Kotwar*, *Uriya*. *Chokrá*, [H.] *Dosá*, *Dhanuk*, *Goret*, *Hári* &c., [Tel.] *Payik*, *Páshán*, [Tam.] *Kárali* or *Káral-káran*, [Tel. Karn.] *Talári*, [Karn.] *Taláwára*, also [Mar.] *Jagla*.

5. [Mar.] *Máng*, [Tel.] *Bárikudu*, *Máuliga-rádu*, *Vetti-rádu*, [Tam.] *Vetti-yádu* [H.] *Bhanyi*, *Khakrob*, *Mzhtar*, *Halát-khor*, [Karn.] *Toi*. A man of very low caste who is the scavenger and sweeper of the village. He is also employed as skinner, and as executioner, and occasionally as a watchman.

6. [H.] *Dhobi*, [Mar.] *Parí*, [Karn.] *Ayáti*, [Tel.] *Chákali* or *Chákala-rádu*, [Tam.] *Vaygun*. The washerman, who washes the clothes of the villagers.

7. [S.] *Kumbhakára*, [H.] *Kumhár*, [Mar.] *Kumbhár*, [Tel.] *Kummári*, [Karn.] *Kumbhára*, [Tam.] *Kuyavan*. The potter, who makes pots and tiles for the village, and has sometimes to supply travellers with water.

8. [S.] *Nápta*, [H.] *Nai*, [Mar.] *Náwá*, [Karn.] *Náda*, [Tel.] *Mangali*, (S. *Mangala*), [Tam.] *Ambaḥḥan*, [Guz.] *Náwi*, also from the A. *Hajám*, which is also used in other dialects, as Hin. and Beng. The barber, who has to shave the inhabitants, more especially their heads : he also bleeds, and acts as surgeon. His wife is the general midwife. He is occasionally called upon to carry a torch before travellers at night.

9. [S.] *Jyotishi*, [H.] and in most dialects, *Joshi* or *Josi*. The village astronomer, who prepares the almanack, announces lucky and unlucky days, and the days appropriated to public festivals, and casts nativities. The name applies to the office, which is filled most commonly by a Brahman, who in that character conducts the

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village ceremonies and religious observances, and is known by the terms *Bhaḥ* or *Bhut*, *Parsái*, *Purohit*, and others.

10. [S.] *Svarnakára*, whence the *Sonár* of most of the dialects, also [H. Mar. Beng.] *Poladár* or *Poldár*, [Karn.] *Pattári*, and [H.] from the A., *Saráf*, vulgarly, *Shroff*. Goldsmith, silver-smith, assayer, and money-changer, weigher of coin and bullion. He declares the value of coins tendered in payment of the revenue, and makes the silver ornaments worn by the villagers.

11. [Mar.] from S., *Guru*, *Gurar*, or *Pujári*, A Śudra whose especial duty it is to clean the villages temple and deck the idol. He acts also as a servant to the more respectable villagers, and attends their wives when they go out. He has also to assist in the carriage of travellers' baggage, and sometimes acts as trumpeter.

12. [Mar.] (S.) *Bhát*, A bard, or genealogist, who keeps a record of family descents, and arranges marriages. He composes and recites poems or songs on particular festive occasions. He is sometimes reckoned one of the *Alute*, q. v.

13. [H. Mar.] from A., *Maulána*, *Mulla*, *Akhund*. The Mohammedan priest who conducts the ceremonies of the Mohammedans of the village, and acts as school-master. In some places he has degenerated into the butcher, killing animals for such of the villagers as eat meat. Where there are no Mohammedans, the place of the Mulla is filled up by the *Koli*, or waterman, who supplies water to the villagers and travellers, but who is more usually enumerated amongst the *Alute*. In Karnáta, the waterman, *Niyaganti* or *Kolavára*, has charge of the supplies of water for irrigation, superintending its distribution, and preventing waste.

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The Karnáta establishment, also, includes officers not recognised elsewhere; as the *Matigára* or *Pattári*, Corn-measurer, who apportions the shares of Government and the cultivators where the revenue is paid in kind; and the *Addika* or *Addiga*, who superintends the cultivation, q. v.: also the *Konikárahakra*, who gathers betel-nuts for the villagers from the public plantations. For the other classes of village servants, see *Alute* and *Náru-Káru*.

**BALUTEN BALOTEN, BULOOTEN, BULOTEN**, [Mar.] (the final *n* is scarcely sounded), also read **BALUTEH, BALOTEH**. The portion of the crop assigned to the village servants for their maintenance, also their fees, perquisites, or other rights.

*Balute-dár*, [Mar.] A village officer or servant receiving a share of the crop, &c.

*Balute-pullí*, corruptly, *Bulooty-pulle*, [Mar.] A cess or tax upon the shares or claims of village servants.

**BALUTTARAM**, (*Báluttaram*). [Karn.] Land in Kanara with which temples were endowed, but remaining in the hands of the original proprietors. They were not at first included in the assessment, being considered religious property; but subsequently they were assessed, such share of the produce as the temples had formerly received being continued to them. Land claimed as the special endowment of an officer of the temple.

**BAM, BUM**, [H.] An exclamation of salutation in passing, interchanged especially with *Saiva* mendicants carrying the water of sacred rivers to a distance, who call out as they go long to those they meet, *Bam-bam Mahádeo*, and receive the same words in reply.

**BAM, or BAM** (*Bám*). [H.] A measure of

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three cubits and a-half. A measuring-rod.

**BAMAL**, (*Bamál*), [H.] (with property) Found in the possession of the thief (stolen property).

**BAMB, BUMB**, (?) A revenue defaulter, one who owes a balance to the State.

**BAMBETIYA**, (*Bambetiyá*), [Beng.] from Bombardier (?) A pirate, a river pirate or robber.

**BAMBHA**, (*Bámhá*), **BAMBHEE**, [H.] An ant-hill.

**BAMHAN, BUMHUN**, [H.] corruption of Brahman A Brahman.

**BAMHANGAUR**, [H.] A class of the Gaur Rájputs.

**BAMHANIA, BUMHUNEA**, [H.] A subdivision of the *Káchhi* tribe, a class of cultivators.

**BAMHNI**, (*Bamhni*). [H.] Light red soil. (East Oudh).

**BAMITHA**, (*Bamithá*), **BUMEETHA**, (*Bumeetha*), [H.] An ant-hill. A snake's hole (Lower Doab).

**BAMLA**, (*Bamlá*), [Hindi.] A spring, a hole from which water left by the inundations springs up after the waters have retired.

**BAM-MATI**, (*Bám-máti*). [Asam.] Land not subject to inundation.

**BAM-TELE**, [H.] A Rájput tribe in the eastern parts of the central Doab, not in much consideration.

**BAN, BUN**, [H.] A wood. a forest.

*Bánaprasth*, corruptly, *Banperust*, [H.] (from the S., a solitude in the wood, and who proceeds to) The Hindu of the third order, who has discharged the duty of a householder, and has become a hermit.

*Ban-char, Banchur*, [H.] A forester, a woodman. A wild animal. one who goes or dwells in a wood.

*Banchari, Bunchurce*, [H.] A high jangli grass, also called Baro.

*Bangaunthá, Bungountha*, [H.] Cow-dung found in forests.

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*Bankaṇḍā Bunkuyḍā*, [H.] Cow-dung found in forests and dried for fuel.

*Bankar, Bunkur*, [H.] Spontaneous produce of jungle or forest-land, timber, brushwood, gums, wild honey, &c. This is considered as distinct property from the general estate or *Zamindari*, and as not conveyed by the sale of the estate unless so specified. The *Bankar* may be sold separately. The term is also sometimes applied to pasture lands, *Beng. Reg. i. 1804*, and to revenue derived from forest lands.—*Elliot*.

*Bankuṭṭi, Bunkuṭṭi*, [H.] A fee paid for cutting timber. The title obtained by cutting away jungle or thicket, and bringing the land into cultivation.

*Banotsarga*, [H.] (from S. 'ban, a wood, and *utsarga* abandoning) Consecration of a wood or orchard newly planted by going through the forms of marrying the *Sālāgram* stone or ammonite, a type of *Vishṇu*, to a branch of the *Tulasī* tree (*Ocymum sanctum*), the type of a nymph beloved by *Vishṇu* or *Krishṇa*: one man, carrying the stone, represents the bridegroom; another, holding the plant, the bride. The usual ceremony, somewhat modified, takes place, and on the completion of the ceremonial the fruit which the orchard is to bear may be eaten.

*Ban-salāmi*, [H.] (from *Salām* salutation) A fee formerly exacted by the *Zamindar* from the *Ryot* for permission to gather the juice of the date-tree for the purpose of making a fermented liquor.

*Bantariā, Buntariā*, [H.] A class of wood-rangers formerly holding rent-free lands in quittance of police duties in the northern *Parganas* of *Grakhpur*. The duties having ceased, revenue has been levied on the occupants (*Bantarias*) at an easy rate.

**BAN, BUN**, [H.] Cotton.

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*Bankharā, Bunkhura*, [H.] Land on which cotton has grown during the past season (Central Doab), and is succeeded by a crop grain.

**BAN, BUN**, (?) A division of *Pātīlship*.

**BAN**, (*Bān*), [Beng.] An inundation within the influence of the tide; also the rapid influx of the flood-tide, commonly termed the *Bore*.

**BAN**, (*Bāṇ*), [Mar. &c.] An arrow. A fire-work or rocket.

*Bāndār*, [Mar.] An archer. A rocket-bearer. *Guz.*, A village watchman.

**BANA**, (*Bānā*). [H.] A vat, a large jar without feet. An iron bucket used for raising water for irrigation.

**BANA**, (*Bāṇā*), [Mar.] The woof of cloth.

*Bāṇātānā*, [Mar.] The woof and warp.

**BANA**, (*Banā*), [Hindi.] (from *banana* to make) Land dressed and ready for seed. Made up.

**BANABE**, (*Baṇabe*), **BANAVE**, (*Baṇave*), [Karn.] A stack.

**BANAFAR**, *Banāfar*, [H.] A tribe of *Yadubansi Rājputs*, chiefly settled in *Oudh*, but also in *Allahabad*, *Benares*, and *Bundelkhand*.

**BANAJIGA**, (*Baṇajiga*), **BANANJIGA**, (*Baṇanjiga*), **BANJIGA**, [Karn.] A sect of dissentients from the Hindu system, *Lingayits*, or, according to some authorities, a tribe of *Sūdras* engaged in trade or business: (the same, apparently, as the *Tel. Balajivāru*). Also *Baṇijaga*, q. v.

**BANAR**, (*Banār*), [Thug.] Bad news. A road become unsafe.

**BANASIGA**, (*Bānasiga*), [Karn.], A cook.

**BANAULA**, (*Banaulā*), **BUNOULA**, [H.] The seed of the cotton plant.

**BANBU**, or **BAMBU**, **BUNBOO** **BUMBOO**, [Karn.] A bambu (*Arundo bambusa*).

**BAND, BUND**, [H. &c.] (from the imp. *band* or the Pers. verb to bind, to confine; when derived from the S. *bandh*, also signifying to bind, to tie, the

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word and its derivatives preserve the final aspirate, and are properly written *Bandh* or *Bundh*, &c., q. v.) A band, a binding, literally or figuratively, as imprisonment, fetters, a tie, a cord. A bundle of papers tied together. A written contract, an account, a pledge, a bond, an agreement, an arrangement, stipulated allowance, deduction, &c. In Mar., also, a law, a regulation.

*Bandā, Bundā*, [H. &c.], (from Pers. bound, tied, and thence, in H., more usually *Bandah*) A servant, a slave.

*Bandah, Bunduh*, [H.] A slave, a bondman, a servant. A term of humility in speaking of one's self to a superior.

*Bandagi, Bundugee*, [H.] Service slavery. A term used as a complimentary salutation.

*Bandah-wālā-i-Bārgāh*, (lit., the slave of the exalted Court) A nobleman under the Mogul system charged with the Diwani or revenue administration of a province, and holding a Jagir for his personal and official expenses.

*Bandi* or *Bundi, Bundece*, A slave girl.

*Bandi*, [Karn.] Imprisonment. A prisoner.

*Bandigān, Bundeecan*, [H.] *Bandigān*, Beng. A prisoner, a convict; *Bandigānanu*, Karn. One in custody under suspicion.

*Band-* or *Bund-khāna, Banti-* or *Bundee-khāna*, A prison, a jail.

*Bandi potu*, [Tel.] Gang-robbery.

*Band-* or *Bund-behri*, [H.] Statement of the amount of each share of the money instalment of the revenue assessed on a village.

*Band-* or *Bund-bardāsht*, [H.] Account of a share or portion of an instalment to be paid by each member of a village.

*Band-batai*, [H.] Account of each share of the assessment paid in grain.

*Band-kisāb*, [H.] An abstract account.

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*Bandi, Bundece*, [H.] Agreement, arrangement. Distribution. Stipulated allowance. Deduction or charge, as *Behri-bandi, Bēt-bandi*, &c., q. v.

*Band-i-jamā*, [H.] (A. Distribution of the assessed lands among the cultivators so as to allot to each an equal proportion of good and bad lands, and to make him responsible for a fixed proportion of both.

*Bandi-i-mulat*, [H.] Mar. A stated term for the settlement of an account.

*Band-i-Sale* or *-Seal* [H.] (a compound of *Band* with the English word *Sale* or *Seal*) A contract of sale, a document executed immediately after the sale of a Zamindāri, specifying the lands sold, the amount of assessment, and the price.

*Band-na'is*, [H.] (*Band*, and P. *na'is* a writer) A clerk, an accountant.

*Band-o-bast, Bund-o-bast*, or sometimes inverted as *Bast-o-band*, [H.] (lit., tying and binding, both words being derived from the same P. verb, meaning, to bind) Agreement, settlement, bargain, adjustment, arrangement. Settlement of revenue to be paid by the Zamindar, renter, or farmer to the Government, or by the tenant to the Zamindar.

*Band-o-bast dawāmi*, [H.] Perpetual or permanent settlement.

*Band-o-bast miādi*, [H.] Temporary settlement, one for a prescribed time.

*Band-o-bast-i-mulk*, [H.] The sum total of the revenue of a kingdom or province as settled and engaged for.

*Band-o-bast-i-pariwāna*, [H.] Patent or deed of settlement. A warrant given by the Government to the person with whom a revenue settlement had been agreed upon, empowering him to make the collections from the cultivators or land-holders.

*Band-o bast-i-sanad*, [H.] A Warrant or patent of Settlement. See the last,



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*Band-o-bast sarsari*, [H.] Summary and temporary settlement.

*Paul-band-o-bast*, [H.] Particular statement of the manner in which the rental of an estate or district is subdivided.

*Band-o-bast-i-Sarrishtadâr*, [P.] A revenue officer attached to some of the Government offices in Bengal to assist in making and revising revenue settlements, and to keep and record all documents relating to them.

† *Ghair-band-o-basti*, [H.] Unsettled, as an estate unassessed or with the revenue not determined.

*Band-phânta*, *Bundphanta*, blunderingly, *Burd-phatak*, [H.] An account of the shares of the liabilities of a village.

**BAND, BUND**, [H., and in most dialects] : (the same as the preceding in its literal sense, but having a specific application) A dam, a dyke, a causeway, a raised bank or mound of earth constructed to confine the waters of a river or reservoir, or to preserve a road-way across plains inundated in the rainy season; this is sometimes employed, though laxly, to designate the piece of water confined by an embankment also *Bandh*, *Bundh*, or *Bândh*.

*Band-fâl*, [H.] Damming a water-course for the purpose of irrigation.

**BAND**, (*Bând*), [Mar.] A field of grain blighted before coming into ear, or of which the heads have been eaten by cattle. The stalks of such corn.

**BAND**, (*Band*). **BUND**, (*Bund*). [Mar.] Insurrection, sedition. A band or body of insurgents.

**BANDA**, (*Bandâ*), **BUNDA**, (*Bundâ*), [H.] A grain magazine above ground.

**BANDA**, (*Bandâ*), **BUNDA**, (*Bundâ*). [Mar.] Whole, unbroken, unexchanged for smaller coin.

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**BANDAR, BUNDUR**, [H.] A port, a harbour, an emporium. When not a sea-port it especially applies to mart on the banks of a river like *Kalua* or *Patna*. In Bengal, also a market, a mart.

*Shah-bandar*, Harbour or custom-master.

† *Ban lara*, (?) A stone dam or dyke, an embankment of masonry.

**BANDAWALA**, (*Bandawala*), **BANDAWALA**, (*Bandawâla*). [Karn.] Stock in trade capital.

**BANDE, BUNDE**, [Tel.] A fine for trespass by cattle.

**BANDH, BUNDH**, occurring in most dialects, (from S. *Bandh*, binding, confining, literally or figuratively). Confining, fastening. A cord, a fetter, a tie, a ligature, a bond, a deed, an agreement, a pledge. A rule, a regulation, &c. See *Band*, also *Bundhan* or *Bundhun*.

*Bandh*, *Bundh*, or, preferably, *Bândh*, [H. Mar. &c.] A bank, a dyke, a mound for confining water, or forming a roadway over inundated fields. Boundary of a field or village.

*Bandhak*, *Bundhak*, corruptly, *Bandok*: (in most dialects). [Tam. *Bandayam*.] A pledge, a pawn, a mortgage. The word is also laxly used for a piece of water confined by a dyke or embankment.

*Bandhak-dâtâ*, [Beng. Uriya, &c.] (S. *dâtâ*, a giver), A mortgager, a pawnor.

*Bandhak-grâhî*, [Beng.] A pawnbroker, one who lends upon pledges.

*Bandhak-grahitâ*, [Beng. Uriya, &c.] (from S. *grâhita* ? who takes) A mortgagee.

*Bandhak-lewâ byakti*, [Beng. Uriya, &c.] (from H. *lewâ* to take, and S. *Byakti*, a person) A pawnbroker, one who takes a pledge, a mortgagee.

*Bandhak-nâma* or *-patra* [Beng. Uriya, &c.] A mortgage-deed.

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*Bandhan, Bandhun*, [H. &c.] Binding, the act or implement of binding, &c. See *Bandh*.

*Bāndhan, Bandhun*, [Mar.] Ground formed into rice-fields by damming a stream, and laying the soil under water. A dam, an embankment. A mound raised across a field to prevent the soil from being washed away.

*Bāndhārā, Bandhara*, [Mar.] A bank, a dyke.

*Bāndhārā*, [Mar.] The ground adjoining and along the course of a field-dyke or embankment

*Bāndhāra, Bandhara*, [Mar.] (? perhaps for *Bhandāra*, q. v.) An assembly of religious mendicants convened to celebrate the funeral obsequies of a deceased Mahant, or principal of an establishment of the order, and confirm the nomination by him of his successor.

*Bāndhil*, [Mar.] Tying up rice in sheaves.

*Bandhiyā*, [H.] Raised embankment for confining water and flooding fields.

*Bāndhye*, [Mar.] A gap made in the bed of a stream to let the water through: the rubbish with which it is occasionally stopped.

† *Bāndhārā*, [H.] Specification of boundaries.

*Bandhās, Bandhas*, [H.] Land embanked all round so as to admit of being flooded.

**BANDHAN.** (*Bandhān*), **BUNDHAN.** [H.] &c., A pension, a stipend.

**BANDHAN,** (*Bandhān*), **BUNDHAN,** [H.] also **BANDHUR,** (*Bandhūr*), **BUNDHOOR** Purchase of grain in advance of the harvest.

**BANDHAL-GOTI,** (*Bāndhal-gōti*), **BANDHUL-GOTEE.** [H.] A tribe of Rājputs of Chauhan descent, occupying part of Bundelkhand and Benaudhia. Sometimes pronounced *Bādhil-* or *Banjil-gōti*.

† Reference see page 1.

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**\*BANDHAVA.** In its primary sense the term would apply to the father's and mother's cognate relation. *Chamanlal v. Ganesh*, I. L. R. 28 Bom. 453 (456).

**BANDHU.** [S.] A relation, a kinsman in general. In law, a cognate kinsman in a remote degree. Three kinds are enumerated, personal, paternal, and maternal. The first are the sons of the deceased's father's sister, of his mother's sister, and of his maternal uncle. The second are the sons of his father's paternal aunt, of his father's maternal aunt, and of his father's maternal uncle. The third are the sons of his mother's paternal aunt, of his mother's maternal aunt, and of his mother's maternal uncle. These succeed after the *Gotrajas* or Gentiles. *Bandhu* is defined in *Mitakshara* as a '*bhinna gotra sapinda*', that is, one sprung from a different family and connected by common corporal particles, or by consanguinity. *Babulal v. Nankuram*, I. L. R. 22 Cal. 339 (343). *Bandhus* are persons related to the proprietor through a female born in his family. *Ajudhia v. Ramsama*, I. L. R. 31 All. 151.

*Bāndhava.* [S.] A kinsman in general. A cognate kinsman. See the preceding.

**BANDI, BUNDEE,** corruptly, **BANDY,** [H.] Name of a dry measure. [Tel. Karn.] A cart, a carriage, a gig, any wheeled conveyance.

**BANDLI, BUNDLEE.** [H.] A sort of rice grown in Bundelkhand.

**BANDRI,** (*Bandri*), [H.] A kind of grass growing in rice-fields, and used as fodder.

**BANGA,** (*Bāngā*), [H.] Raw cotton. The cotton plant. *Banaula*, q. v., is, properly, the seed of the plant; *Rui* or *Rooc*, the cotton itself; and *Kapās*, the seed and cotton in the pod.

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**BANGA**, (*Bangā*), **BUNGA**. [H.] Soil impregnated with oily well-water, and cultivable at either the spring or autumn harvest (Agra). Well water slightly brackish (Central Doab).

**BANGALIYA**, (*Bangaliyā*), [H.] A sort of rice grown in the eastern parts of the north-west provinces.

**BANGAR**, (*Bāngar*), **BANGUR**, [H.] High ground: Uplands Upper; as *Panipat bāngar*, Upper Panipat, in opposition to *Panipat-kādir*, Lower Panipat.

**BANGARA**. (*Baṅgāra*), [Karn.] Gold; golden.

**BANGI**, (*Baṅgi*), [Tam.] A species of village tenure in Tinnevely by which the fields are divided once in every six years among the villagers by lot.

*Baṅgāli*, [Tam.] A shareholder of village lands under the preceding tenure.

**BANGKA**, (*Baṅkā*), [H.] A sort of water-beetle that feeds upon rice plants.

**BANG-KATIA**, (*Baṅ-katīa*), [H.] A species of *Solanum* resembling a thistle—not of any use.

**BANGKI**, [H.] A sort of rice cultivated in the Benares district.

**BANGLA**, (*Baṅlā*), corruptly, **BUNGALOW**. [Beng.] probably from *Baṅga*, Bengal. A thatched cottage, such as is usually occupied by Europeans in the provinces or in military cantonments.

**BANGRI**, (*Baṅgri*), **BUNGREE**, (*Buṅgree*). [H.] A bracelet, an ornament for the wrist; corruptly, 'a bangle.'

\* **BANGSA**. *The word is used in a Hindu Will means family and not merely lineal descendants. Prasaddas v. Jagan-nath Pat.* 60 Cal. 535=6 I.R. (Cal.) 58=144 I. O. 894=37 C. W. N. 181=A. I. R. 1933 Cal. 519.

**BANGU**, [Thug.] The river Thug of Bengal. These inveigle people into their boats, and, after strangling, cast them into the water.

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**BANI**, (*Bāni*), [H.] A weight equal to eighty rupees. A yellow earth with which potters sometimes decorate their pottery. The thread with which cloth is woven. Price paid for a work. Thug., Blood.

**BANIJ**, (*Baṇij*), **BUNIJ**, (*Buṇij*), [H.] Trade, traffic. Thug., A traveller.

*Baṇik*, *Bunik*, [H.] A merchant, a trader. In Bengal it most commonly denotes a money-changer, and banker.

**BANIJAGA**, (*Baṇijaga*), **BANIJAGA**, plur. **BANIJAGARU**, (*Baṇijagāru*), [Karn. Tel.] The name of a class or sect, including several divisions, generally followers of the Lingayit sect. See *Baṇajiga*.

*Panchama baṇajiga*, [Karn.] Merchants and traders of the Lingayit sect.

*Tenugu baṇajiga*, [Karn.] Persons following the business of tailors, bracelet-makers, and speaking *Telugu*.

† **BANIKARI**, [Beng.] An abettor and aider in an offence: (but, properly, the term denotes only one who joins in disseminating language (*bani*) which may be calumnious or libellous).

**BANIWAL**, (*Bāniwāl*), [H.] A subdivision of the Bahangi sect.

**BANJAR** or **BANJAR** (*Bānjār*), **BUNJUR** or **BANJUR**, (*Bānjur*), [H.] (from S. *bandhigā*, barren), also **BANJH**, (*Bānjh*), [H.] **BANJARU**, and **BANJE**, [Karn.] Waste or fallow-land. *Thakur Rohan Singh v. Thakur Surat Singh*, 1. I. R. 11 Cal. 318 (324) P.C.

*Banjar-jadid*, [H.] (A. new) Land again brought into cultivation after lying fallow for some years.

*Banjar-kadim*, [H.] (A. ancient) Land left fallow from a remote period.

*Banjar-kami*, [H.] (from P. *kam*, less, little, deficient) Abatement of revenue on account of land left uncultivated (South of India).

*Banjar-kandāyam*, [Karn.] Tax in Mysore levied on waste lands.

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*Banjar-khūrij-i-jamā*, [H.] Waste lands excluded from the rental. In Cuttack, lands which, being waste, and therefore not yielding revenue, were sold by the district and village officers clandestinely as rent-free lands. They were subsequently subjected to a light quitrent.

\* *Banjarland*.—Cultivated land allowed to lie fallow. 'Banjar' is a generic term which means village waste land and includes both 'pahāḍ' as well as 'xudpi' jungle. Land may be either occupied or unoccupied. Unoccupied land may or may not be 'banjar'. Though unoccupied land covers waste land, all unoccupied land is not waste land. 'Banjar', however, does not include land, which having been under cultivation, has been allowed to lie fallow either for a period under or over three years. *Shankar v. Devidas*, 19 N. L. J. 112.

**BANJARA**, (*Banjārā*), **BANJARI**, (*Banjāri*), **BANJAREE** corruptly, **BUNJARY**, **BENJARY**, **BRINJAREE**, &c., [H.] (from S. 'banij' a trader). The term is most usually applied to a grain and cattle merchant, who, with a more or less numerous party of the same calling, moves about to different markets, and especially accompanies bodies of troops to supply them with corn. It is especially applicable, also, to a numerous tribe spread along the foot of the mountains from Haridwar to Gorakhpur, and forming various subdivisions, many of whom are stationary, and follow agriculture. They comprise both Hindus and Mohammedans, acknowledging a common origin and affinity. The most migratory are the *Bahurūpa Banjārās*, of whom there are five branches, four of whom assume the well-known appellations of the chief Rājput tribes, or *Rahtore*, *Chauhān*,

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*Powar*, and *Tumār*. The fifth, called *Barla*, is said to be descended from a Gaur Brahman. Each of these is infinitely subdivided. The *Rahtore* branch, for instance, splits into four families, and these comprehended 138 sub-branches. Some of these *Banjārās* have the privileges of the *Chūran* and *Bhāt*, q. v.: their persons being sacred, and accepted in guarantee of engagements. The origin of these people is obscure: If they were primarily a distinct race, they are now much intermixed.

**BANJIN**, **BUNJIN**, [H.] Lands close to a village. A weed which springs up with the *kharif* crop to the height of about three feet. It is much prized by mendicants professing alchemy.

**BANK**, (*Bānk*), [H. &c.] (S. *Bakra* crooked). A bend or reach of river.

**BANKA**, (*Bānkā*). [H.] An idle, dissolute fellow. A bully. A bravo.

**BANKSAL**, (*Bānksāl*), [Beng.] (from S. 'banik', a trader, and 'Shala', a hall) The office of the chief officer of the marine; or harbour-master.

**BANKATA**, (*Bānkāṭa*), [Hindi.] The crop on the field irrecoverably spoiled.

**BANNAN**, [Tam.] (?) The washerman caste. *Travancore*.

**BANNAN-ADIGA**, (?) [Tam.] A smaller grain measure used in giving grain to slaves and labourers. *Tinnicelly*.

**BANNI**, **BUNNEE**, [H.] A portion of grain given to a labourer in requital of his services.

*Banni*- or *Bani-hūr*, [H.] A ploughman or labourer whose services are paid in kind.

**BANS**, (*Bāṅs*), **BUNS**, (*Buṅs*), [H. &c.] A race, a family.

*Baṅsārāl*, [H.] A genealogy, a family record.

**BANS**, (*Bāṅs*) or **[BANS**, (*Bāṅs*), **BUNS**,

\* Reference see page 1.

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(*Bans*) or **BANS**, (*Bans*). [H. &c.] A bambu, a measure of length. A rod or bambu about ten feet long used to measure excavations. Also the standard measuring-rod in Guzerat, equal in some *Parganas* to 20 feet  $5\frac{1}{2}$  inches, in others to no more than 7 feet  $5\frac{1}{2}$  inches.

*Bānsā*. [H.] (probably from *Bans*, a bambu). The hollow tube of bambu through which the seed descends in a drill-machine, usually, but not always, attached to a plough.

*Bānsāt*, [Beng.] A frame of bambu-work like a ladder, used as a harrow for breaking the clods after ploughing.

*Bānsgārī*, [Beng.] Planting a bambu in the ground as a monument of any transaction.

**BANSA**, (*Bansā*). **BUNSA**, [H.] A grass growing amongst rice, and used as fodder.

**BANSARI**, (*Bānsari*). **BANSUREE**, [H.] A weed found in parts of the Doab near the Jumna, injurious to the crops, and difficult to be eradicated.

*Banslochan*, [H.] S. Bambu-manna, a sort of white flinty substance found in the joints of the Bambu.

*Bānsphor*, [H.] A caste who work with bambu-canes. A basket-maker.

**BANSI**, **BUNSEE**, [H.] A sort of wheat with blackish ears.—North-west Provinces.

**BANT** or **BANTAR**. **BUNT** or **BUNTAR**. [Karn.] A cultivator, a Ryot.

**BANT**, (*Bānt*). [H. &c.] (from S. *Bantan*). **BANT**, **BUNT**, or **BANT**, (*Bānt*), [Beng.] A share, a portion, division of property.

*Bāntā*, [Beng.] A partition, an allotment; also Hindi, Tying up the crop into sheaves or trusses. *Paranīya*.

*Bāntak*, [Beng. S.] A share, a portion. A sharer.

*Bānt-chont*, [H.] Share, portion, distribution.

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*Bantan* or *Bāntay*, [Beng.] Sharing, dividing, partitioning.

*Bant-patra*, [Uriya.] (S. 'patrá', a leaf) Record of division of property.

† *Bantoi*. (?) [H.] Copercenary proprietor.—Kamaon.

**BANTROTU**, (*Bantrotu*), **BUNTROTOO**, (*Buntrotou*), [Tel.] A peon, a footman, a courier usually wearing a badge. A policeman.

**BANUI**, (*Banū*). [Beng.] A sister's husband.

**BANVIKRI**, corruptly, **BUNVICKREE**, [H.] (from the S. 'bar' a wood, and *eikraya* sale) The sale of an adult or one of the agricultural classes as a slave in his absence (in the woods or elsewhere), the purchaser taking the risk of finding and securing him (formerly practised in Behar).

**BANYA**, **BUNYA**, corruptly, **BANIAN**, **BANYAN**, **BUNNEEA**, [H.] **BANIYA**, (*Bānīyā*), **BANYA**, (*Bānyā*). **BENYA**, (*Bēnyā*), [Beng.] (from S. *banik*) A Hindu trader, shopkeeper, or money-changer. In Bengal it is commonly applied to the native cashier or man of business in the service of Europeans. In the West of India it ordinarily denotes Hindu merchants settled either as agents or principals at the chief places of traffic in the Persian Gulf or Red Sea.

**BAOLI**, or sometimes **BAORA** (*Baorā*), or **BAORI**, (*Baori*), corruptly, **BOWLEY** or **BOWREE**, [H.] A deep well, the descent to the brink of which is by long flights of steps leading far down below the surface of the ground, relieved by landing-places and covered chambers where travellers may rest and take refreshment during the heat of the day. Some *Baolis* are constructed with much architectural embellishment, particularly in the west of India.

**BAOLIEN**, **BAOLIER**, [Mal] (?) Outcast slaves who reside in the jungle.

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**BAONI**, (*Bāoni*). **BAONEE**, [H.] Seed-time. Sowing.

**BAORI**, (*Bāori*). [H.] A vagrant tribe in the Bhatti country and west of Dehli, who subsist chiefly by stealing. A low caste in the Jangal Mahals, cultivators and palankin-bearers.

**BAPANS**, [H.] (from *bāp*, father, or *S. rapra*, a field, and *aṅṣ*, part, a share) Patrimony, patrimonial inheritance.

**BAPOTI**, (*Rapoti*), erroneously, **BAPROT-TEE**, [H.] Patrimony.

**BAR**, (*Bār*). [H. Hindi, Mar.] A fence, a hedge, an inclosure. The boundary of a field. The outer screen of a tent. A piece of forest land.

*Bārī*, *Bāree*, [H. Beng.] An inclosed piece of ground, a plot for sugar-cane or other garden produce, also cotton.

*Bāri*, [H. Beng.] (from *S. bati*), A house, a dwelling.

**BAR**, (*Bār*), more correctly, **VARA**, (*Vāra*), [H. &c.] A day of the week, used chiefly in composition, as, *Som-bār*, Monday; *Buddh-bār*, Tuesday; *Manṣal-bār*, Wednesday; *Brihaspati-bār*, Thursday; *Sukra-bār*, Friday; *Sani-bār*, Saturday; *Āditya-bār*, corrupted to *Et-ear*, Sunday: also, A time a turn.

*Bār-bār*, [H.] Repeatedly, time after time, turn after turn.

*Bārī*, [H.] A mode of keeping up the village watch in some places, in which the villagers watch by turns; also, in the season of grinding the sugar-cane, the working of the mill by turns, so that there shall be no intermission night and day until the whole is ground, the villagers uniting for this purpose.

**BAR**, (*Bār*). **BARA**, (*Bāra*), [H.] A requisite of the *Ahīr*, or cowherd, in milk, generally the milk of every eighth day.

**BAR**, (*Bār*). [H.] A load, a burthen.

*Bār-bardār*, [H.] A porter, a carrier, a burthen-bearer.

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*Bār-bardāri*, [H.] Carriage hire, cost of conveyance, charge of portorage, and the like

*Bār-balāṭ*, [H.] Division of the crop by sheaves (or loads) before the corn is trodden out.

*Bār-gīr*, *Bargeer*, corruptly, *Bageer*, [H. &c.] (*P. Bār-gīr*, lit., one who takes a load) A trooper who is mounted on a horse which is supplied by the State or the chief he serves.

**BAR**, (*Bār*). [H.] A court, a tribunal, a place of audience.

*Bār-i-āūm*, [H. P.] Public hall of audience.

*Bār-gāh*, [H. P.] Place of audience, a royal court. The court of the Mogul.

*Bār-i-khāṣ*, [H. P.] Private audience or council chamber.

*Bār-gābi*, [H. P.] Admission at court, presentation.

**BARNIS**, (*Bārniṣ*) [Mar.] An officer whose duty is to affix the word *bār*, to notes, bills, &c., implying that they are to be entered on the account-book.

**BAR**, (*Bār*), [H. P.] Fruit.

*Bārāmba*, *Baramba*, [H.] Revenue derived from the lease of a mango-orchard.

**BAR**, (*Bār*), [H.] (*S. 'bari'*) Water.

*Bārān*, [H.] Rain.

*Bārāni*, [H.] (Lit., rainy) Applied to land, it signifies that which is watered by rain, not by irrigation. It is also the name of a cloak for keeping off rain, commonly corrupted by Europeans to *Brandly*, as *Brandy-koortee* for *Bārāni-kurtah*.

**BAR**, (*Bar*), **BUR**, (*Bur*), [Beng.] A band of straw to secure a thatch, or to bind down a stack of salt.

**BAR**, (*Bar*), **BUR**, (*Bur*) **BARGAT**, (*Bargat*), [H.] (from *S. 'bantau'*) The Indian fig-tree, commonly, the Banian-tree.

†**BAR**, (?) [Guz.] Weight by which cotton

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is weighed, equal to 20 Dharis, of 48 *Sers* each, or to 960 *Sers*.

**BARA**, (*Bāra*) or **BARU**, (*Bāru*), [Karn.] Troops, a line of troops. The infantry of the Mysore State.

*Bāra kachēri*, [Karn.] The headquarters or office of the infantry.

*Bārigālu kachēri*, [Karn.] The cavalry office. In *Tipu's* time, the office of the body-guard. The 'horse-guards'. It seems to be confounded with *Bārgir*, as it is also written *Bārigīra kachēri*.

**BARA**, (*Bārā*), corruptly, **BARAH**, (*Barah*), **BURRA**, [H.] Land next to, or surrounding, a village; (perhaps from *Bār*, an inclosure). Land of the first quality, although containing a portion of sand.

*Bārā-zamin*, [H.] (from P. *land*) Land adjacent to a village, also land of the first class.

**BARA**, (*Bāra*), or **BARAH**, (*Bārah*), [H.] [Mar.] **BARA**, (*Bārā*), Twelve.

*Bāra-darī*, [H.] (from *Barah*, twelve, and P. *dar*, a door) A summer-house, a summer palace (having twelve, *i. e.*, many, doors and windows).

*Bārāh gāon*, corruptly, *gaum* [H.] Any tract containing twelve villages (or more), with their dependent lands. In this and similar compounds, however, very commonly only one village is meant, as, *Tin-gāon*, three villages; *Pānch-gāon*, five villages, *Sāth-gāon*, seven ditto. &c.; each being the appellation now borne by a single village.

*Bārāh-thākuraī*, [H.] (from 'thakur', a chief) The twelve lordships. Twelve petty hill States between the Jumna and the Setlej.

*Bārāh-uafāt*, [H. A.] The twelfth of the month *Rābi-ul āwal*, on which day Mohammad died. It is observed by the Mohammadans as religious festival.

*Bārotra*, [Mar.] Interest at the rate of

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12 per cent. per annum. The twelfth part of the interest due on any sum.

*Bārulā*, [Mar. &c.] A measure of 12 *pailis*. A *man*. or *mun*, or *maund*.

**BARA**, (*Barā*). **BURA**, (*Bura*), corruptly, **BURRA**, Great, large, much.

*Barā-bhūn*, [H.] (lit., great price) Premium or money borrowed by the cultivators at a rate per cent. to be reckoned according to the highest rate during the season.

*Barā-brahman*, [H.] A great Brahman, used ironically to denote an inferior class of Brahmans who conduct funeral ceremonies, and are thereby held impure; also *Mahā-brāhman*.

*Barā-miān*, [H.] Term of address to an elderly and respectable or venerable person, also to the head of a village.

*Barā nāgar takūrī*, [H.] (A. advance) Fee or allowance granted to the cultivator who uses the '*barā nāgar*,' or large plough used for breaking up new land.

*Bara-Thākur*, corruptly, *Barra-Thakoor*, [H.] Great chief. A title given in Típera to the person who stands next but one to the succession to the Raj. *Samarendra Chandra v. Birendra-kishore*, 1. L. R. 35 Cal. 777 (785) *Puranīya*.

**BARA**, [Karn.] Famine.

*Baragālu*, [Karn.] A season of famine.

**BARAD BURUD**, corruptly, **BURRUD**, [Mar.] Inferior soil. Stony and sandy land. In the Dakhin it is distinguished as *Lāl-barad*, red gravelly soil; *Piṭla-barad*, yellow; and *Māl-barad*, hilly and stony.

**BARAD** (*Bārād*), [Hindi.] Division, parcel or portion of land in a village distinguished by some epithet, as, *Purwāri-bārad*, eastern parcel; *Matīāri-bārad*, clay-soil division &c.

\* **BARADORANJAGIR**. A grant for the

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support of the younger brothers and other nearer relative of the family governed by law of Primogeniture, but not transferable. although heritable, *Dwarakanath v. Dambarudhar*. I. L. R. 38 Cal. 278 (282).

*Bāraṇ salāmi*, [Hindi.] (from A. compliment) A consideration taken by the proprietor from the *Rakhrāta*, or watchman of a *Bāraṇ* for granting him permission to be employed. *Puraniya*.

**BARAHI**, (*Barāhi*), **BURAHÉE**, [H.] A small kind of sugarcane.

**BARAHI**, (*Bārāhi*), [H.] Land, or, more properly, the earth, from its having been raised from the deep by the *Barāha* or *Varāha*, the boar-avator of *Viṣṇu*.

\* **BARAHIL**, A *Chowkidar* of a village. *Kameshwar Pershad v. Amanmulla*. I. L. R. 26 Cal 53 (60).

**BARAI KHOR O POSH**, (*Barāi khor o posh*), [H.] (P. lit., for the sake of feeding and clothing) Designation of an assignment of real or personal property to a person for maintenance for life, not conveying a right of transfer.

**BARAKA**, [Kar.] A double sack with which manure is carried on land with buffaloes.

**BARAL**, (*Barāl*), [Thug.] Omen from the howling or appearance of wolves, bad or good according to circumstances, but always of great weight.

**BARAMAD**, (*Barāmad*), [Mar.] (from P. what comes) Export duty

**BARA-MARG**, (*Bāra-mārg*), also **BARA-BHATI**, (*Bārā-bhāṭi*), [Karn.] The high or royal road. Transit duty or toll.

**BARAMATTI**, (*Baramāṭṭi*), [Thug.] Cry of the lizard, always a good omen.

**BARAMDAH**, (*Barāmdah*), **BURAMDUH**, [H.] (from the Pers. word meaning off, and what has come) Issue, expenditure, disbursements.

**BARAN**, **BURUN**, corruptly, **BURRUN**,

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[H. &c.,] (S. *varna*) A caste, a class, a colour.

*Baran-Sankar*, corruptly, *Burrun-Shunkur*. [H. Beng.] (S. *Varna-Sankara*). The mixed castes, the classes of the Hindus other than the four first pure castes.

**BARAN**, [Hindi.] Alluvial. Fresh earth thrown into hollows by water.

**BARAN**, [Beng.] Betrothing of a female, making a promise of marriage.

**BARAR**, (*Barār*). **BURAR**, incorrectly **BERAR**, [H.] Tax in general, as, *Hal-barār*, a tax on ploughs. Land-tax or rent. Apportionment of revenue payments according to agreement with the village community. See *Bhej-barār*. Any division of shares. See *Bāchh*.

*Barārī*, [H.] A shareholder, a coparcener. One paying his portion of the assessment.

*Ārāzi barārī*, [H.] (A. lands) Land in a village retained by the proprietary cultivators, not let to strangers, and paying the rent or revenue. *Bundelkhand*.

**BARAS**, **BURUS**, [H.] (from the S. *Barsa*) A year Rain, raining. An intoxicating preparation of opium.

*Barasālūt*, *Barasolūt*, or *Barasodūt*, shortened in pronunciation to *Barsālūt*, &c., [H.] An agricultural labourer or servant who is hired for a year.

*Barasaurī*, [H.] An annual rent or tax.

*Baras-gānth*, [H.] The custom of tying a knot on a thread on the anniversary of child's birth. Birthday observance.

*Baraspaḍḍi* or *-pāṛi*, [Uriya] (?), An annuity.

**BARAT**, **BURUT**, [H.] A disease affecting rice crops. A leather girth or rope for drawing up a bucket from a well. (In the Dehli district) Government revenue, or a part of it.

\* Reference see page 1.



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**HARAT**, (*Barât*). **BURAT**, (*Burât*), corruptly, **BERAUT**, [H.] A record, a register. A diploma, a warrant, a commission. An assignment or order on the revenue. In this last sense it is adopted in [Mar.] (*Barât*) in the latter it also implies a peremptory demand, or dunning for payment.

*Barâtakâr* or *gûr*, [Karn.] One who holds a written order or assignment. One who presses for payment.

*Barât*, *Burat*, or, more correctly, *Shab-i-barât*, or *Shub-i-burat*, [H.] (A. P. lit, the night of record, or that on which men's deeds during the coming year are said to be registered in heaven). A Mohammadan festival, held on the 14th, or rather on the eve of the 14th of *Shabân*, on which a vigil is observed with prayers, fasting, and illuminations. In Hindustan, lamps are lighted and prayers repeated in honour of deceased ancestors, a practice on doubt borrowed from the Hindus.

**BARAT**, (*Barât*), **BURAT**, [H.] (probably from the S. *cara* a bridegroom, and *râtri*, night, at which season the principal ceremonies take place). A bridal procession.

**BARATHA**, [H.] Land situated amidst jangal.

**BARAUNDHA**, (*Baraundhû*). [H.] Cotton soil.

**BARAWARDA**, (*Barâwarda*), **BURAWURDU**, or **BARAWARD**, (*Barâward*), **BURAWURD**, corruptly, **BURRAWURD**, and **BIRAWIRD**, [H. &c.] (P. on, and *awar-dah*, brought, brought up or forward) An estimate, a calculation. What is summed up. In the west of India, a monthly statement sent to the Government of the revenue and village establishments of the sums payable to each person, and the increase or decrease as compared with preceding months. A statement of district disbursement.

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**BARDA**, **BURDU**, [H.] A slave, a captive.

*Barda* or *Burdu farosh*, [H.] (P. a seller) A slave-dealer.

**BARDA** (*Barâdâ*), or **BARDI**, (*Barâdî*). [H.] Light stony and sandy soil.

**BARDASHT**, (*Bardâsht*), [H.] (from P. words meaning on, and what has) Stores, supplies. † Furnishing porters, and provisions to Government officers and troops, and European travellers. —Kamaon.

*Bardâsht-khâna*, [H.] A temporary store-house, or houses for preserving supplies for travellers or troops. North-west Provinces.

**BAREHTA**, (*Barchâtâ*). [H.] Land of the third quality on which sugar-cane has been lately grown.

**BAREJ**, **BAREJA**, (*Barejâ*), [H.] Ben. **BARAJA** or **BARJA**, A betel garden,

**BARESIRI**, [H.] A tribe or inferior Râjputs in the Agra district.

**BARETHA**, [H.] A washerman.

**BARGA**, (*Bargâ*), [Beng.] A agreement by which the cultivator engages to pay the landlord half the produce, the latter providing half the seed, and paying the whole revenue.

*Bargâ-ît*, [Beng.] One who cultivates the land on the above terms; also *Bargâ-jot-dâr*.

*Bargâ-pafla*, [Beng.] Deed or lease by which land is rented on the above terms.

**BARGAN**, **BURGUN**, [H.] Partition, share. Hoshangabad.

† **BURGUNI**. (?) Asam, Police tax.

**BARHA**, (*Barhâ*), **BURHA**, [H.] A narrow channel for the passage of water from a well to a field, or from one field to another. A field in which cows are fed. A rope or string, especially one by which a harrow is drawn; or one thrown over a loaded cart to secure the load.

## BA

In some places in the Central or Upper Doab, *Barhā*, corruptly, *Burreh* and *Barheta*, is the land of a township or village farthest from the inhabited portion, constituting the third class of land. *Bārā* is that immediately adjacent, and *Manjhā* middle or intermediate. *Barhā*, corruptly, *Burreh*. In Etawa is applied to the uplands.

**BARHAI**, (*Barhāi*). **BURHAE**, [H.] **BADAI**, (*Baḍāi*), [Karn.] A carpenter. As the name of a caste following the occupation of carpentry, it comprehends several subdivisions.

**BARHAH-SADAT**, (*Bārhaḥ-sādat*), [H.] A powerful tribe of Saiads still numerous in *Muzzeffar-nagar*. The Saiads of *Bārḥ* furnished many persons of note to the Court of Dehli from the reign of Akbar to that of Farokhsir.

**BARHAWAN**, (*Baṛhāwan*), **BURHAWUN**, (*Buṛhawun*), [H.] A cake of cow-dung placed on the top of a heap of corn to protect it against an evil eye, and to secure it good luck.

**BARHI**, (*Barhī*), **BURHEE**, (*Buṛhee*), [H.] (*S. vridhhi*) Profit, increase, interest.

*Bārhi*, *Barhee*, [H.] Interest is kind upon seed-grain.

† *Bārhi*, (?) [H.] Garden lands belonging to the Government.—Kamaon.

**BARHIA**, (*Barhiā*), **BURHIYA**, (*Buṛhiya*), [H.] A sugar-mill stone. A species of pulse (Eastern Oudh). A grain measure of one *seer*, or, in some places, one and a-half. A small clan of Rājputs.

**BARHNI**, (*Barhni*), **BURHNEE**, (*Buṛhnee*), [H.] Advance on a contract for goods or grain.

**BARHOLIA**, (*Barholiā*). [H.] A branch of the Bhrigu-bansi Rājputs, chief proprietors of the town of Barhoul.

**BARHOTARI**, (*Barhotari*), [H.] Profit, interest.

**BARHTI**, (*Barhti*), spelled most correctly,

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**BADHTI**, (*Baḍhti*), but pronounced as the first, [H.] (from *S. B-ḍhi* lit., increase), **BADTI**, (*Baḍti*). Mercantile profit, gain on stock, surplus, excess.

† *Burhti-batta*, [H.] Commission, charge for agency.

**BARI**, (*Bāri*), [Beng.] Water.

*Bāri-gaṇḍi*, [Beng.] An extra cess formerly levied on the Ryots in Bengal, abolished by the British Government (perhaps for irrigation (?)).

**BARI**, (*Bāri*), **BAREE**, [Mar.] A hollow way, a passage through hills. One infested by tigers, robbers, &c.

**BARI**, (*Bāri*). [Karn.] An inclined plane sloping from the edge of a well, down which the bullocks employed to raise the water descend as they drag up the bucket. A time, a turn. See *Bār*.

**BARI BUREE**, corruptly, **BURREE**, [H.] Wedding gifts carried in procession. The marriage procession, and the day of its performance. See *Barāt*.

**BARI**, (*Bāri*), **BAREE**, [H.] A caste of men employed to make and bear torches. They also act as barbers, and, in the Oudh service, have the character of good soldiers.

**BARI**, **BUREE**, [H.] (Probably from the P. word meaning off) Release. Released; exempted, acquitted; applied to a defendant who is released by the plaintiff from the demand against him.

† **BARI**, [Asam.] Village lands.

**BARIAR**, (*Bariār*), [H.] Strong; applied in the Purania district to land, to denote fertile, rich, productive.

**BARIK**, (*Bārik*), [H.] corruption of *Bārish*, (from *S. 'barsa'*) Rain.

*Barik-paṭṭi*, [H.] A statement shewing the quantity of rain fallen.

**BARIKA**, (*Bārika*), or **BARIKE**, (*Bārike*), [Karn.] A village officer who affixes the public seal to official papers. Any one who applies a public seal or stamp.

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**BARIKI VADU**, (*Bāriki Vāḍu*), [Tel.] A person employed to watch the standing crops.

**BARIKUDU**, (*Bārikudu*), [Tel.] also **BARIYA VADU**, (*Bāriyā Vāḍu*), [Tel.], and, less correctly, **BARKI**, (*Bārki*), perhaps for **BARIKI** (*Bāriki*.) The low-caste man who discharges the lowest menial offices in a village, the sweeper, or scavenger, employed also as a messenger, watchman, &c.

**BARIZ**, (*Bāriz*), [H.] A term in accounts, the half of the left-hand page in which the balance is entered. Account of the assessment of the land revenue on any estate, formerly entered in the middle of the paper prepared by the Zamindar as an application for investiture in the Zamindārī. See *Berij*.

**BARJA**, (*Bārjā*), [Beng.] (? perhaps for *barjā*), abandoning, from [S.] *‘Braja*’ also **BARJAI** (*Bārjāi*), and **BARJAT**, (*Bārjāt*), corruptly, **BARJOY**, **BARJAUT**, (*Bārjaut*) (?). Forcing people to purchase goods at more than the market price. *Bārjāu* is said also to mean a grant of land rent-free by a Zamindar to one of his retainers, and an enhancement of the rents of the other Ryots so as to cover the loss arising from the grant. (Gladwin, Revenue Terms).

**BARKA**, (*Barkā*), **BURKA**, (*Burkā*), [Thug.] A leader of Thugs, one qualified to organize as well as head a gang.

**BARKALA**, **BURKULU**, [H.] An inferior tribe of Rājputs found in Bulandshahar.

**BARKANDAZ**, (*Barkanāz*), **BURKUNDAZ**, subject to most extraordinary corruptions, as, **BURKENDOSS**, **BURKONDOSS**, **BURGUNDASS**, &c., [H.] (P. *Bark*, lightning, and *andāz*, who casts) A matchlock man, but commonly applied to a native of Hindustan, armed with a sword and shield, who acts as door-keeper, watchman, guard, or escort.

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**BAR-**, **BUR-KUYAN**, (*Bur-kūyān*), [H.] A well not lined with brick (Oudh).

**BAR-**, **BUR-KHWAST**, (*Bur-khwāst*), pron., **KHAST**, (*Khāst*), [H.] (from P. words meaning up, and to will, or wish) A rising up. A breaking up of a court of justice.

**BARMHOTAR**, more correctly, **BRAHMOT-TAR**, q. v., [H.] A grant of rent-free land to Brahmans for charitable or religious purposes.

**BARNAK-BRAHMAN**, (*Barṇak-brāhman*), [Beng.] A Brahman who performs ceremonies for the lower classes.

**BARNAR-MATTI**, (*Barṇār-maṭṭi*), [H.] Coloured soil of two kinds, one tinged with yellow, the other yellow and white.

**BARNI**, **BURNEE**, [H.] An advance made for cultivation or manufacture.

**BARNIS**, (*Bārnis*), **BARNEES**, (*Bārnees*), [Mar.] (from *Bār*, and *nis*, abbrev. of Pers. *navis* a writer) An officer under the Marāṭha Government whose duty it was to write the word *Bār* upon original documents, to intimate that they had been entered in the public register.

*Bār-nīsi*, [Mar.] The making or registering of copies of public documents, and marking upon them the word *Bār*.

**BARO**, [H.] Name of a high jangal grass.

**BARONKHA**, (*Baronkhā*), [H.] A kind of sugar-cane with long thin joints.

† **BAROTHA**, [Hindi.] A washerman; a vestibule, a portico.

**BAROTHI**, [H.] A tribe of Ahirs in the Mynpuri district.

**BARRA**, (*Barrā*), **BURRA**, [H.] A rope, especially one pulled on the 14th of the light half of the month *Kūār*, by two opposing villages. The party that breaks it, or drags it out of the hands of the other is regarded as victor, and

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retains the character for a year, when the contest is repeated.

**BARROH, BURROH**, [H.] Uplands on the right bank of the Jamná in the zilla of Etáwa.

\* **BAR-SHARTI-ZARURAT**. *These words as used in a Hindu Will do not limit the legatee's power of alienation to cases of technical legal necessity. Their ordinary meaning would be that the legatee could alienate if she thought it to do so.* Ramsaran v. Ganga Deri 9 Lah. L. J. 32.

**BARSAT, (Barsát), BURSAT**, corruptly, **BURSAUT**, [H.] (from the S. *barsha*.) Rains, the rainy season.

*Barsáti*, [H.] A disease in the heels of horses. Relating to the rains or rainy season.

*Barsáti fasl*, [H.] The rainy-season crop. The various kinds of grain and pulse sown during the rains.

**BART**, [H.] The rope attached to the bucket of a well.

**BART, BURT**, [H.] S. Maintenance support, means of livelihood.

**BARTAN, BURTUN**, [H.] A vessel, a bason. In Cuttack, a salt-sloop.

**BARTANIO**, [Guz.] A village watchman; a police peon: a guard armed with sword and shield, or with bow and arrows, never with fire-arms.

**BARTARAF, (Baráraf), BUR-TURUF, (Bur-turuf)**, [H.] (from P. words meaning off and *taraf* part, or side) Set aside, dismissed, as a plaint; also, sub., Discharge, dismissal (from office). It is adopted in other dialects, as, Tel. **BARTARAVU**.

*Bar-tarafi*, [H.] Dismissal, discharge.

**BARTUSH, BURTOOSH**, [H.] Land sown with sugarcane after rice. (Rohilkhand.)

**BARU**, [Thug.] A Thug who is considered by his tribe as a respectable person.

**BARUA, (Baruá), BUROOA**, less correctly,

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**BARWA, (Barwá)**, [H.] Sandy soil of inferior quality, a mixture of sand and clay, the same as *Bhúḍ* or *Bhár*.

**BARUI, BUROEE**, [Thug.] An omen from the cry of the jackal.

**BARULI, (Báruḷi)**, [Mar] (?) A measure by which the grain was measured in villages paying their revenue in kind. *Dakhin*.

**BARUNI, (Báruṇi)**, [Thug.] An old and venerable Thug female: (properly, S., the wife of Varuṇa, the god of the waters).

**BARUNI, (Báruṇi)**, [H.] A Hindu festival in honour of Varuṇa on the 13th of the dark half of *Chait*.

**BARWAIK, (Barwáik)**, [H.] A class of hereditary Chaukidars, or watchmen, introduced into the south-east extremity of the forest tract under the Sewalik hills.

**BARWAR, (Barwár)**, [H.] A class of people in the north-west employed in cleaning and selling rice. A tribe of Rájputs in Gorakhpur and the adjacent zillas.

**BARWATIYA, (Barwátigá)**, [Hindi] An outlaw, a vagrant. See *Bhárwatiya*.

**BAS (Bás)**, [H.] Scent, odour.

*Bás-banya*, [H.] (a dealer) A dealer in fragrant articles, a perfumer.

*Bás-matí*, [H.] A fragrant kind of rice and of millet.

**BAS (Bás) or VASA (Vása)**, [H.] A house, a dwelling. *Bási* or *Vási*, [H. S.] An inhabitant, a dweller. A native; as *Braj bási* or *vási*, a native of Braj

† **BAS-O-BAS, (?)** [H.] A local rate or cess payable by resident cultivators in addition to the land revenue, calculated at one rupee eight annas per plough: held to be illegal.

**BAS, (Baṣ), BUS (Buṣ)** [H.] Letting lands newly cleared of thicket (Rangpur).

*Baṣinia, Businia*, less correctly,

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*Basunia*, [H.] The head-man of a village (Rangpur).

**BASAIMPU**, (*Basūmpu*). (?) Money advanced to a cultivator. (Ganjam).

**BASAK, BASAKI**, (*Basaki*), or **BASKI** (*Baski*), [Mar.] Tax or toll for holding a stall in a market.

**BASANT, BUSUNT**, [H.] The season of spring, also (in Bengal), the small-pox.

*Basanti*, [H.] Yellow, as the colour of spring, applied especially to the yellow garment worn by the Rājputs when about to sacrifice themselves in a hopeless conflict.

*Basant-panchamī*, [H.] (*Basant* or *Vasanta*, and *panchamī*, the fifth, from the S. *panchamī*). The vernal festival of the Hindus on the fifth lunar day of *Mīgh*; formerly observed as the beginning of the spring.

**BASAT, (Bisat), or BASAT**, [H.] (from S. *bas* to dwell) Inhabited, land occupied and cultivated.

**BASAURI**, (*Basāuri*), [H.] Ground-rent, rent paid for the ground on which the huts of a village are erected by such of the inhabitants as do not cultivate the village lands.

**BASAVA, (Basarū), [Mar.] BASAVADU** (*Basavadu*) or **BASAVANNA**, [Tel.] Karn. The sacred bull—the vehicle of *Śiva*; also a proper name, that of the first teacher of the Lingayit sect.

**BASAVI, [Mar.] BASIVI**, [Tel. Karn.] A prostitute, but especially one who has been married or dedicated to the deity *Śiva*, and waits upon the idol. They are also called *Līnga basavis*, (*Garuda basavis*, &c., according to the deity to whose service they are dedicated).

**BASGAT**, [H.] Homestead. The site of a village, the extent of which is to be deducted from the lands paying revenue.

**BASGIYA, (Bāsgiyā)**, [Hindi.] Crops being choked and destroyed by weeds.

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**BASIAN, (Bāsīān)**, [H.] A branch of the Gaur-taga tribe, q. v.

**BASIKAT, (Basikat). BUSEEKUT, (Buseekūt)**, [H.] (from S. to dwell) Inhabited, peopled.

**BASINGA, (Bāsingā)**, [Mar.] An ornament of gilded paper, silk, or other material in the form of a diadem, placed upon the heads of the bride and bridegroom on the second day of the marriage ceremony: it is supposed to counteract the effects of the evil eye.

**BASIT, (Bisit). BUSEET**, inaccurately, **BURSEET**, [H.] The head-man of a village, the Mukaddam, or Pātil.

**BASTA. BUSTA**, [H.] (P. to bind) A parcel, a bundle, a bale. A cloth in which papers or other articles are wrapped up.

**BASTI, (Basti). BUSTEE**, sometimes written **BASATI, BUSUTEE**, [H.] (from S. to dwell) A village, a town, any inhabited place. In the South of India also, a Jain temple.

**BASTU (Bāstu) or VASTU, (Vāstu)**, Vernacularly, **BAST**, [H.] (S. *Bāstu*.) Site or foundation of a house.

*Bāstu-pūjā*, [H.] (S. *pūjā* worship) Ceremony observed on laying the foundation of a building.

**BASU**, [Beng.] S. An adjunct to names borne by families of the *Kāyath*, or writer caste in Bengal, commonly pronounced *Bose*.

**BASUR or BASWARI, (Baswāri)**, [H.] (from S. *bansha*) A bambu grove.

**BAT, (But), BUT, (But)**, [H.] (from S. to divide) A partition, a division, a share.

*Batān, Butace*, corruptly, *Betay, Butlace, Buttai, Buttei, Buttaye, Bhuttye*, &c., [H.] Division of the crop between the cultivator and the landlord, or the Government in that capacity. The proportions vary; in some poor lands the share of the landholder may not exceed a sixth; in the Konkan it is a half: the more usual proportion was a third. *Batān-naasia* was a division

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which, in the Benares district, assigned nine-sixteenths to the cultivator, seven-sixteenths to the landlord. The portion in kind was early commuted in Bengal for a money payment. Beng. Reg. ii. 1795 defines "Betay lands as those of the produce of which Government or the collector of its dues is entitled to a certain proportion, the value of which, estimated at the current market price, is paid in money by the cultivator of the land." The proportion in kind is still receivable in some parts of the south. The word is also applied to a kind of joint interest in land, in which one party pays the Government assessment, and the other furnishes the labour; the seed and implements are provided jointly, and the nett produce or profit is equally divided. In Mar. *Baṭāi* means also difference of exchange, See *Baṭṭa*.

*Baṭāi-dār*, [H.] (P, who has) A cultivator who shares the crop with the proprietor.

*Hisāb-i-Baṭāi*, [H.] (an account) Accounts kept by the village accountants, in which the partitioning system prevails, of the particulars of the settlement between the village and the Government.

*Baṭenth*, [H.] Proprietor or holder of a share.

*Baṭwārā*, *Buṭwara*, corruptly, *Butwarra*, [H.] (less correctly, *Bāṭwārā*) A share, a portion. Division of crop in shares. The partition of an estate by co-heirs (Act xx. 1836). Distribution of the lands of a village in allotments as originally made or agreed upon. The allotment so held which the occupant may let in subdivisions.

**BAT**, (*Baṭ*). **BUT**, (*But*), [Beng.] Fallow-land, in Eastern Bengal. In common use, the *Bar*, or Indian fig, or banyan-tree.

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**BAT**, (*Bāṭ*). [H.] A weight. A measure of weight whether of stone or metal. A small land measure—Ghazipur.

*Bāṭ-ḥhāp*, [H.] Stamping weights and measures. The stamp upon them to warrant their accuracy.

*Bāṭ-ḥhāpī*, *Bāṭ-ḥhāpāi*, or *Bāṭ-ḥhāpni*: the first and second vowels are also sometimes made short, as, *Baṭ-ḥhāpī*, *Buṭ-ḥhūpee*, &c., the word is also grossly corrupted, as, *Baad-Ḥhuppī*, *But-ḥhuppānee*, *But-ḥhappanee*, &c., [H.] Stamping weights and measures. A fee charged for applying the stamp.

*Baṭ-kara* or *Baṭ-kharā*, *Buṭ-kuru* or *Buṭ-khura*, [H.] A stone used as a weight. A weight in general.

**BAT**, (*Bāṭ*). [H. Beng.] A road, a highway.

*Baṭ* or *Bāṭpār*, [H.] *Bāṭpāra*, [Beng.] A robber, a highwayman.

*Bāṭ-pārā* or *-parā*, [Beng.] Robbery, highway robbery. Gang-robbery or Dakaiti. A robber, a thief; also, in this sense, *Bāṭpārīya*.

**BATAN**, (*Baṭān*). [Hindi.] Place of assembling of cattle at night in an open field. *Purāṇīya*.

**BATAR**, **BUTUR**, [H.] Land in a state fit for the plough.

**BATAWANI**, (*Baṭāwani*), [Mar.] (from to exhibit or explain) A rough account of a tradesman framed from the day-book.

† **BATELA**, corruptly. **BOTILLA** :—It is a single-masted vessel of the burthen of from 30 to 85 tons, employed in the coasting trade of the Malabar coast.

**BATELA**, (*Batelā*), [Mar.] A boat from 50 to 500 kandis burden.

† **BATER**, **BATUR**, (?) [H.] Raised boundary of a field: See *Āil-bater*, it occurs also *Gur-batur*? For *Ghar-bater*.

## BA

- BATES**, (*Baṭeṣ*). **BUTES**, (*Buṭeṣ*), [H.] A passage, a pathway.
- BATHAN**, (*Baṭhān*), **BUTHAN**, (*Buṭhān*), [H.] Pasture grounds.
- BATHIA**, [H.] A heap of dried cow-dung (Rohilkhand).
- BATHUA**, (*Baṭhūā*), [H.] A kind of weed which springs up with the *Rabi* crops and in the vicinity of water; also a port-herb (*Chenopodium album*).
- BATI**, (*Bāṭi*), or **BARI**, (*Barī*), [Beng.] A house, a dwelling.
- BATI**, (*Bāṭi*), corruptly, **BATTEE**, [Uriya] A measure of land equal to 20 mānas.
- Bāṭi-tanki*, [Uriya]. Land paying a quit-rent of one rupee per Bāṭi, equal to 20 mānas or bighās.
- BATIA**, (*Baṭīā*), **BUTEA**, (*Buṭea*), [H.] A passage, a pathway.
- \* **BATIL**—*Absolutely void marriage*, i. e., *Void ab initio*. *Atunnissa v. Karimunnissa*, I. L. R. 23 Cal. 130 (139).
- BATIN**, (*Bāṭin*), [H.] A tract of land in Etāwa between the Jamnā and the Ghār.
- BATIN**, (*Bāṭin*), [H.] (A • lit., interior, internal) Private, domestic. In law. Property of a domestic nature. The concealed or internal meaning of a passage in a book of law or religion.
- BATKE**, (*Bāṭke*), [Beng.] A labourer in the salt-works. An under-Malangi.
- \* **BATKHILA**,—*Waste land*. *Prosanna v. Secretary of State*, I. L. R. 26 Cal. 792 (801).
- BATMI**, (*Bātmī*), or **BATNI**, (*Bātnī*), [Mar.] Intelligence, news.
- Bātmī* or *Bātnī-dār*, [Mar.] (who has) An intelligenceer, a scout, a spy.
- BATNAN-BAD** (*Baṭnan-bād*), **BATNAN**, (*Baṭnan*), **BUTNUN-BAD**, (*Buṭnun bad*), **BUTNUN**, (*Buṭnun*), [H.] Generation after generation: a term inserted in a grant to denote its descent in the direct male line: at present it is under-

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- stood to imply the right of perpetual descent to heirs general without restriction.
- BATOHI**, (*Baṭohi*), **BUTOHEE**, (*Buṭohee*), [H.] A wayfarer, a traveller.
- BATORAN**, (*Baṭoran*) or **BATOLAN**, (*Baṭolan*), **BUTORUN** (*Buṭorun*), **BUTOLUN**, (*Buṭolun*), [H.] Gathering or heaping grain in one place at the time of harvest.
- BATTA**, (*Baṭṭa*), **BUTTA**, (*Buṭṭa*), [H.] **BATTA**, (*Bāṭṭā*), [Beng.] **BATTA**, (*Baṭṭā*), [Mar.] Difference or rate of exchange. In revenue matters it applies to the amount added to, or deducted from, any payment according to the currency in which it is paid as compared with a fixed standard coin. Discount on uncurrent or short-weight rupees. A cess or charge imposed to make up for any probable deficiency in the value of the coin. (It is often confounded, but incorrectly, with *Bhatta*, q. v.) Commission, *Ferguson v. Umchand*, I. L. R. 33 Cal. 343 (348).
- Bāher-baṭṭā*, [Mar.] Difference of value added, in opposition to *Āntabaṭṭā*, difference of value deducted, in exchanging various currencies.
- Bājār-baṭṭa*, [Mar.] Rate at which various coins are current in the bazar with reference to a standard currency.
- BATTA**, [Karn.] Rice before it is deprived of the chaff, *Paddy*, which is probably derived from this word. Corn in general.
- BATTA-VARTTI**, (*Baṭṭa-varṭti*), [T'm.] Property held in severalty, in contrast to that which is held in joint shares.
- BATTEMU**, more correctly, **BHATYAMU**, q. v., [Tel.] Daily allowance of food or money for subsistence.
- BATTENA-SETHI**, [Tam.] (?) An arbitrator among the right-hand castes.
- BATTNAUL-KAI**, [Tam.] (?) A tribe of

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weavers in the Madura and Tinnivelly districts who have a peculiar slang dialect.

**BATTI**, (*Baṭṭi*), [H.] A still for distilling spirits. A candle.

\* *Bat-ul-mal*—*Public treasury*. *Koonari Bibi v. Dalim Bibi*, I. L. R. 11 Cal. 14 (16).

**BATWAR**, (*Baṭwār*), or **BATWAL** (*Baṭwāl*), **BUTWAR** (*Buṭwār*), **BUTWAL** (*Buṭwāl*), [H.] A custom or police-officer stationed on the road to collect transit duties.

† *Batwara*, is now most generally in use to imply a separation of coparcenary holdings at the desire of some or of all the coparceners, or the detachment of the share of an individual so as to constitute his share an entirely distinct property, made with the sanction of the revenue authorities: it is also, though laxly, applied to the deed or document under which the partition is made. *Private partition*. *Diman Manwar Ali v. Annada Prasad* I. L. R. 5 Cal. 644 (P. C.)

† *Sambatwara*, [H.] The entire division into severalties of a coparcenary estate.

**BATWADE-PATRAK**, (?) A tabular statement of pay due for a given term to every person on the establishment of a *Kamavisulār* or *Muhalkarni*, except the peons.

**BATWON**, [Hindi.] Finish, the preparation of land for the reception of seed. *Puraniga*.

**BAU, BOU**, [H.] The fee or perquisite of a Zamindar when a daughter of one of his tenants is married.

**BAU**, (*Baū*), [Beng.] A wife. A son's wife.

**BAU**, (*Bāū*), or **BAV**, (*Bāv*), **BAVI**, (*Bāvi*), [Mar.] A large-mouthed well.

*Bāūkhōl*. [Mar.] A dry well, or one partly choked with rubbish.

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**BAUCHHAR**, (*Bauchhār*), [H.] Wind and driving rain.

**BAUL**, (*Bāṭal*). [Mar.] Moist soil over rock favourable for rice. Ground on the bank of a river, &c.

**BAULI** (*Bauli*), more correctly, **BHAOLI**, (*Bhaoli*), q.v., corruptly, **BOWLEY**, [H.] Settlement direct with the Ryots; a *khās* or Ryotwar assessment.

**BAUNI**, (*Bāñni*). [Beng.] Hansel, the first money taken by a dealer.

**BAUTI JAMIN**, (*Bauti Jamin*). [Hindi.] Lands held by the owner of a village to give out to the Ryots for cultivation, sharing the crop. *Puraniga*.

**BAURI**, (*Bāñri*), [Beng.] A Hindu of a low caste, commonly, by avocation, a swine-herd. A land measure.—Bahar.

**BAVA**, (*Bāra*), [Karn.] The son of a mother's brother, or of a father's sister if older than one's self; also a man's brother-in-law if he is the elder, and a woman's brother-in-law if older than her husband.

*Bāramaiduna*, [Karn.] A man's brother-in-law.

**BAWAG** (*Bāwag*), **BAWUG**, [H.] Seed-time (Benares).

**BAWARI**, (*Bāwari*), [H.] A robber by profession, one belonging to a numerous tribe dispersed through India, and known in different places by different appellations, but called by themselves **BAWARI**, (*Bāwari*). They are all Hindus, and use a peculiar dialect, which is said to be spoken in some parts of Guzerat.

**BAWERA**, [H.] Sowing seed. See **BOARA**.

**BAYA**, (*Bayā*), **BYA**, (*Byā*), [H.] A person appointed in bazars to measure grain.

*Bayāi*, *Byacc*, [H.] The weighman's fee or perquisites.

**BAYALU**, [Karn.] A field, a plain, an open space.

**BAYANA**, (*Bāyanā*), [Beng.] Earnest-money, money given to bind a bargain.

\* † Reference see page 1.



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† *Bayana-Patra*, [Beng.] (S. *patra*, a leaf). Acknowledgement of an advance.  
**BAYANAKKA**, (*Bāyanākkā*), [Beng.] (from P. words meaning relation, and event). A report or recital of particulars.

**BAYAT**, (*Bayât*), **BYAT**, [H. A.] (?) Inauguration. The ceremony of admitting a person as a disciple.

† **BAYENGI**, (?) [H.] The wool of the hill or Tibetan Sheep.

**BAZ** (*Bāz*), vernacularly, **EAJ**, (*Bāj*). [H.] Again, back.

*Bāz-āmad*, [H.] (from P. words meaning again, and what comes) Returned, reported, resumed.

*Bāz-āmad ahkām*, [H. A.] Return to the orders of the Court by the head criminal officer or Nāzar.

*Bāz-dāri*, [H.] Relinquishment of a claim of action, or withdrawal of a suit.

† *Bāz-dawa-nama*, [H.] A deed of relinquishment. (See also *Bāz-nama*).

*Bāz-giri*, [H.] (P. *Bāz* again, and *giri*, to take). Taking back, resuming; resumption of alienated revenue on lands.

*Bāz-nāma*, also *Bāz-i-nāma*, [H. P.] A deed of relinquishment; one abandoning or renouncing a claim, whether valid or not.

*Bāz-yāft*, [H. &c.,] sometimes dialectically modified, as in Uriya, *Bājyāft*; or *Bāj-yāfta*, (from the P. words meaning, again, and to find, to obtain) Resuming, recovering; especially resumption, either wholly or in part, of alienated lands, and again subjecting them to a revenue assessment. Money refunded when in excess of the authorised collection. Any escheat or lapsed property falling to the Government.

*Bāz-yāfti*, [H.] The article recovered or resumed; a grant of revenue, or a land-free tenure resumed.

## BA

**BAZAR**, (*Bāzār*), [H.] in the dialects which have not a *z*, **BAZAR**, (*Bājār*), Hindi & Mar. Ben. Tel., &c. A market, a daily market. A market-place. As opposed to a *Bāzār*, a *Hāt* is held only on certain days; a *Ganj* is where grain and the necessities of life are principally sold, and generally wholesale.

*Bāzārs* and *Hāts* are sometimes included in *Ganjes*.

*Bāzār batta*, [H.] The market rate of exchange for different coins.

*Bāzār-or Bājār-baithuk*, blunderingly, *Bazar-berlick*, [H.] A fee or tax for setting up a shop or stall, or for trading at a *Bāzār*.

*Bājār-chalan*, [Mar.] Current in the market, as coin.

*Bāzār-kharch*, [H.] Expenses incurred for market purchases; daily or domestic disbursements.

*Bāzār-nirakh*, [H.] Mar. Market rate of prices. Price-current.

*Bāzār or Bājār-phasgi*, [Karn.] Tax or toll on articles brought to market.

*Bājārnāṣā*, [Mar.] Market-place.

**BAZAAT**, (*Bazāât*). [H. A.] Agency, commission. See *Bizāât*.

**BAZI** (*Bāzî*), [H.] Some, several, miscellaneous. (In the Hindu dialects it always becomes *Bājî* or *Bāje*).

*Bāzî-or Bājî-bāb*, [H.] Various or miscellaneous items. Head of a revenue account, comprehending various petty taxes and cesses. Also *Bāzî-bābat* and *Bāzî-dafā*.

*Bāzî-or Bājî-jamā*, [H.] Miscellaneous revenue. Aggregate of revenue derived from other sources than the Māl and Sair or land revenue and customs and excise; as from fines for petty offences, fees, cesses, &c., most of which are now abolished.

*Bāzî-or Bājî-kharch*, [H] *Bāje-kharch*, Mar. *Bāja-kharchu*, Tel., also corruptly,

## BA

*Bēxi-curtah* or *kurch*. Miscellaneous expenses. An item in revenue accounts for sundry charges not included in the fixed regular disbursement. A deduction in revenue accounts formerly allowed to Zamindars to cover their claims to compensation for expenses incurred in the collection of the revenue, the repair of roads and bridges, including something additional by way of remuneration for their public services.

*Bāxi-xamīn* or *xumeen*, [H.] (P. land) Miscellaneous lands : applied especially to Lā-kharāj lands, or lands exempted from assessment, any paying no revenue, or a light quit-rent only, to the Government, held under different tenures : according to some authorities, not inclusive of Chākārān lands, or those held in lieu of pay for public services.

*Bāxi-xamīn daftar*, [H. P.] Before the permanent settlement, an office in Bengal for the investigation and registry of miscellaneous rent-free tenures.

**BAZIGAR**, (*Bāzīgar*), [H.], or, in some dialects, **BAJIGAR**, (*Bājīgar*) **BAJEE-GUR**, (from P. sport, play) A juggler, a tumbler ; a low caste, living by sleight of hand and bodily tricks.

**BAZIK**, (*Bāzik*), [A.] A kind of spirituous liquor made from grapes boiled down to about a third, whether before or after fermentation, prohibited by Mohammedan law.

**BAZZAZ**, (*Bazzāz*), [H.] A cloth merchant, a draper.

**BAZU** (*Bāzu*), [H.] A document bearing the seal or signature of a competent officer of the Mogul government authenticating a royal grant.

*Bāzu-i-farmān*, [H.] A document giving effect to a royal grant.

**BE**, [H.] A particle prefixed to words to imply absence or privation ; as *Be-bāik*,

## BE

[H. P.] Without arrears, paid up in full.

*Be-chhūpar*, [Ben.] Without a roof. Applied to the site of a village on which no huts longer remain, having been abandoned by the inhabitants.

*Be-chirāgh*, [H.] (P. a lamp ; without a light). Ruined, deserted, desolate (as a village.)

*Be-dākhil*, [H.] Dismissed, set aside, not admitted ; also, ejected, dispossessed (of land).

*Be-dākhilī*, [H.] Ejection, dispossession.

*Be-dāwā*, [H.] Relinquishment of a claim or suit.

*Be-dāwā-patra*, [H. A. S.] An acquittance, a release, a paper acknowledging the abandonment of a suit.

*Be-jā*, [H.] Improper, out of place, unseasonable.

*Be-jū-kurki*, [H.] Illegal distraint, a suit for replevin.

*Be-kār*, [H.] Unemployed, without work.

*Bekāri*, [H.] An unemployed labourer. Incorrectly confounded with *Begāri*. q.v.

*Be-kaṣur* or *Be-taḡsir*, [H.] Without blame, innocent, acquitted.

*Be-nāmī*, [H. P.] Nameless, fictitious, fraudulent ; as a purchase under a false name, or land held in another name than that of the real proprietor.

*Be-wāriṣ*, [H.] *Bewāriṣ*, [Mar.] Without heirs : lands, property, &c., used *laxly*, without an owner. Anything in respect of which there is no claimant as heirs. *Birendra Kishore v. Akram Ali* I. L. R. 39 Cal. 439 (450).

*Bewāriṣ-māl*, [H. A.] Property that escheats to the Government in default of heirs.

(There are many other such compounds, as they may be formed at pleasure.)

**BEB**, [H.] A grass from which a twine is made ; also called *Bābar*,

## BE

**BEBARTTA, BEBURTTU**, [Uriya.] Head officer of a tributary Rājā.

**BEDA** (*Beḍā*), or **BERA**, (*Beṛā*) [H.] (Ben. *Bed* from S *Bestan*). A fence or hedge, an inclosure.

**BEDI**, (*Beḍi*), or **BERI**, (*Beṛi*). [Ben.] A fetter.

**BEDA**, (*Bēḍa*), **BEDANU**, (*Bēḍanu*) plur. *Beḍaru*, whence commonly *Beder* or *Vedar*, [Karn.] The name of a caste, or of members of it, who are considered as outcastes, or Chāḍḍālas, and live by the chase; hunters, fowlers; they are considered in Mysore as coming originally from Telingana.

*Beḍara-halli*, [Karn.] A village of Bēḍars, or outcastes, living as hunters and fowlers.

**BEDDALU**, [Karn.] Tax upon the straw of the dry grain, the whole of which is taken by the Ryots.

**BEDDA-SISTU**, (*Beḍḍa-ṣistu*), [Tel.] The summer crop.

**BEDIGA**, (*Bēḍiga*), [Tel.] Quit rent.

**BEGAR**, (*Begār*), **BEGARI**, (*Begāri*), also **BIGAR**, **BIGARI**, (*Bigāri*) corruptly, **BEEGAR**, **BEEGARAH**, **BAGARAH**, (*Bagārah*). [H.] (From P. who works, S. Kar.) A forced labourer, one pressed to carry burthens for individuals or the public. Under the old system, when pressed for public service, no pay was given. The *Begāri*, though still liable to be pressed for public objects, now receives pay. Forced labour for private service is prohibited.

*Begāri*, [H. Ben.] The act of pressing labourers or servants. In Mar., *Bigār* or *Begār* is the forced labour, *Bigāri* or *Begāri* the labourer. In Karnāṭa, *Begāri* is the performance of the lowest village offices without pay, hut-requited by fees in grain, or rent-free land.

**BEHARA**, (*Behāra*), [Ben.] A domestic servant, 'a bearer,' a palanquin-bearer.

**BEHDA**, (*Behḍā*), pronounceable **BEHRA** (*Behṛā*), also **BEHARA**, (*Beharā*) and

## BE

**BEHERA**, (*Beherā*), incorrectly **BAHERA**, (*Baheṛa*) [Mar.] A document under the Mahratta Government, shewing the amount of all the fixed receipts and disbursements of the state, all establishments, grants, and endowments, and all particular transactions during the past year. It formed the basis of the collections of the ensuing year. A budget. A statement of ways and means.

**BEHJAR**, (?) Cultivation of barley and grain mixed.—*Doub.*

**BEHNAUR** or **BEHAN**, [H.] Nursery for rice plants. (Eastern Oudh.)

**BEHRA**, (*Behrā*), [H.] Grass kept for pasturage.

**BEHRI**, (*Behri*), **BEHREE**, incorrectly, **BHERI**, **BIHEREE**, **BEHRY**, **BIHRI**, [H.] (P. a share, a quota.) A proportionate rate or subscription; assessment on a share: instalments paid by under-tenants to the landlord: distribution of an aggregate sum among a number of individuals, or a monthly collection from them according to circumstances. A subdivision of a *Putḍidāri* or *Bhaya-chāri* estate, being an unequal fractional part of a Thók; that is, a Thók of three Biṣwas, may be divided into three Behris; one containing two Biṣwas, one  $\frac{2}{3}$  ths, and one  $\frac{1}{3}$  th of a Biṣwa. The share or interest of one of the coparceners in such estate. Beng. Reg. vii. 1822, s. 12. Also a large division of a village including many *Pattis*—Bundelkhand.

*Behri-bandī*, corruptly, *Bhery-bundy*, *Bery-bundy*, or *Behry-bundy*, [H.] One of the items formerly allowed in the revenue accounts as abatements of the collection. An allowance for keeping causeways and embankments in repair, also for digging and repairing wells and other public works, the charge of which was borne in common by the Zamindars of a district, in proportion to their estates.

## BE

*Behrī-barār*, [H.] Collection on shares of the revenue in kind.

*Behrī-dār*, corruptly, *Beyrydār*, [H.] (P. who has) The holder of a share in the lands of a village. One bearing his quota in the assessment and charges.

**BEJHARA**, (*Bejharā*). **BEJHURA**, [H.] A mixed crop, generally of rice and barley.

**BEJOT**, [H.] (P. without, and H. tillage). Untilled, as land: applied also to a Ryot who has ceased to cultivate, and has thrown up his land.

*Bejot-jamā*, [H.] A statement in the public account of the revenue leviable on the land left untilled.

*Bejot-zamān*, [H.] Land abandoned or untilled, as registered in the village accounts.

**BEJWAR**, (*Bejwār*), or **BIJWAR**, (*Bijwār*), [H.] (from *Bij*, seed) Perquisite of the lower classes, consisting of a portion of the seed-corn brought away daily from the fields. (Rohilkhand.)

**BEL** or **BIL**, (*Bil*) [H.] A sort of spade or hoe, a pick-axe.

*Belcha*, or *Belchak*, or *Belak*. *Belchu*, *Belchuk*, *Beluk*, A small spade or hoe.

*Beldār*, or *Bildār*, [H.] A digger, a delver, one who works with a *Bēl*, a pick-axe, or a spade; a pioneer, a sapper, a miner.

**BEL**, [H.] (S. *Bilwa*). A creeping plant, a sort of jasmine. A fruit-tree (*Egle marmelos*). A spot on which the receiving-pans of a sugar-factory are placed. A line marked out on a road, or in a garden, to shew the direction of any proposed work.

*Bel-bhañdār*, corruptly, *Belbhandar*, [Mar.] The leaves of the *Bēl* tree and turmeric placed upon an idol. A form of oath. Taking such leaves from off the idol, and swearing by them. An agreement or promise satisfied by this oath.

**BELA**, (*Belā*) also **BEHLA**, (*Behlā*), [H.] (P. *Bila*), [Mar.] **BELEN**, (*Beleñ*) Money,

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or a bag of money, carried by a person of rank and wealth as he travels, for the purpose of distributing or throwing among the poor.

*Belā-bardār*, [H.] An officer who distributes or scatters money among the poor on the part of a superior, a purse-bearer, an almoner.

*Belā-kharāch*, [H.] Expenditure of a man of rank or wealth in almsgiving.

**BELASU**, (*Belasu*), **BELAVI**, (*Belarī*), **BELE**, (*Bele*), &c., [Karn.] Growing corn, a standing crop.

*Belāsūla-hola*, [Karn.] A field of grown corn.

**BELBUTA**, (*Belbūta*), [H.] A bush.

**BELE**, (*Bēle*), [Karn.] One-eighth of a rupee; also split pulse.

**BELHA**, or **BEYLHA**, [Thug.] The person who selects the spot where the murder is to be committed.

*Belhañ*, [Thug.] Selection of the spot where travellers are to be strangled.

**BELKI**, (*Belkī*) **BELKEE**, [H.] A cattle-breeder, a grazier.

**BELLA**, [Karn.] A coarse kind of sugar, commonly called Jāgari.

*Bella-dāle*, [Karn.] A sugar-mill or press, sugar-baking.

*Bella-dagāna*, [Karn.] A coarse sugar-mill.

**BELWA**, [Karn.] A man whose business it is to gather the juice of the Tāl tree, speaking Mālayālim, though settled in Mysore.

**BELWAL**, [Mar.] (?) High land.

**BENAP**, (*Benāp*). [Hindi.] (from a P. word meaning 'without,' and S. 'mup' measuring, corruptly changing *m* to *n*) Unmeasured, unsurveyed.

*Benāp ka-paṭṭā*, [Hindi.] A lease in which it is agreed between the renter and the cultivator that the original measurement and average rates shall remain unaltered as long as the cultivator pays the stipulated rent.

**BENAUDHA**, (*Benarūthā*), [H.] A name

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commonly given to the country between Allahabad and the further side of the Sarju river, also called Benáwat.

**BENDE**, (*Benḍe*), [Karn.] A kind of hemp made from the fibres of the *Hibiscus esculentus*.

**BENGAT, BENGUT**, [H.] Seed : especially when lent for sowing to an indigent Ryot, who is to repay the same at harvest, with such addition as may be agreed upon.—Benares.

\* *Bemiati Patta*, means a lease without term ; and the term *bemiati* does not apply to a lease from year to year which is a lease with a term. *Darbar Sahib v. Bare Lal Kandarp Nath Sah Deo* 162. I. C. 797=8 R. P. 567=17 Pat. L. T. 488=A. I. R. 1936 Pat. 275 ; *Mussammatt Parsang Coer v. Mussammatt Tulsi Kuer*, 1918 Pat. 11 =2 Pat. L. T. 180=1 Pat. L. W. 447=39 Ind. Cas. 658.

**BENT**, (*Bent*). [H.] The handle of a hoe, axe, or similar implement. Pronounced Bit in Rohilkhand, and **BINTA** in Dehli.

**BENTAGAM**, [Tam.] (possibly an error for *Bandayam*, q v.) Mortgaged ploughland. (Travancore.)

**BEOHAR**, (*Beohár*), [H. &c.] **BEHARA**, (*Béhára*), [Karn.] Business, calling, trade, traffic, money-lending. A loan. 'In law,' legal proceedings. At Jabalpur, a *Kánungo*.

*Beohará Beohárá, Beohárigá*, and less correctly, *Bahorá*, [H. &c.] *Béhári*, [Karn.] A trader, a man of business, a merchant, a money-lender, a creditor. A litigant, one who engages, or may engage, in legal proceedings.

**BEPAR**, (*Bepár*), [H.] (S. 'Byaparan') Trade, traffic.

*Bepári*, [H, Ben., Mar.,] also pronounced *Baipári* or *Byopári*, and written *Bayparce*, *Beopírec*. &c., A trader, a

## BE

dealer, a shopkeeper, a travelling trader or pedlar. A merchant, a grain merchant.

**BER**, [Mar.] Second or transverse ploughing of a field.

**BERA**, (*Béṛa*), [Karn.] Trade, merchandise.

**BERA**, (*Beṛá*), [H.] A raft, a float, especially one on which a sort of paper and tinsel boat, with the face of a female and crest and breast of a peacock at the prow, is set afloat by the Mohammadans on the rivers of Bengal, with lights and music, in honour of *Khaja Khizr*, on the evenings of the Thursdays, especially of the last Thursday, of *Bhádon* (Aug.—Sept.). Opulent persons amuse themselves with being rowed up and down the river during part of the night in illuminated boats, having musicians and singers on board. The *Beṛá* is usually presented in consequence of a vow made during the previous year, in acknowledgment of some benefit, as the birth of a child, supposed to have been obtained through the intercession of the saint.

**BERAD**, (*Berád*). [Mar.] A low tribe in the South Maráṭha country, inhabiting the hills and thickets, and subsisting by the chase, and by plunder. They are sometimes employed in police duties, and in garrisoning forts, and are also called *Kámosi*.

\* *Baradarzuda*.—The word is not limited in Urdu language to a brother's son but extend to more distant relations. *Syed Fazal Haq. v. Aziz Hussan* L. R. 4 All. 23=A. I. R. 1923 All. 163.

**BERAGADU**, (*Berágádu*). [Tel.] A purchaser.

**BERAJEE-KA PATTÁ**, (*Beṛájee-ká pattá*). [Hindi]. A lease of certain rates to be paid by the Ryot for ploughing the soil, levied upon the crop raised by actual measurement. The amount paid is never to be less than that of the preced-

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ing year, and increases with additional cultivation, according to the usual rates (Puraniya). (The word is of doubtful origin and may be a corruption of *Berij*, q. v.; or of the P. *be*, without, and *rājā*; assent.)

**BERAMU**, [Tel.] Traffic, trade, a bargain.

**BERAR**, (*Berār*), [H.] In Baitul and the Dakhin the same as the *Kānūngo* of Hindustan, the village registrar and accountant.

**BERHA**, (*Berha*), [H.] (S. 'Bestanam') A paling, an inclosure. **BERHNA**, (*Berhnā*), (from the same S root, *Bestan* to surround) means also to drive off cattle by force to foray.

**BERI** (*Berī*.) **BEREE**, (*Beree*) [H.] (from S. 'Bestan' to surround) **BIRI**, (*Birī*) or **BERI**, (*Berī*.) Mar. Iron fetters, or a chain for man or animals. A sort of basket with two ropes, by which water is thrown up from a pond or well to a higher elevation, when it irrigates a garden or field.

**BERI** [Tel.] The name of a caste in the south of India, following trade, and claiming to belong to the original *Vaiśya* caste. They also call themselves *Chitti*, or, more correctly, *Sheti*, from the S. *Śreshthī*, a merchant; but, as belonging to the left-hand castes, they are distinct from the *Komatis* or *Chittis* of the right-hand division.

**BERIJ**, (*Berij*), also written **BARIJ**, and **BERIZ**, or **BARIZ**, [Mar.] **BERIJU**, (*Beriju*.) Tel. Karn. (all from the P. an account) The total sum or aggregate of an account. The total amount of a revenue assessment, the same as *Jamā*; the total assessment of a district. The items of the assessment on a *Zamin-dāri*, usually inserted, in former times, in the middle of the grant, and thence identified with that part of the document in which the entry was made, or 'the

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middle' of the paper; also the nett revenue assessment, after allowing for village and other fixed charges. In Karnāta the original *Bidnur* assessment was termed the *Shist*; the additions made by Hyder and Tipu, the *Shāmil*. The two together constituted the *Karim* (? *Qadīm*) *Berij*, or old or original assessment. The assessment of 1819-20 is termed the *Tarao Berij*: the *Śāsvala* (S. perpetual) *Berij* is the permanent settlement. The term is more usually employed in the south than in the north of India to express the sense of a settlement of the Revenue. In Hindustan it more commonly referred to the entry of the *Jamā* in the *Zamin-dāri* grant.

+ *Berij-patta*, [Mal] A grant of land by the government at a stipulated rent.

† **BESAR**, **BESARI**, (?) [Guz.] A mixed sort of soil partaking of the properties of black and light soil.

**BESAYA**, (*Bēsāya*), more correctly, **VYAVASAYA**, (*Vyavasāya*), [Kar.] (S. 'Vyavasāi') Cultivation, agriculture, farming.

*Bēsāyadava*, [Karn.] A farmer, a cultivator.

*Bēsāyadabhūmi*, [Karn.] Land under tillage.

**BESHI**, [H.] (P.) Increase, surplus. Increased assessment, either on the general account, or any particular item of the revenue; as corrupted, *Beeshy* and *Beeshy-mamooli* occur to express the additional duty formerly levied on the cultivator of opium.

*Beshi-jamā*, [H.] (A.) Increase of revenue or assessment upon that of the preceding year.

*Beshi-xamīn*, [H.] (A.) Increase in the lands cultivated, either by addition, or by more accurate measurement. Separate columns are kept for this and the preceding in the books of the village.

## BE

**BESTA**, [Tel. Karn.] The name of the caste of fishermen in the Madras and Mysore provinces, to which the palankeen-bearers usually belong.

*Bestarava*, *Bestaru*, [Karn.] The name of a caste in Mysore, comprising fishermen, limeburners, and palankeen-bearers. (Probably the same as the preceding Telugu word.)

**BETA**, (*Beṭā*), [H. &c.] A son, **BETI**, (*Beṭi*). A daughter.

**BE-TAN-MAL**, (*Be-tan-māl*), [H.] (P. without, *tan*, a body or person, and *māl*, property). An escheat, property devolving to the State in default of legal claimants. (This has evidently been confounded with *Bait-ul-māl*, q. v., which has thence been incorrectly interpreted an escheat.)

**BET- or BETRA-BANDI**, [H.] (from S. *vetra*, a cane or willow) A Pargana or Zamin-dārī charge formerly allowed to be set off from the assessment as being incurred for mats or wicker work in which goods or treasure were packed for transmission to the *Ṣabadār* of the province, or to the court of Dehli. (Misprinted in the fifth Report, and so copied into the Glossary, *Belrh-cundy*).

**BETH**, (*Beṭh*), [H.] Sandy, unproductive soil. (Rohilkhand.)

† **BETH**, (?) [H.] Occasional personal services of the villagers to the headman or proprietor, especially in cultivation (it is most probably an error for *Bhet*, (q. v.).—Kamaon.

**BETHIA**, (*Beṭhiā*), [Uriya] An impressed labourer, a *Begāri*.

**BETTA**, (*Beṭṭa*), or **BETT**, (*Beṭṭ*), [Karn.] High land, a hill, a mountain. The third and worst kind of land for rice, situated on high ground, and imperfectly irrigated, yielding but one crop a-year; waste-land also called **BORU-BETT**, (*Boru-beṭṭ*).

## BE

**BEWARA**, (*Beṭārā*), [Mar.] Discharge of business, settlement of a debt, &c. See *Beohār*.

† **BEWARTTA**, (?) [Uriya.] An officer or agent under a Raja or Zamindar of the *Kilajut* estates, who manages the affairs of a district more or less extensive.

**BHABAR**, (*Bhābar*), **BHABUR**, [H.] The forest under the Sewalik hills. The name of a light black soil in the neighbourhood of Baitul.

**BHABHUT**, (*Bhabhūt*), [H.] (S. '*Bibhuti*'). The ashes of burnt cowdung, with which mendicants, of the *Sāira* orders chiefly, besmear their bodies.

**BHACHA**, (*Bhāchá*), also **BHACHRU**, (*Bhāchrā*) [Mar.] A nephew: **BHACHI**, (*Bhāchī*), A niece: the son or daughter of a man's sister, of a woman's brother or sister, or of a husband's sister.

*Bhāchejānirāt*, [Mar.] The husband of such a niece.

*Bhāchestan*, [Mar.] The wife of such a nephew.

**BHADA**, (*Bhaḍā*), **BHUDA**, (*Bhuḍa*), [H.] A kind of grass growing in a poor soil to the height of little more than a foot, making excellent fodder.

**BHADAHAR**, (*Bhaḍāhar*), **BHUDAHUR**, [H.] Cutting grain when it is only half ripe.

**BHADAI**, (*Bhaḍai*), **BHUDUYEE**, [H.] The produce of the month Bhādon; the grain, &c., gathered in that month—Aug.—Sept.

**BHADARIA**, (*Bhaḍariā*), **BHUDUREEA**, (*Bhudureea*), [H.] A tribe of mendicants of Brahmanical descent, professors of astrology. (Probably from *Bhadra*, S., auspiciousness.)

**BHADAURIA**, (*Bhaḍauriā*), **BHADOURIA**, corruptly, **BHUDOREA**, [H.] A branch of the Chauhan Rājputs, residing chiefly in the provinces of Agra and Etāwa, and in other places along the Jumna, whence the tract is termed Bhadāwar.

## BH

The Raja of the district pretends to be descended from an ancient family, the members of which enjoyed high consideration at the court of Delhi from the reign of Akbar, and his pretensions are admitted by the surrounding Rajas, who yield him precedence, and accept from him the Tilaka or frontal mark on their accession.

**BHADBHADANA**, (*Bha lbhadlânâ*), **BHUD-BHUDANA**, [H.] Cutting grain when half ripe. Stealing fruit from a tree.

**BHADE**, (*Bhâde*), [Mar.] **BHADA**, (*Bhâdâ*), or **BHARA**, (*Bhârâ*). [Ben.] **BHATAK**, (*Bhâtak*), [Karn.] Hire, rent, price, recompence.

*Bhâdatakiyâ* [Ben.] A renter, a tenant.

*Bhâdekarî*. [Mar.] One who lets out any thing for rent or hire, one who works for hire, a hireling.

\***BHADIJI**, (*Bhadiji*), *Temporary lease hold. The Collector of Ratangiri v. Antaji Lakshman*, I. L. R. 12 Bom. 534 (512).

**BHADON**, (*Bhadon*), corruptly, **BAUDOON**. [H.] (S. 'Bhadra'). The fifth month of the luni-solar year (Aug.—Sept.).

*Bhâdonwî* or *Bhâdû*, corruptly, *Bhâdovey*, *Bhudvee*, *Bhudduee*, *Bhuddye*, *Bhodavee*, [Hindi.] *Bhâdavi*, [Mar.] Relating to the month Bhâdon, or the harvest gathered in Aug.—Sept.: autumnal.

**BHADRA**, (*Bhâdra*). [S., &c.] The fifth month of the luni-solar year (Aug.—Sept.)

**BHADRABAU**, (*Bhâdrabau*), [Ben.] A younger brother's wife.

**BHAG** (*Bhâg*), **BHAGAM**, (*Bhâgam*), corruptly, **BAUG**, **BAUGAUM**, **BAUGOM**. [H.], but in most other dialects also, (S. 'Bhagam'). A share, a part, a portion, a share in kind: tax, duty, the share of the Government. Share or portion of inheritance. In Hindu law, parti-

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tion may be regulated amongst the sons according to the number of their mothers, or the wives of the deceased, which is termed *Patnî bhâga*; but this is allowable only where the usage has been long established as the custom of the family. The more regular distribution is according to the number of sons (*putra*), thence denominated *Putra-bhâga*. See *Vibhâga*.

*Bhâg-baîti* corruptly, *Bhugruttee*, [H.] Apportionment of shares of the crop in kind between the cultivator and the Government.

*Bhâg-batti* (?) *Bhâgavati* (from S. *Bhâga*, share, and the possessive particle *vati*, belonging to, or possessed of). In Guzerat, division of the crop in kind, the Government taking one-half of the crop in the rainy season, and from one-third to one-fifth of that in the dry season, if the land be irrigated; (probably an error for the preceding).

† *Bhâga-viraram*, corruptly, *Vibaram*, [Tam.] Separation or separate account of shares.

*Bhâgdâr*, corruptly, *Baugdar*, [H.] *Bhâgidâr*, [Guz.] A sharer, a partner; also, in Cuttack, an accomplice.

*Bhâgdâri*, [H.] Holding a share; the same as *Pattidâri*, in the Dakhin. *It is a system of land-holding, the essential features of which are that lands are divided into certain large divisions called Bhags or Patees. The Bhagdars are collectively responsible for all demands of public revenue, which is assigned to their Bhags Veribhai v. Raghabhai* I. L. R. 1 Bom. 225.

*Bhâgi*. [H.] A sharer, a partner; also, a share, a portion.

*Bhâgi-dâr*. [Mar.] A sharer, a partner. It also occurs *Bhâgil* and *Bhâgelt*.

*Bhâg-jot*, *Bhâg-jote*. [Ben.] Cultiva-

\* † Reference see page 1.



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tion by the Ryot on the terms of sharing the crop with the Zamindar. *When the lands are held under "Bhag-jote" tenure and the tenants are bound by agreement to cut and store the crops on their landlord's chuck, when it afterwards to be divided, the dominion over the crops till division is in the landlord.* Harro Narain v. Sootha Krishto I.L.R. 4 Cal. 890 (893).

*Bhāg-khamār*, [Ben.] The transfer of land held on the condition last named, from one Ryot to another Ryot, the latter engaging to give to the former a half share of the produce.

*Bhāgchār*, [H.] Held upon a joint or sharing tenure (land, &c.)

† *Bhagat*, (?) [Beng.] An agreement to divide a property under specified conditions.

† *Dori-bhag*, (?) [Guz.] A principal share.

**BHAGAT**, [H.] (corruption of *Bhakt*) A religious mendicant, a worshipper of *Vishnu*.

**BHAGNAR**, (*Bhāgnar*), [H.] A name given to the rich alluvial lands under the banks of the Jumna.

\* **BHAGRA**,—means the old bed of a river. *Ram Subhag Rai v. Sheo Sahai Rai* 11 L. R. 172 (Rev.) = 6 L. R. (All) 339 = 146 Ind. Cas. 795 = 17 R. D. 252 = A. I. R. 1933 All. 376.

**BHAGTA**, (*Bhagta*), [H.] A tribe of Ahirs.

**BHTI** (*Bhāt*), **BHAE** also **BHAIYA** (*Bhaigā*), less correctly, **BHAYA** and **BHYE**, [H. &c.] Ben. *Bhāi*. A brother, a natural brother; also, a friend and companion; metaphorically, a brother. It is especially applied also to individuals connected by community of origin and joint interest in a common ancestral property, proprietors of shares, either actually or conventionally, in the same village lands. (The derivatives

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and compounds may follow either form of the primitive, but those which take the second form, *Bhaigā* or *Bhaya*, are most frequent.

The word *Bhai* is not limited in Urdu language to a brother but extend to more distant relations. *Syed Fazal Haq v. Aziz Hassan*. L. R. 4 All. 23 = A. I. R. 1923 All. 163.

*Bhāt-ans*, *Bhaigāns*, [H.] (from 'Angsha' share) The share or portion of a brother or a co-parcener.

\* *Bhaiya*. The word is applied out of love and affection and cannot be taken literally. *Muntazunissa Begam v. Wasir Ali*. 65 Ind. Cas. 308 = S. O. R. J. 769.

*Bhaigānsi-bighā*, [H.] An arbitrary measure of land, used by the brotherhood of a co-parcenary village, for apportioning the revenue upon the lands they cultivate. It is larger than that in common use upon which the revenue is assessed at so much per Bigha.

*Bhāt-band*, *Bhac-band*, [H.] A brother, one by lineal affinity, or one by community of origin and interest, or only by friendship and association. *The brotherhood of the village, and not merely those persons who were related by blood.* *Hiralal v. Ramjas* I. L. R. 6 All. 57.

*Bhāt-bandī*, [H.] Brotherhood, fraternity, actual or incidental.

† *Bhai-bant*, [H.] Hereditary family share, applicable only occasionally to all the shares of a coparcenary village.

† *Aubant*, [H.] Undivided, unseparated: paying the revenue collectively through a representative, a village, &c.

*Bhāt-bat*, *Bhacbat*, or *Bhāt-wad*, *Bhacwad*, or *Bhybat*, *Bhywad* [H.] (from *bat* or *wad* affix implying like to) As a brother or co-parcener, brother or partner-like (acting, engaging, sharing, &c.)

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*Bhātāu*, [Ben.] A brother's wife.

*Bhaiyā-bānṭ*, [H.] Held in common, as a village. See the next.

*Bhaiyāchārā*, or *Bhaiyāchāri*, less correctly, *Bhaiyāchāra*, &c., [H.] (either from the S. *chara*, going, or *āchāra*, institute, fraternal establishment) Lands, or villages, or certain rights and privileges held in common property, either entirely or in part, as in the perfect, or imperfect, *Pāṭidāri* tenure by a number of families forming a brotherhood, originally perhaps descended from a common ancestor, but now not always connected by sameness of descent. Their several claims and liabilities are sometimes regulated by established custom, but they sometimes rest upon ancestral rights, the nature and extent of which are not always easy of determination and adjustment, and require careful investigation. In all such fraternities the Government revenue is most usually paid through one of the number representing the whole. Any one of the co-parceners may let or mortgage his share to a non-proprietor; in some places, subject to the concurrence of the rest of the fraternity. In such case, the original shareholder may retain his privileges of administering and voting, in regard to the interests of the community, as well as his share in the manorial rights of the whole to waste lands, water-courses and reservoirs, ground-rents on land let to strangers, taxes on trades, fees on occasional fairs, and a variety of other emoluments which are shared in common.

\* *Bhaiya-chāri*. It is a tenure and it becomes so when the lands occupied or cultivated by each co-sharer as his lands represents his share in the profits of the mahal. *Sital Prasad v. Awtul Bibi*, I.L.R. 7 All. 633 (638).

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*Bhāt-hissī*, [H.] (from the P. a part) The shares of a brotherhood.

*Bhātījhī*, [Ben.] A brother's daughter.

*Bhātī* or *Bhaiyā-jamā*, [H.] A fee paid to the head or heads of the village on settling the assessment of the revenue.

*Bhāt*, or *Bhaiyā-pānsi*, [H.] The shares of a co-parcenary or brotherhood.

*Bhāt-dvīṭiyā*, [H. &c.] (from the S. 'Bhratridvīṭia') A Hindu festival. See *Bhrātṛi-dvīṭiyā*.

† *Bhaikar*, (?) Petty rent in kind paid to the owner, a quit-rent.—Kamaon.

*Bhāt-phoṭ*, [Ben.] Marking the foreheads of brothers with sandal, on the preceding festival.

*Bhāt-pāṭā*, [Uriya], Lit., A brother's son, applied to a relation holding lands in a village on easier terms than others not related to the Zaminder, on paying a proportion of the revenue and village charges.

**BHAMI**, (*Bhamī*), [S.] (from *Bhīma*.) The eleventh of Māgha, on which day offerings are presented to the means, in honour of Bhīma.

† **BHAINS**, [H.] A buffalo. See *Bhays*.

† *Bhainslet*, [H.] A puddle, a pool (where buffaloes might roll.)

**BHAIS**, [Thug.] One of the seven original clans.

**BHAITA**, (*Bhaitā*), [Hin.] A stunted crop.

**BHAJANAPPURA**, [Mal.] The palace of the Elia Raja of Travancore. A private residence in a temple.

**BHAJAWAL**, (*Bhājawal*), [Mar.] Burning the weeds off the ground before sowing the seed. Ground so burned.

**BHAJIDAST**, (*Bhājīdast*) [Mar.] (from 'Bhājī' vegetables, and P. *dast*, the hand. A tax levied in kind, either by the Government or the village officers, on fruit and vegetables brought to market.

**BHAKAR**, (*Bhākar*), [Mar.] A plain cake of bread; most usually applied to

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bread made from inferior grains, as holcus millet, &c.

**BHAKSI**, [H.] A dungeon, a chamber in which revenue defaulters in native states are confined.

**BHAKSHYA**, [S.] Eatable, what may be legally eaten; in opposition to *Abhakshya*, what is not to be eaten, what is prohibited.

**BHAKT**, **BHUKT**, also read **BHAKAT**, **BHAKTA**, and **BHAGAT**, [H.] (S. *bhaktæ*). A follower, a worshipper, one devoted to, as to a divinity, as *Śiva-bhakt*, a follower of Śiva; *Vishṇu-bhakt*, an adorer of Vishṇu; *a member of a religious fraternity*. *Jagannath v. Akali Dassiu* I L.R. 21 Cal. 463.

*Bhāktu*, [S.] A follower, a dependant, a pensioner, a religious sect or school, as those of *Śāstras*, or of *Vaiṣṇavas*. The right-hand worshippers of *Śakti* are also called *Bhāktas*.

*Bhakti*, [S.] Faith, devotion, service, hire of labour. *The term, as used in Bihar, means devotion or owing faith and involves the idea of God as a personal being*. *Ramlakhan Tiwari v. Ramlayan Gosain* 14 Pat. L. T. 415 = A.I.R. 1933 Pat. 449.

**BHAL**, (*Bhāl*), [H.] A tribe of Rajputs, proprietors of lands in the districts of Bulandshahar and Aligarh.

*Bhālsultān*, [H.] A clan of Rajputs, same as the Bhal, but freer from intermixture.

**BHALAWAN**, (*Bhālāwan*.) **BHULAWUN**, [Mar.] A letter of credit, one of introduction or recommendation.

**BHALE**, (*Bhāle*) or **BHALU** (*Bhālu*.) [Thug.] The cry of the jackall—an unlucky omen.

**BHAMATYA**, (*Bhāmatyā*), or **BHANWATYA**, (*Bhānwatyā*), [Mar.] A sly thief, a pick-pocket, a shoplifter, &c.

\* *Bhamah-wajah*—means “with all

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rights”. *Ramchandra Sarup v. Kripa Devi* A.I.R. 1923 All. 216.

**BHAND**, *Bhāṇḍ*, commonly pronounced *Bhāṇṛ*, [H.] (from the S. ‘*Bhandan*’ buffoonery.) A native actor, mime, and jester, of a particular tribe, now usually Mohammadans, but sprung from the Hindu Bahrupiyas.

**BHAND**, (*Bhāṇḍ*), [H. &c.] (S.) A vessel. Stack, capital.

*Bhāṇḍār*, or *Bhāṇḍār*, or *Bhāṇḍāra*, also *Bhāṇḍārkhāna*, [H., Mar.] *Baṇḍāra*, or *Bhāṇḍāra*, [Karn.] A treasury, a store, a room where household supplies are kept. Villages managed by the Raja or Zamindar himself, his own peculiar estate, not rented or farmed to others. In Cuttack, also, a reservoir.

*Bhāṇḍārī*, [H., Mar.] A treasury, a store. See that last. In Guzerat, a kind of guarantee-assurance to a creditor that a loan made by him shall be repaid by the borrower, without the surety’s becoming personally liable. Also, guarantee or assurance to any person of the undisturbed enjoyment of recognised office or property, granted on many occasions by the British Government to the creditors and officers of the *Gaikwar*.

*Bhāṇḍārī*, [H., Mar., &c.] (from *Bhāṇḍāra*) A treasurer, a storekeeper. In Sylhet, a servant, and out-door servant. In other parts of Bengal, a steward. In Cuttack, also, a barber.

**BHANDARA**, (*Bhāṇḍārā*.) **BHUNDARA**, (*Bhūṇḍara*), [Mar.] A feast given to a number of religious mendicants or Gosains, (Perhaps the same as *Banḍhāra*, q. v.)

**BHANDARI**, (*Bhāṇḍārī*), **BHUNDAREE**, (*Bhūṇḍaree*), [Mar.] A man of a low caste, whose especial employment it is to draw the sap from the cocoa-nut

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tree, and convert it, fermentation, into a strong spirituous liquor.

*Bhañḍār-māṭ*, [Mar.] A cocoa-nut tree reserved for the preparation of spirit, and not allowed to bear fruit.

**BHANG, BHANG**, (*Bhāṅg*), **BHUNG, BHANG**, corruptly, **BANG**, [H.] (*P. bang*) [Mar. Ben. Tam. &c.] An intoxicating preparation of hemp (*Cannabis sativa*), either an infusion of the leaves and capsules, or the leaves and stalks bruised and pounded, and chewed or smoked like tobacco. According to Mr. Elliot, the natives of Hindustan distinguish the Bhang from the Ganja plant; the former bearing female flowers only, the latter male. From Dr. O'Shaughnessy's description, the term Bhang properly applies to the larger leaves and capsules, and Ganja to the dried plant with the stalks. From the Bhang is prepared the infusion bearing the same name. The Ganja is used for smoking.—Bengal Dispensary.

*Bhaṅgī*, [H.] One addicted to the use of Bhang.

*Bhāṅgrā*, [H.] One who is addicted to the use of Bhang.

*Bhāṅgera*, [H.] A seller of Bhang.

*Bhaṅgela*, [H.] Hempen cloth for wear, or for sacks, also sacks made of it.

**BHANGA**, (*Bhāṅgā*.) [Mar.] A field, a division of a field.

**BHANGI**, (*Bhaṅgī*), **BHUNGEE**, corruptly, **BANGY**, or **BAHANGY**, [H.] The name of a low caste, employed as sweepers, and in the most inferior menial offices. They are said to be of mixed origin, having sprung from the union of a Brahman woman and a Sudra man. They extend throughout Hindustan, where they are known by different appellations, as *Mehtar*, *Halāl-khor*, &c. They profess to be Hindus, observing some Hindu usages, but in others they follow the practices of the Mohamadans, and can scarcely be considered

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as members of either faith. The name is probably derived from Bhang, for the Bhangis are generally addicted to the use of intoxicating drugs and liquors.

**BHANGA**, (*Bhaṅgā*), [Uriya] Correct weightment of salt.

*Bhaṅgā-moharir*, [Uriya.] (A. a clerk) An officer who superintends the weightment of salt.

**BHANGUNI**, [Tel.] (?) Settlement of a dispute among Ryots by arbitration (Ganjam.)

**BHANGURIA**, (*Bhaṅguriā*), [H.] A branch of the *Gaur-taga* tribe in Bulandshahar.

**BHANJA**, (*Bhāñjā*), [H.] (S. to divide) An arrangement by which three or four Ryots engage to assist each other in turn, either in preparing the crop or getting in the harvest. When it is the turn, or *Bhāñjā*, of the one to be assisted, the others contribute ploughs, bullocks, and labourers.

**BHANS**, (*Bhāṅs*), [Mar.] Heap of husks and grains of rice produced from grinding in order to husk.

*Bhāṅsal*, [Mar.] Husked rice.

**BHANSARA**, [H.] A branch of the Ahir tribe.

**BHANAS-LENA**, [Thug.] To defraud one another in the partition of the spoil.

**BHANTA**, (*Bhañṭā*), **BHUNTA**, (*Bhunṭa*), [H.] A ploughman's wages in kind. (Rohilkhand. Elsewhere the word is *Bhaṭṭa*.)

**BHANWAG, BHUNWUG**, [H.] A small clan of Rajputs.

**BHAO**, (*Bhāo*), [Ben. Mar.] Price of any thing, value of an article, market price or rate; interest on money or seed advanced.

**BHAOLI**, (*Bhāoli*), **BHAOLEE**, or **BHAVALI**, (*Bhāvali*), corruptly, **BHOWLEY, BHAWELEY, BEHAVILLEY**, [H.] Distribution of the products of the harvest, in previously stipulated proportions

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between the landlord and tenant. Rent paid in kind, as the value of a share of the produce, instead of money. *Kishen Gopal v. Barnes* 2 Cal. 374 at 376; *Sheo Sahay v. Ram Kachia* 18 Cal. 333 at 337: It is also possibly the correct form of *Baoli*. q. v. The salient of *Bhaoli* are (1) landlord does not get a full half share for straw. Chaff etc., are entirely appropriated by the cultivator; (2) expenses connected with the maintenance of irrigation works fall on the landlords; (3) they are to defray the costs of any litigation connected therewith. *Tilukdari v. Bhul Ram* I. L. R. 17 Cal. 131 at 133 (P. C.) = 16 I. A. 152; *Nath Singh v. Dauri Singh*, I. L. R. 28 Cal. 90 (97); *Sheo-bhurat v. Naurangleo* I. L. R. 28 Cal. 361.

*Bhāoli-khīl*, [H.] Land recently brought into cultivation, and of which the cultivator is allowed a larger share of the produce.

*Bhāoli-pāi*, [H.], corruptly, *Bhowley-pah*, Land long cultivated, in which the proportional share of the cultivator is less than in land of recent cultivation.

**BHAR, BHUR**, [H.] Full, complete (used chiefly in composition).

*Bhar-kas*, [Mar.] (?) Land paying full rent. (*Dakhin*.)

*Bharpāi*, or *pae*, [H.] Mar. A release in full endorsed on the back of a receipt (being properly the two last words of the phrase, *main ne kauri bharpāi*, the kauris have been received in full by me).

*Bharwasūl*, [Mar.] Full revenue received.

*Bharwasulī*, [Mar.] A village, &c., from which full revenue is realized.

**BHAR, BHUR**, [H.] One of the aboriginal races of Hindustan, called also *Rājghar*, *Bharat* and *Bharpatwa*. Tradition assigns for their original seat the whole

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country from Gorakhpur to Bundelkhand, and the Pargana of Bhadoī, properly *Bhar-dōi*, in Benares, is named from them. Many old stone forts, embankments, and excavations in Gorakhpur, Azimgarh, Jonpur, Mirzapur, and Allahabad, are ascribed to them. Amongst others, the celebrated fortress of *Vijayagarh*, or *Bijaygarh*, is still called, after them, a *Bharāwālī* fort. When met with they are found following the meanest vocations. They are especially swineherds; and are considered as knowing where treasure is hidden. In the hills eastward of Mirzapur there are some *Bhar Rājas*. The name may be possibly an abbreviation of *Bhārata*, a native of *Bhārata* or India; especially as it is retained unaltered as one of their synonymes.

**EHARA**, (*Bhāgā*) [Ben.] Mar. *Bhāgen*, Hire, wages, rent, recompense. In Bengal it is especially the hire of any inanimate thing, and therefore does not imply wages.

*Bhāgātiya*, [Ben.] A tenant, a renter.

*Bhāgekarī*, [Mar.] One who lets out houses, cattle, &c. One who hires them. A labourer, a hireling.

*Bhāgeptoren*, [Mar.] A loose term for rent, hire, fare, &c.

**BHAR**, (*Bhār*), or **BHARA**, (*Bhārā*). [H. & c.] A load, a burthen. A rupee weight. A weight of gold equal to twenty tolas.

*Bhāri*, [H.] Heavy, weighty, a load.

**BHARA**, (*Bhārā*), [Mar.] A bundle of grass, a sheaf of corn.

*Bhārebhāt*, [Mar.] Threshed rice, usually yielding half a maund per *bhārā* or bundle.

**BHARA**, (*Bhārā*), (?) A charge made to the Royt who pays his rent in kind for the carriage of the grain to the place where it is sold. (This may be derived from *Bhār*, a load, or from *Bhārā*, hire;

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in the latter case it should be written with the hard *r*.

**BHARA**, (*Bhārā*), [Thug.] The dead bodies of the victims (Dakhini).

† **BHARA**, (?) [H.] A land measure =  $2\frac{1}{2}$  *Bisis*.—Kamaon.

**BHARAHAR**, [Thug.] A pitcher full of water. A lucky omen.

**BHARAI**, (*Bharai*), corruptly, **BHURRYE**, **BHURAY**, **BURRY**, [H.] An allowance formerly made to the Government revenue officers in the provinces of Bareilly and Benares, to cover the cost of remitting the collections to the Government treasury, and of exchanging the different sorts of rupees received in payment into standard currency. A cess or tax raised on pretext of providing for such deductions and allowances, which was originally divided between the Raja and the *Amil*. *Bharai* was finally abolished by Reg. xiv. 1807, cl. 14.

**BHARAKI**, [Thug.] A gun.

**BHARAN**, **BHARANA**, or **BHARNA**, [H, Mar., &c.] S. Completing, filling, rearing. Paying in full. (In the south) A row of betel-nut trees.

**BHARANA**, corruptly, **BHURRUN**, *Burra*, [Uriya.] A measure of rice in the husk, equal to eighty *gannis*.

**BHARANTU-DIBBA**, [Tel.] A platform or mound on which a salt-heap is raised. (From *bharantu*, a floor, and *dibba*, a heap.)

\* **BHARARI**, (?) Alluvial land.

**BHARAT**, **BHURUT**, also pronounced **BHARIT** and **BARAT**, [H.] Amount of rent paid by an individual, or a party (Dehli). Responsibility of an individual as *Isumberdar*.

**BHARATA**, [Guz.] Measurement. An account opened by the debtor in his own handwriting in his creditor's book.

**BHARAT**, (*Bhārat*), corruptly, **BHAROTE**, [Guz.] A bard. See *Bhāt*.

**BHARATA**, (*Bhārata*), or **BHARATAVARSHA**, [S.] India; the country or kingdom of Bharata, the son of Dushyanta.

† **BHARATI**, corruptly **BHARTHEE**, [H.] Name of one of the ten orders of *Das-nami* ascetics.

**BHARAUNA**, (*Bharaunā*), [H] A load of wool.

**BHARAUTI**, [H.] A release in full.

**BHAR-BHUNJA**, (*Bhar-bhunjā*), **BHUR-BHOONJA**, (*Bhur-Bhoonja*), corruptly, **BHADBHOONJA**, **BURBOONJA**, [H.] (from S. a frying-pan, and who fries) [Mar.] also **BHUJARI**, (*Bhujārī*), or **BHUNJARI**, (*Bhunjārī*), Grain-parcher or fryer. The name of a caste employed in parching and frying different sorts of grain, pulse, &c. They are said to spring from a Kahār father and Śūdra mother, and pretend to be distinguished into seven tribes, which do not intermarry. There is also a tribe of Kayeths distinct from these, who follow the same business.

**BHARE**, [H.] A kind of grass growing to the height of about nine feet, and used for thatching and making screens.

**BHAREKARI**, (*Bharekari*), [Mar.] A travelling cloth merchant, who buys it from the manufacturer, and retails it to the shopkeepers.

**BHARGAT**, **BHURGUT**. [Mar.] (from S. 'Bhar' full, and 'Gati' condition). Full complement of any thing, load, landing, cargo.

**BHARI**, **BHUREE**, corruptly, **BHERREE**, [H.] A weight, that of the old Sicaa rupee. In Cuttack, a weight of gold equal to ten māshas. † It is also denoted a rupee, the Company's Arcot rupee coined in Calcutta, in value  $3\frac{1}{2}$  per cent. less than the Sikka rupee."

**BHARIPPUKARAN**, (*Bharippukāran*), [Mal.]

\* † Reference see page 1.

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A superintendant or overseer of a kitchen.

**BHARIYA**, (*Bhariyā*), [H.] Land watered by irrigation.

**BHARKI, BHURKEE**, [H.] A kind of land in Behar, superficially of a dark colour, but lighter when turned up by the plough. It is suited to both spring and autumn crops but requires abundant watering.

**BHARNA**, (*Bharnā*), **BHURNA**, (*Bhurnā*), corruptly, **BURNA, BURHNA**, [H.] Filling, completing, nourishing. Giving up property in payment of a debt. A pledge, a terminable mortgage, or one redeemable by the application of the surplus proceeds of an estate held as security.

† *Bharnadar* (from the word *Bharna*, meaning usufructuary mortgage), [H.] A mortgage, one who has occupation of an estate, the rent of which is retained until it liquidate the principal and interest of the debt. *Ravenshaw v. Chandi*, I. L. R. 38 Cal. 721 (745).

† *Tamassuk-bharna*, [H.] A bond with property pledged or land transferred, the proceeds of which are to be set off against the principal and interest of the loan.

**BHARNA**, [H.] The vessel that receives the expressed juice of the sugar-cane.

**BHARPATWA**, (*Bharpaticā*), [H.] A branch of the Bhar tribe.

\* *Bharnamāz*, A deed of usufructuary mortgage, *Kameshar Prosad v. Brikhan Narain*, I L. R. 20 Cal. 609 (613); derived from the term *Bharna* which means a pledge, a terminable mortgage or one redeemable by the application of the surplus proceeds of an estate held as security. *Ibid.*

† **BHARTE**, [H. lit.] A filling : an accretion of land from alluvial deposit.

**BHARTKUL**, [H.] One of the branches

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of the Gaur-Brahmans (for *Bharata-kul*, of the race of Bharata).

**BHARTOT, BHURTOTE**, [Thug.] The strangler, the person who applies the noose.

*Bhartoti*, [Thug.] The office of strangler.

**BHARTRI**, [S.] A protector, a master, a husband.

**BHARTRI-HARI-JOGI**, (*Bhartri-hari-jogi*), [H.] An order of Hindu mendicants, who profess to have been instituted by Bhatrihari, the brother of Vikramaditya, in the century before Christ.

**BHARUTHAL**, (*Bhāruthāl*), [Mar.] (?) A tax for liberty to graze cattle.

**BHARWAR**, (*Bharwār*), **BHURWAR**, [Guz.] A shepherd, leading a nomadic life, pasturing sheep, goats, and camels, and living on or by their produce in milk and wool.

**BHARWATIA**, (*Bhārwatia*), or **BHARWUTTIA**, [?] A feudal dependant or chief in a state of open insurrection against his liege lord, or against the State, committing robbery and depredation on the country, and assuming the character of an outlaw. (Captain McMurdo, *Bombay Trans.* i, 271, derives it from *Bhar*, out, and *wat*, country; but in that case it would more correctly be *Bāherwatanā*; for the words in Guz., as in other dialects, are *Bāhar* or *Bāher*, from the S. *bahīr*, out, and *watan*, from the Arabic country. Perhaps the aspirate is altogether incorrect, and the word should be *Barwātia*, q. v.)

**BHARYA**, (*Bhāryā*), pronounced also **BHARJA**, (*Bhārjā*), [H. Ben., &c.] (S.) also **BHAJ**, (*Bhāj*), [Mar.] A wife, one wedded according to the ritual of the Vedas. It sometimes denotes a second or inferior wife, as distinct from the *Patni*, the wife first married. It also applies to the female of the Nairs in Malabar.

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**BHASAN**, (*Bhāsan*), [Ben.] The name of a class of Sirdars in the Kasiya hills.

**BHASAWAN**, (*Bhasāwan*), [H.] A tax on boats carrying grain.

**BHASHA**, (*Bhāshā*), [S. &c.] Speech, a speech, a form of speech, a dialect or language, commonly applied to Hindi. The plaint in a law-suit; (also *Bhāshā-pāda*).

**BHASKARA-SAPTAMI**, (*Bhāskara-saptamī*).

[S. &c.] ('*Bhaskar*', the sun, and '*Saptamī*', seventh day) A festival in honour of the sun, held on the seventh of Māgha.

**BHASMA**, or **BHASM**, [H.] Ashes.

*Bhasma-snāna*, [S.] Rubbing or smearing the body with the ashes of burnt cow-dung, a common practice of the Śaiva mendicants.

*Bhasmī*, [Thug.] (from S. '*Bhasma*', ashes) Fine earth or sand, such as is best suited for the interment of those who have been murdered. Also. Flour.

**BHAT**, (*Bhat*), **BHUT**, (*Bhut*), also written **BHATT**, (*Bhatt*) **BHUTT**, (*Bhutt*), [H. &c.] A title or cognomen of learned Brahmins, as *Kumaril Bhat*, and others. Also, the name of a particular tribe of Brahmins in the province of Benares, said to have sprung from a Marāṭha father and a mother of the *Śaricaria* tribe of Brahmins. A common title or appellation of Marāṭha Brahmins, especially of such as live by begging.

**BHAT**, (*Bhāt*), also **BHARATA**, (*Bhārata*), [H. S. &c.] **BATTU**, (*Battu*), **BHATTU**, (*Bhattu*), and **BHATRAJU** (*Bhatrāju*), Tel. The bard, herald, genealogist, and chronicler of ancient days, sprung from a Kshatriya father and Vaiṣya mother. The modern Bhāt is sometimes said to have been born of a Brahman widow by a Kshatriya father. He fulfils the same office as his prototype, though with inferior dignity; although in the west

of India, where he is identified with the *Chūrag*, his personal security is held sufficient for the payment of a debt, or fulfilment of an engagement; its violation being followed by the voluntary death either of the Bhāt himself, or of some member of his family, the retribution of which falls upon the defaulter. In some parts of India the *Bhāts* are distinguished as *Birm-bhāt* and *Jaya-bhāt*; the former being hired on particular occasions to recite the traditions of a family; the latter being the chroniclers of the family by hereditary descent, and visiting the members periodically, to take note of all occurrences regarding them. Both classes are as much dreaded for their rapacity, as respected for their reputed sanctity. In some places in Upper India the *Bhāts* are found forming village communities, and branching into various subdivisions. Some have become converts to Mohammedanism. The *Bhāt* of the village establishment appears to be of an inferior class.

**BHAT**, (*Bhāt*), [H.] Advances to cultivators without interest. The name of a particular soil north of the Ganges, containing much nitre. In the Lower Doab and Bundelkhand the word means, Uneven ground. The more universal sense of *Bhāt* is, Boiled rice, from the S. *Bhakta*. In Marāṭha, and in other places in the south of India, it is applied also to rice in the husk.

*Bhātan*, *Bhāten*, [Mar.] Rice-straw.

*Bhāt-ṣeṭ*, [Mar.] A rice-field, land fit for rice cultivation.

**BHAT**, (*Bhāt*), [Mar.] An elevated spot of land, dry and fit only for the cultivation of inferior grain; also a shoal, a sand-bank.

*Bhāṭi*, [Mar.] Rich soil along the banks of rivers, creeks, &c.



## BII

**BHAT**, (*Bhât*), [Tel.] *Bhâte*, [Karn.] A road.  
In Upper India the word is always given with the initial unaspirated, *Bât*.

*Bhâtsari*, [Tel.] A traveller.

**BHATA**, **BHUTU**, or **BHATA**, (*Bhâtâ*), incorrectly, **BATTA**, [H.] **BHATTA**, (*Bhattâ*), **BHATEN**, (*Bhâtey*), [Mar.] **BHATYAMU**, [Tel.] Additional allowance. Extra pay or allowances to public servants or soldiers. Subsistence money, or additional allowances to officers employed on special duties, or in distant places. Often confounded erroneously with **BATTA**, (*Baṭṭa*), exchange, q. v.

† **BHATA**, (?) [Guz.] Light sandy soil, but productive : also a tract in which such soil prevails.—Guzerat.

**BHAT GAUR**, [H.] A sub-division of the Gaur Rājputs.

**BHATHA**, (*Bhâṭha*), [H.] The current of a river, the ebb-tide.

**BHATI**, (*Bhaṭi*), **BHUTEE**, (*Bhuṭee*), **BHATHA**, (*Bhaṭhâ*), **BHUTHA**, (*Bhuṭha*), **BHATHI**, (*Bhaṭhi*), **BHUTHEE**, (*Bhuṭhee*), [H.] A furnace, a kiln, a still, a distillery, a liquor-shop. (In Cuttack) also a fireplace for evaporating brine for salt.

*Bhaṭhi dâr*, [H.] One who manufactures or sells spirituous liquors.

† **BHATI**, (*Bhâtî*), (?), [H.] A grant of land made originally for the support of the grantee.

† *Bhâtijamâ*, [H.] Revenue derived from *Bhâtî* land.

**BHATIA**, (*Bhatia*), [H.] The poorest land in Sâgar and Bundelkhand. In the latter it is also termed more usually *Bhaṭṭi* and *Bhaṭuî*.

**BHATIARA**, (*Bhaṭiârâ*), or **BHATYARA**, (*Bhaṭiyârâ*), fem. **BHATIARI**, (*Bhaṭiâri*), [H.] A man or woman who cooks victuals for travellers in a Serai.

**BHATKARIA**, [H.] A class of inferior Bais-Rājputs in Jonpur.

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**BHATNAGAR**, [H.] A large tribe of Kayeths who derive their name from Bhatnir.

**BHATOLAR**, (*Bhatolar*), [H.] Land granted to Brahmans bearing the designation of *Bhat*.

\* **BHATOTTUR**. (From 'bhat', a class of brahmins). A maintenance for 'bhat' brahmins. A Hindu grant.—*Per Finucane & Ameer Ali's B. T. Act.*

**BHATT**, or **BHATTA**, **BHUTT**, (*Bhatt*), **BHUTTA**, (*Bhutta*), [H., S.] A learned Brahman. In some parts of the south of India it especially designates a Brahman who professes a knowledge of the Védas, or belongs to a family in which they have been taught.

*Bhaṭṭācchârj*, [H., Beng.] (both from the 'S. *Bhaṭṭācchârjya*) A learned Brahman ; one who teaches any branch of Sanscrit literature. In Bengal it is also applied to any respectable Brahman.

*Bhaṭṭa-nânyam*, [Tel., Karn.] Land granted either rent-free, or at a low rate, to Brahmans.

*Bhaṭṭa-eritti*, also *Bhaṭṭa-varṭula* and *Bhaṭṭeartti*, [Tel., Tam.] (from S. *Brīṭṭi*, maintenance) An assignment of revenue or lands granted to Brahmans at a low rent, or rent-free, for their subsistence ; the lands in such case being mostly held in severalty. The term sometimes designates a village, the lands of which are permanently distributed among hereditary sharers.

**BHATTA**, **BHUTTU**, [Karn.] Rice in the husk, commonly called by Europeans in the south of India *Batty*, in the North, *Paddy*, both derived apparently from this term, which again is derived from the Sanskrit *Bhakta*, properly, not raw, but boiled rice.

**BHATTA**, (*Bhatta*), [H.] Ploughman's wages in kind.

**BHATTA-GUTTA**, **BHUTTU-GOOTTU**, [Karn.] An addition to the revenue assessment

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in Mysore, according to the productiveness of the soil, originally fixed by Sivapá naik, one of the petty chiefs of Mysore.

**BHATTI**, (*Bhatti*), **BHUTTEE**, (*Bhuttee*), [H.]

A Rájput tribe of the Yadubansi race, ruling in Jesalmer, and giving their name to the *Bhatti* country between Hisar and the Garhi.

*Bhattiána*, [H.] The tract occupied chiefly by the Bhatti tribe.

**BHATTI-KARI**, (*Bhatti-Kári*), [Mar.] (?) An extra peon employed to collect outstanding revenue.

**BHATTI-KUMBHAR**, (*Bhatti-Kumbhár*), [Mar.] (?) A tax in kind or money levied formerly upon potters in the Dakhin.

† **BHATU**, (*Bhátu*), also read **BIATA**, (*Bhátá*), [Guz.] Land subject to inundation, or deposited by returning floods: alluvial soil.

**BHATUA**, (*Bhátuá*), **BHATUDIYA**, (*Bhátu-di-yá*), [Beng.] (from *Bhát* boiled rice) A servant who serves for his food.

**BHATULA**, (*Bhátula*), [H.] Bread made from the flour of the Arhar and other sorts of pulse.

**BHATUVA**, (*Bhátuvá*), [H.] Light dry soil, yielding only an autumn crop.

**BHAU**, (*Bháu*), corruptly, **BHOW**, [Mar.] A brother, a cousin. It is affixed respectfully to the names of persons, as Hari-bháu.

*Bhāṅgardí*, [Mar.] Any terrible defeat; lit., the defeat of Parasuram Bháu at Pá nipat.

*Bhāúi*, [Beng.] A younger brother's wife.

*Bhāñj*. An elder brother's wife.

**BHAUNRI**, (*Bhāūnri*), [Uriya] A salt village; a place in which salt works are set up.

**BHAUNRIA**, (*Bhāūnriá*), corruptly **BHOU-REAH**, **BHOWREAH**, [Uriya] An account of all the lands of a village, specifying the fields according to their numbers, with the name of the cultivator, the

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length, breadth, square contents and species of land and cultivation.

**BHAVA**, (*Bhávā*), [S. &c.] The eighth year of the cycle.

\* **BHAVA**. In Canarese, it means husband's elder brother, wife's brother, maternal uncle's son if elder than one's self *Basava v. Lingangaula*, I. L. R. 19 Bom. 428 (470)

**BHAVANTI**, [H.] (?) A house built after the customary Indian fashion, having externally four dead walls, in one of which is the entrance to an external quadrangle, surrounded by chambers, or sometimes with one chamber only at each angle, connected by an open viranda or roofed passage. A tiled house.

**BHAVAYA**, (*Bhacáya*), or **BHAVAIA**, (*Bhacáia*), [Guz.] An itinerant actor, dancer, and musician.

**BHAWA**, (*Bhāwá*), [Mar.] A husband's elder brother.

† **BHAWAR**, (*Bhāwar*), (?) [H.] Another name for the *Tarai* or low lands along the foot of the Himalaya

**BHEDA**, (*Bhedá*), [Tel.] Levying a contribution from the other Ryots, to enable one who has been unfortunate, to pay his rent.

† **BHED-BAHI**, (?) [Beng.] A waste book.

**BHEDI**, (*Bhedí*), or **BHERI**, (*Bherí*). [Beng.] A dyke, an embankment.

*Bhedibandhí*, [Beng.] An embankment.

**BHEDIYA**, (*Bhediyá*), [H.] Soil in which various kinds of crops are grown (from *S. Bhed*, difference).

**BHEJ**, [H.] Rent, a proportionate share of it, an instalment.

*Bhej-barár*, corruptly, *Bhej-bairar*, [H.] A tenure frequent in Bundelkhand, in which the proportions of the revenue or tax (*Barári*) payable by the common proprietors of a village are subject to periodical or occasional

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adjustment, and in which balances of the revenue and of village charges arising from the fraud or dishonesty of a sharer are made good by rateable contributions from the other sharers. Strangers are sometimes introduced into over-assessed estates on condition of paying the Barâr; but their admission is not a necessary incident of the tenure, the essential feature of which is the re-adjustment of the shares. The term is also applied to a village in which this tenure prevails: it is said to be a *Bhej-barâr gâon*.

† **BHEJA**, [Guz.] Moisture oozing from the surface of the soil, also damp exuding from walls, &c.

**BHELI**, corruptly; **BHAILEE**, [H.] A lump of coarse sugar, usually consisting of four or five Sers (8 to 10 pounds).

\* **BHENT**. A kind of village tax prevalent in Oudh. *Raja Kissen Datt v. Raja Mamtax*, I. L. R. 5 Cal. 198 at 202 (P.C.).

† *Bhent-nâma*, [H.] A deed of gift.

† **BHERA**, (?) [H.] A cess on wild-bees' nests.—Kamaon.

\* **BHERI**, or **BHEDI**, [Beng.] A dyke, a small embankment. *Chunder Sekhar Mukerjee v. Collector of Midnapore*, I. L. R. 3 Cal. 464.

**BHET**, (*Bhet*), or **BHENT**, (*Bhent*), corruptly; **BHETE**, **BHAINT**. [H.] *Bhetâ*, [Ben.] Interview, introduction: but more commonly the presentation of a gift made to a superior on occasion of being presented or introduced to him; a complimentary gift, a *Nazar*. A present made by the cultivator to the collector or farmer on settling his assessment. In the south of India, the offering of a small present, as of one rupee, to the European collector by the Patel, or head of the village, on the settlement of the revenue for the year. In Kamaon, personal service exacted by

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the Zamindar or *Padhan* from the cultivators.

*Bhet-bakrâ*, [H. &c.] A present made by the villagers to the governor of a district on his coming to the village; *lit.*, the present of a goat, which is the original usual offering.

*Bheti* [Ben.] A present at a visit or meeting made by the mother of the bride to the mother of the bridegroom to propitiate her good will to her daughter-in-law.

\* **BHET-KHETA**, A tenure which is ordinarily assigned as remuneration to villagers who work for the proprietor or his assigns on the 'majhahas' lands. *Kripal Narain v. Sukurmoni*, I. L. R. 19 Cal. 91 (100).

*Bhet-patra*, [H.] A deed of gift made on being introduced to a superior or public officer.

**BHIAN**, (*Bhiân*), [Uriya.] A statement of the particulars of an estate; the value of produce, amount of revenue, and distribution among the cultivators, with their names and numbers; the basis of the settlement. See **BHAUNRIA**. (*Bhain-rîâ*).

**BHIHAR**, (*Bhîhar*), [H.] A tribe which, according to tradition, was one of the primitive tribes of the Upper Doab. They were expelled from Nirauli and the neighbouring districts by the Bir-gujar Rājputs. In the Doab they are commonly called *Bsimhar*, and in Rohilkhand, *Bihar*.

**BHIKH**, [H. &c.] Alms, asking for alms, begging, giving alms. An item in the allowances formerly made as abatements from the revenue; a small sum so deducted on account of charity or alms-giving by the village or the Zamindar. The term occurs in most dialects, with or without modification, as *Bhikshû* and *Bhik*—Marāṭhi.

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*Bhikhu*, [H.] (from S. *Bhikshu*, or *Bhikshuka*.) A beggar, a mendicant; especially the Hindu of the fourth order. In the present day, in the south of India the *Bhikshuh* may have a wife and family; or the term may be applied to a *Grihastha*, or house-holder, subsisting upon alms, being used, in fact, in its general acceptation.

*Bhikhâri*, [Beng.] A mendicant, a beggar.

**BHIL**, (*Bhîl*), **BHEEL**, [H.] The name of a wild race inhabiting the mountains and forests of Malwa, Mewar, and Kandesh, and in the Dakhin to the north of Poona. They subsist partly by agriculture, and partly by the chase, and in former times were notorious for their depredations. They are also found settled in the villages of the low lands, and are employed as the village watchmen, as guides to travellers, and in various menial offices, for which they are remunerated by fees and perquisites; sometimes by small grants of land. The Bhils of the Company's territories are much improved, and follow agriculture steadily: a number are incorporated as a local militia under European officers.

**BHIMARATRI**, (*Bhîmarâtri*), [S.] The seventh night of the seventh month of the seventy-seventh year of a man's age, after which a person is exempt from all instituted observances, it being considered the end of his natural life.

**BHIMJODHA**, (*Bhîmjodha*), [Thug.] A small bird, a sort of cuckoo.

**BHINNAGOTRA**, [S.] (*bhinna*, different, and *gotra*, family) One not belonging to the same general family.

**BHINNODARA**, [S.] (*bhinna*, different, and *udara*, womb) A brother by a different mother, a half-brother.

**BHIR**, (*Bhîr*), [H.] A crowd, a mob.

**BHIS**, [H.] The edible root of the lotus, or

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more correctly, the fibres of the stem; also called *Basend*, *Bhisenda*, *Bhasinc*.

**BHISHMASHTAMI**, (*Bhîshmashtamî*), [S.] The eighth day of the month Mâgha, when libations are offered to *Bhishma*, the son of *Gangâ*.

**BHIT**, (*Bhît*), [H.] The wall of a house.

**BHIT**, (*Bhît*), **BHITI**, (*Bhîti*) or **BHITI**, (*Bhîti*), [H.] Ground either naturally or artificially raised, and fit for various purposes, as for the site of a house, or of a village. Mounds confining a tank or piece of water. Raised ground near a tank for planting the Piper betel upon. Vestiges of an old house. The old or main land of a village, that which has been always cultivated, in opposition to that which is gained from the river, or by alluvial deposit; also, but apparently erroneously, *Bita*, *Beeta*. Although somewhat differently spelled, especially with regard to the last consonant, which is the hard t instead of the soft, the word has probably the same origin as the preceding one or S. *Bhitti* a wall.

*Bhitauri*, [H.] Ground-rent, rent paid for the site of a house by one not a cultivator of the village lands.

**BHITARIA**, (*Bhîtariâ*), [H.] A domestic, male or female, one admitted to the inner apartments of a dwelling, a guest at a marriage-feast who is admitted to eat with the relatives of the bride.

† *Bhitar-bâri*, corruptly, *Beetar-bâree*, [H.] The ground on which a house stands, and the land immediately adjacent or inclosed round it.

† *Bhîti-bâri*, [H.] A homestead, the site of a house and the land adjoining to and dependent upon it.

**BHITRI**, [Thug.] A pair of travellers.

**BHOG**, **BHOGA**, or **BHOGAM**, corruptly, *Bogum*, [H., but occurring in most, or perhaps all the dialects, sometimes

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slightly modified] (S. 'Bhogam') Enjoyment, fruition, use : possession. of two kinds, *sarēdha* or *sarādha*, with obstruction, and *nirredha* or *nirradha*, unobstructed, undisputed ; corruptly, *sarēdhhbhogy* and *nirredhhbhogy*.

*Bhogyā*, [H. S.] Any thing that may be used or possessed. (Tel. *Bhōgyamu*.).

*Bhogādhi*, or *Bhogyādhi*, corruptly, *Bhogady*. [H.S.] (from *bhoga*, or *bhogyā*, and *ādhi*, a pledge) A pledge or deposit which may be used until redeemed.

*Bhoga-bandhak*, or *-bandhuk*, or *Bhogyā-bandhak*. [H. &c.] (S. *Bhoga-bandhaka*) (Tel. *Bhōg-bandhū*) A kind of bond or mortgage in which the article pledged or mortgaged may be converted to use, as land, houses, cattle, trees, &c., the profits of which are to be appropriated by the lender or mortgagee in lieu of interest.

*Bhogabandū-sanadu* [Tel.] The document by which a usufruct bond or mortgage is settled.

*Bhoga*, or *Bhoga-dār*. [H. &c.] One in the possession or enjoyment of any property.

*Bhogādhiikār*, or *Bhogyādhiikār*, [H. S.] (from *bhoga* or *bhogyā* and 'adhikār' a right) The possessor of the usufruct, of pledged or mortgaged property.

*Bhoga-lābha*, or *-lābhi*, the latter very corruptly *Book-labhy*, [H. &c.] (from *lābha* or *lābhi*, S. acquiring) Usufruct in lieu of interest.

\* **BHOGA-STREE**. In the ordinary sense the word means concubine. But in a secondary sense, the term 'bhogini' is used to denote the wives of kings other than the royal wife, who is called 'Mahisi' because she is anointed. The royal wife is called 'Mahisi' because she is adored, the other wives called 'bhogini'

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for with them there is 'bhoga' or enjoyment. But, according to some, 'bhogini' signifies, (1) the female slave, (2) dancing girl, and (3) wives other than the one consecrated. Some say, 'bhogini' implies concubine of a king. Ramsami v. Sundaralinga Scami, I. L. R. 17 Mad. 422 (428).

*Bhogotra*, or *Bhogottar*, corruptly, *Bhogevottur*, [H. &c.] (from S. *Bhog* and 'uttar', subsequent, or 'Tra' what preserves) A grant of revenue for the enjoyment or use of an individual, especially of a Brahman or religious character.

*Bhogi*. [H. &c.] The person who enjoys or possesses any thing.

**BHŌGA**. [H. S.] The food offered to an idol.

*Bhoga-mandapa*. [H. S.] (from *mandapa*, a temple, *lit.*, pleasure-temple or chamber) That part of the temple of Jagannāth where the food to be presented to the idol is cooked.

*Bhoga-mūrti*. [Mar.] (from S. 'Murti', a form) An idol carried about in processions, representing the principal idol, which is never taken from the shrine ; also, fig., The head of a concern, one who has only the benefit of it ; also, the active manager under a nominal head.

\* **BHOGOTTUR**. (From 'bhoga', enjoyment, possession, and 'ottur', fit for, belonging to). A maintenance to any person. A Hindu grant.—Per Finucan & Ameer Ali's B. T. Act.

**BHOGHIYA**, (*Bhoghiyā*). [H.] A small basket in which the sower carries his seed.

**BHOI**, (*Bhoi*), **BHOEE**, incorrectly, **BHOYEE**, [H. Mar.] An individual of a caste whose business it is to carry palankins, and who is at other times a fisherman. Also read *Boi*, q. v.

**BHOJAN**, [H. S.] Food. Eating or taking food, feeding, entertaining.

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*Bhojan-kharch.* [H.] Table expenses.

*Bráhmaṇa-bhojan.* [Ben.] Feeding Brahmans.

**BHOJPATRA**, [H. S.] The birch tree, or rather its bark.

† **BHOLAN**, (*Bholān*), [Guz.] Flood inundation : adj. swampy, marshy.

\* **BHOODANAM**. *Gift of land by way of marriage present to one's daughter out of family property.* *Churaman v. Gopi*, I. L. R. 37 (Cal.) 1. (8).

**BHOPI**, (*Bhopī*.) **BHOPYA**, (*Bhopyā*.) [Mar.] The priest of a village temple, generally a *Śūdra*.

**BHOTI**, (*Bhotī*.) [H.] Labour.

*Bhotihār*, [H.] A labourer.

\* **BHRATARAH** *The word as in Chapter II, Section IV, of the Mitakshara, means 'brothers', and does not include sisters. Must. Lochan Bibi v. Babai*, 3 Ind. Cas. 780.

**BHRATRI**, (*Bhrātri*.) [S.] A brother.

*Bhrātri-datta*. [S.] ('*datta*', given) What is given by a brother to a sister on her marriage; one sort of *Strīdhan*, or woman's wealth.

*Bhrātri-dvitiya*, [S.] A Hindu festival on the second of Kārtik, on which sisters give entertainments to brothers in commemoration of *Yamunā's* entertaining her brother *Yama*.

**BHRIGU-BANSI**, [H.] A tribe of Rājputs deriving their origin from Parasurāma, the stem of the Barhoulia clan.

**BHRITA**, [S.] Hired, a hired servant or labourer.

**BHRITI**, [S.] Hire, wages.

*Bhrīti-rūpa*, S. (from '*Rūpa*' form, nature) A reward given to a person in lieu of wages for the performance of a duty for which stipulated payment or hire is improper, as for the performance of a *Śrāddha* on behalf of another person.

**BHU**, (*Bhū*.) or **BHUMI**, (*Bhūmī*.) [S., but

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current in most or all the dialects, occasionally modified, as, **BHUM**, (*Bhūm*) or **BHOOM**, **BHU-IN** or **BHOO-EEN**, or **BHUN**, (*Bhūn*) **BHOON**, &c., (H.)) Earth, land, ground, soil. (*Bhūm*, as derived from the P. *Bhūm* is said to be applied to uncultivated land only, but the Persian word was no doubt originally the same as the S. *bhūmi* abbreviated, signifying land in general, earth, the earth).

*Bhū-bandu*, [Tel.] Boundary of a field or an estate, particulars relating to it.

*Bhū-bandu-jābīlā*, [Tel.] The ground statement, shewing the total extent of the lands of a village, and their distribution as arable, garden and unproductive, and distinguishing those held free of assessment. Particulars of the boundaries of an estate. Also, *Bhū-band-tihā*, *Bhu-band-hissebu*, and similar compounds.

*Bhū-dānam*, or *Bhūmī-dānam*, [S.] (from *donum*) A grant of land, or of the revenue assessed upon it.

*Bhū-dāna patra*, [H. &c.] ('*patra*', a leaf) A deed of grant of land.

*Bhū bhāren*, [Mar.] Ground-rent.

*Bhūpati*, [S.] (from, '*patī*', a lord) A prince, a sovereign, a landholder, a Zamindar. Also *Bhūmīpati*, *Bhūmīpa*, and *Bhūpa*.

*Bhū-svāmī*, [S.] (from '*svamin*', master) Landholder, proprietor, prince, sovereign.

*Bhūmī*, [H.] Earth, land. (In Rājputāna) Hereditary landed estate held free of assessment.

*Bhūmīā*, [H.] A landlord, a proprietor of the soil. Descendant of the founder of a village. The head of a village or Patēl. Among the Bhils, a guide.

*Bhūmyā*, [Mar.] An old inhabitant of a place, one whose family has been settled there for several generations.

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*Bhūmal*, [Mar.] In Nagpur, a village officer who performs the worship of the boundary deity, and attends upon the Government revenue officers when they visit the village.

*Bhūmkā*, [Mar.] The tutelary divinity of a village, or of its boundaries, or of the soil, or any particular spot.

*Bhūmīāwat*, *Bhoomiāwat*, [H.] A general plundering, especially the depredations of petty chiefs holding lands of which an attempt has been made to dispossess them, or from which a revenue not heretofore paid is demanded.

*Bhūmīāwātī*, [H.] A discontented and insurgent chief.

*Bhūmī dāhā*, [H.] Being burnt (as a corpse), being reduced to earth.

*Bhūmī dār*, [H.] A landholder, a proprietor. A head-man. A chief.

*Bhūmī*, [H.] (from *Bhumi*, and *Jaw*, horn, Earth-born) A caste of low Hindus numerous in *Ghatgila*.

*Bhūmika*, [H. &c.] A landholder, a proprietor. A head-man. A military chief.

*Bhoi*, [Uriya] (probably a vernacular corruption of *Bhuī* from *Bhūmī*, earth, land) A village accountant.

*Bhoi māl*, [Uriya] A district accountant: also the salary or perquisites of the village accountant.

*Bhūmī daydhā*, [H.] (from *Bhūmī*, and '*Daydha*', burnt) Gifts at marriages and funerals, some earth being burned before their presentation. (Eastern Oudh.)

*Bhūm-hār* or *Bhūn-hār*, *Bhooen-har* or *Bhoonhar*, [H.] (from the S. '*Bhūmī*', and '*har*', who takes; in the vernacular terms the *n* is of very nasal enunciation) A tribe of Hindus settled in great numbers in the districts of

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Gorakhpur, Azimgarh, and Benares, the Raja of which last is a member of the clan. They claim to have been originally Brahmans; and although they admit that the distinction is impaired by their having become cultivators, which pure Brahmans should not be, they do not wholly abandon their pretensions, and style themselves Thākurs, a title common to both Brahman and Rājput tribes. Many of their subdivisions have names which are common of them and the Sarwaria Brahmans, as Sandal Gautam, Dikshit, Upādhyāya, and Pande; and those which have not identical appellations, have titles connecting them with the same stock: thus, the Sankar-wār take the title of Mīr, the Donwār that of Tewari, &c. This renders their account of themselves credible, and they are probably Brahmans degraded by being cultivators, their usual avocation. The term may also designate a landholder in general.

**BHUNIARI.** *Tenures held by persons claiming to be descendants of the original founders of the villages in which such lands are situated.* *Kripal Narain v. Sukurmoni* I. L. R. 19 Cal. 91 (100); *Pratap Udainath v. Masi Das*, I. L. R. 22 Cal. 112 (115).

*Bhūthārī*, [H.] Land let at a low rent to tenants liable to be called out for military service.

*Bhūm mālī*, [H.] A Hindu of a low caste engaged in the lowest menial offices.

*Bhūn-bhūi*, *Bhoun-bhuc*, [H.] (from S. '*Bhūmī*', and '*Bhratree*', a brother) A man invited by a proprietor to reside in a village upon a portion of land assigned to him to cultivate for his own benefit but which he may not dispose of: a land or estate-brother.

## BH

*Bhūndari*, *Bhoonduree*, [H.] (from S. *Bhūmī*) A small patch of cultivation. Land let rent-free to the village servants, or to indigent relations, or paupers, temporary occupants. The term also occurs, *Bhūndā*, *Baundā*, and *Bhaundāri*, *Boondah*.

*Bhūniyā*, [H.] The head of a village. In Cuttack, one of the former petty chiefs holding lands by tenure of military service.

*Bhūn-jari*, (?) A term of the south-west provinces. Lands held by those who first brought them into cultivation, or by their direct heirs: they cannot be alienated or transferred, and, in default of direct heirs, escheat to the Government.

*Bhūyān* or *Bhūyī*, [H.] (from S. *Bhūmī*) A landholder. A chief holding by military service. A head of a village.

**BHUDA**, (*Bhūda*), [H.] Soil of a light inferior quality. [North-west Provinces] Sandy soil. See **BHUR** (*Bhūr*).

**BHUDKI**, **BHOODKEE**, [H.] (?) A well sunk for purposes of irrigation, either in the bed or immediate vicinity of a river or watercourse: if near them, a channel is cut for a supply of water from the main stream to the well.

**BHUNGAI**, (*Bhūngāī*), **BHOONGAEE**, [H.] The name of a tax levied by the Raja of Bijpur on part of the forest-produce of Tappa Sattisgarh, in Mirzapur. In the official report of the Settlement of the tappa, the term is said to be derived from *Bhūnga*, an axe.

**BHUKSA**, (*Bhukṣā*.) [H.] Name of a tribe inhabiting the forests from Sabna on the Sarda to Chandpur on the Ganges, claiming to descend from the Power Rājputs, having been expelled from Dhār, and taken refuge, first in Oudh, and finally in the hills bordering

## BH

on Kamaon. They are divided into fifteen clans, twelve superior, three inferior.

**BHUKTAN**, [Beng.] Making additions to stock. Adding new sums to what is paid off.

**BHUNDIA**, (*Bhundiā*) [H.] One who cultivates with a borrowed plough.

\* **BHUNIYA**, [H.] *The head of a village. In Cuttack, one of the former petty chiefs holding lands by tenure of military service. The word 'Bhuniyas' means a military chief and is derived from 'Bhu', (the earth), therefore being synonymous with 'Bhupati', (lord of the Soil). It is equivalent to Zemindar, landlord. Shyamanand v. Ramkanta, I. L. R. 32 Cal. 6 at 14.*

**BHUNJA**, (*Bhunjā*), [H.] Parched grain.

**BHUR**, (*Bhūr*), **BHUD**, (*Bhūd*), **BHUDA**, (*Bhūda*), **BHOOR**, (*Bhoor*), **BAOODA**, (*Bhooḍa*), corruptly, **BUDAH** and **BOODA** also **BHUDA**, (*Bhūda*), **BHUDUH**, [H.] (properly written with the cerebral *d*, as '*Bhud*') An unproductive soil, consisting for the most part of seven-tenths of sand the rest of clay, with very little vegetable fertility, being the third in common enumeration. Varieties of it are termed *Bhūd-khūki* and *Bhūd-pārāni*. It is also described as land not retentive of moisture.

**BHURA**, (*Bhūrā*), [H.] Land belonging to a village lying farthest from the inhabitants.

† **BHURA**, (?) [Beng.] A given quantity of sand; a boat load.

**BHURARI**, **BHOORUREE**, [H.] Corn remaining in the ear after it has been trodden down, especially applicable to the grains of the Rabi crop.

**BHURDAND**, (*Bhurdand*), [Mar.] Money paid, or a fine imposed, to counterbalance a profit unjustly suspected of having been improperly made. A fine,

\* † Reference see page 1.



## BH

a forfeit. Money oppressively exacted or carelessly lost.

**BHURI**, (*Bhûrî*), **BHURBHURI**, (*Bhurbbhurî*), [Hindî.] Light sandy soil.

**BHURSI**, (*Bhursî*), **BHURI**, (*Bhurî*), [Mar.] Mould. See **BURA**, (*Burâ*).

**BHUS**, (*Bhûs*), **BHUSA**, (*Bhûsâ*), **BHOOS**, **BHOOSA**, also with the vowel short, **BHUS**, &c., [H.] Mar. S.] The husk or chaff of corn. The straw.

*Bhûsâ*- or *Bhûnsâ-jins*, All kinds of grain in husk.

*Bhusâr* or *Bhunsâr*, corruptly, *Bhur-sar*, [Mar.] (from '*Bhusa*') A generic term used chiefly in marketing, for grains, grasses, and esculent culms.

*Bhusârî*. [Mar.] A grain-dealer, a corn-chandler. A petty shopkeeper or chandler; also one who husks or cleans grain.

*Bhûsaurî*, also *Bhûsehrâ* and *Bhû-saula*, [H.] Room in a house where straw is kept.

*Bhûsâwan*, [H.] A tax on boats carrying grain.

*Bhûsrâ*, *Bhoosra*, [H.] An inferior kind of wheat.

**BHUT**, (*Bhut*), [Beng.] Rescission of an order. Reversing any thing.

**BHUT**, (*Bhût*,) **BHOOT**; also **BHUTA**. (*Bhûta*), [H. &c.] (from S. '*Bhut*' been, become, past part. of '*Bhu*' to be) A ghost, an evil spirit. Any living being. A material element. (In law) Matter of fact, the real state of the case.

*Bhût*- or *Bhûta-bali*. [H. &c.] (S. *Bali* a sacrifice) Offerings to malignant spirits, or to ghosts and goblins. Offerings to demons or spirits at funerals. Offerings to all creatures.

*Bhûta chaturdaśi*, [S. &c.] The 14th of the dark half of Āświn, when offerings are made to malignant spirits.

*Bhûta-devalâ*, [H. &c.] A spirit worshipped as a divinity.

## BH

*Bhût-kundâ*, [Mar.] (?) A tax on witches or persons professing to exercise evil spirits.

*Bhût-khet*, [H.] (from S. *Bhut* and '*Khetra*' a field) A field or land granted of the Pāhan for the cost of sacrifices to propitiate the evil spirits (South-west frontier).

*Bhûta-yajna*, [S.] ('*yajna*' sacrifice) Worship of all creatures also; offerings to evil spirits.

*Bhutîyâ*, [Mar.] A mendicant devotee of the goddess Bhavânî.

**BHUT**, (*Bhût*), [H.], (but it is probably only a various spelling of *Bhûr* q. v.) Land irrelative of moisture.

**BHUTTA**. (*Bhuttâ*), [H.] Indian corn, maize. Mar. An ear of Indian corn.

*Bhut-* or *Bhut-chor*, [Mar.] A petty thief.

**BHUNS**, [H.] A buffalo.

*Bhynssonda*, [H.] (?) A tax or cess for the privilege of grazing buffaloes.

† *Bi*, *Bee* (?) [H.] A measure of grain, a subdivision of a *Pauti*—Dinajpur.

**BIAJ**, (*Biâj*), also **BIAZ**, (*Biâz*), [H.] **VYAJ**, (*Vyâj*), q. v., Mar. Interest on money or grain. In the north-western provinces, the interest paid by the cultivators on the advances made to them by the shopkeepers for their subsistence and repair of agricultural implements, for seed, and for the Government revenue. What is borrowed between Āshârh and Kârtik they repay after the autumn harvest, with 2 anas per rupee, or about 12 per cent. addition. What they borrow between Āghan and Phâlgun they repay with the same addition after the Rabi. *Khet karm*.

*Biâju*, [H.] Capital put out at interest.

*Biâj-khârbâr*, [Uriyâ.] Usury.

**BIAR**, (*Biâr*), [H.] Seed-bed (Delhi).

## BI

Evening (Sagar). Waste land fit for cultivation (Lower Doab). Subdivision of a village, synonymous with *Pattā*, q. v.

**BIAS**, (*Biās*), [H.] Land prepared for sowing in the following year. Land under preparation for rice.

**BIBAD**, (*Bibād*). [Ben.] but also in most dialects, (more correctly, *S. rivāda*) Dispute, argument, controversy; a suit at law.

**BIBHAG**, (*Bibhāg*), [Ben. &c.] (more correctly, *S. ribhāga*) Portion, partition, division. Share of inheritance.

**BICHAR**, (*Bichār*). [Ben. &c.] (more correctly, *S. VICHARA*, (*Vichāra*), Discussion, consideration, investigation, trial.

*Bichār-kartā*, [Ben. &c.] A judge.

*Bichārak*, [Ben. &c.] An investigator, a commissioner, a judge.

**BICHHAITI**, (*Bichhāiti*), corruptly **BECHAITI** (*Bechaiti*) and **BEDCHAITI**, (*Bedchaiti*). [Mar.] (from '*Bichhana*', a mat, a bed, &c.) A petty dealer who does not keep a shop, but carries his goods to a fair or market, or exhibits them in a street, or on the steps of a door, on a mat or cloth spread on the ground.

**BICHWAI**, (*Bichwāi*), **BICHWANI**, (*Bichwāni*), [H.] (intermediate). An umpire, an arbitrator, a middleman.

**BICHRA**, (*Bichrā*). [Hindi.] Seeds sown for the purpose of raising plants to be transplanted, especially rice seedlings.

† **BID**. (?) [Karn.] A temple.

**BIDA**, (*Bidā*). [H.] Mounds, raised ground (Oudh). Perhaps a corruption of *Bihar*, q. v.

**BIDA**, (*Bidā*), [H.] (from the A.) **BIDAY**, (*Bidāy*), [Ben.] Taking leave, granting leave, dismissal.

**BIDAAT**, (*Bidāat*). [H.] Novelty or change in religion, heresy, schism; also, oppression.

**BIDANIYA**, (*Bidāniyā*), [Ben.] An umpire.

## BI

**BIDAR**, (*Bidar*). [Hindi.] A sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from among the standing crops of young rice.

*Bidar-parolā*, [Hindi.] Dressing the rice crops, first by raking, and then passing a roller over the field.

**BIDARU**, **BIDURU**, [Karn.] A bambu.

**BIDARU**, (*Bidāru*). [Tel.] **BIDARA**, (*Bidāra*), [Karn.] A troop of grain carriers, or Banjāras: their camps: a herd of loaded cattle, a number of bullocks carrying grain, grain in a heap. In Karnata, also, a load of any other articles, as *Aralibidāra*, a piled heap of cotton packs; *Kobaribidāra*, a heap of cocoa-nuts in bags, &c.

**BIDHI**, [H.], and in most dialects, (*S. ridhi*), Rule, precept, prescribed rule or ceremony, statute law.

*Bidhibat*, [H. &c.] (more correctly, *Vithibat*) Conformably to rule, precept, or law.

**BIDIKEYAVARU**, (*Bidikeyavaru*), [Karn.] Persons carrying corn, cotton, &c., from one part of the country to another.

**BIDIGE**. [Tel.] A favourable or quit-rent.

**BIDIKE**, (*Bidike*). [Karn.] A herd of loaded cattle, the pile of their loads.

**BIDRI**, [H.] A kind of mixed metal of copper and tin, of which vessels and hukka bottoms are made; so called from its being originally made at Bidar.

**BIDU**, (*Bidu*), [Tel.] **BIDUKADU**, (*Bidukādu*), [Karn.] Waste, uncultivated land.

**BIGA**, (*Biga*). or **BIGANU**, (*Biganu*), [Karn.] The father of a son's wife or daughter's husband; a person related by marriage.

*Bigati*, [Karn.] A sister-in-law, the mother of son's wife or daughter's husband.

**BIGAR**, (*Bigār*), corruptly, **BEEGAH**, [Mar.] Forced labour, compulsory and uncompensated service. See *Begār*.

## BI

*Bigāri*, also. *Begari*, [Mar.] A forced or pressed labourer.

**BIGHA**, (*Bighā*), **BEEGHA**, corruptly, **BEEGA**, **BEGAH**, **BEGAH**, **BIGGAH**, &c. [H.] **BIGHA** (*Bighā*), [Mar.] A measure of land, varying in extent in different parts of India. The standard *Bighā* of the revenue surveys of the north-west provinces is equal to 3025 square yards, or  $\frac{1}{4}$ ths of an acre. In Bengal, the *Bighā* contained only 1600 square yards, or little less than  $\frac{1}{3}$ rd of an acre. In Benares it was, at the time of the settlement, determined at 3136 square yards. In other parganas it was equal to 2625, to 3600, or to 3925 square yards. A *Kachha* (an immature or crude) *Bighā* is in some places a third, in others only a fourth of a full or standard *Bighā*. Akbar's *Bighā* contained 3600 *Ilahi-gaz*, which have been considered as equal to the 3025 square yards of the *Bighā* of Hindustan. Mr. Elliot specifies the following as some of the variations found in the Upper Provinces :—

*Bighas, Biswas, Kattas.*

Farakhabad 100 acres = 175 12 0  
East and South

Gorakhpur „ = 192 19 7

Allahabad & part of

Azimgerh „ = 177 5 6

Part of Azimgerh & „

Ghazipur. „ = 154 6 8

Bijnour „ = 187 19 15

In the Upper Doab

(*Kachha*) „ = 582 3 0

In Cuttack the *Bighā* is now considered to be an English acre. The Maratha *Bighā* is called twenty *Pāyds*, or 400 square *Kāthis* or rods, each five cubits and five hand-breadths: as the rod varies, so does the *Bighā*: under the *Ādil Shāhi* dynasty it was equal to 4383 square yards, or only 457 square yards less than an English acre. The Guzerat *Bighā* contains only 2814 square yards.

## BI

*Bighatt*, or *Bighatoli*, corruptly, *Begehree*, *Beegotee*, *Beeghari*, *Bighari*, *Bigharni*, [H.] According to measurement by *Bighās*, as revenue assessed at so much per *Bighā*; also, division of lands by *Bighās* among coparceners. Settlement of the revenue per *Bighā*, with reference also to the quality and produce of the lands, generally made at a money rate, but sometimes in kind. A coparcenary village, in which the lands are distributed among the sharers in *Bighās* and their fractional parts.

*Bighā-dām*, [H.] (from *dām*, price) Settlement of the revenue at so much per *Bighā*, especially in villages held in common, in which the lands are apportioned in *Bighās*, and the assessment proportionably rated.

*Bigha-dān*, [H.] (?) Rate levied on the sharers of an imperfect *Pattidāri* village, to make good any deficiency of revenue left by the produce of the land held in common. (? If this and the preceding are not essentially the same.)

*Bighā-daftari*, corruptly, *Beegah-daftary*, [H.] (from the P. a record) Official record of the measurement of the lands of a district in *Bighās* in the time of Akbar.

*Bighāwari*, corruptly, *Begownee*, [Mar.] Assessment of villages at a stipulated rate per *Bighā*. Reduction into *Bighās* of measurements by a different standard.

**BIGHA, BEEGHA**, [Thug] A term used by the Thugs of Behar and Bengal to express a share of the spoil.

**BIHAN**, (*Bihan*), [Hindij], Seed *Paraniya*.

**BIHAND**, (*Bihand*), **BEEHUND**, [H.] Land cut up by torrents, broken land abounding with ravines.

**BIHAR** (*Bihar*), **BEEHUR**, (*Beehur*), [H.] Sterile land, land uneven and broken into ruts and ravines. (No doubt the same as the preceding, differently pronounced).

**BIHNOR**, (*Bihnor*), **BIHNOND**, (*Bihnond*),

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[H.] Land on which the plants of rice or other grain are sown for transplanting.

**BIHRI**, [H.] (P. a share) A subscription, a contribution, an extra cess or assessment. In Benares, a ward or street rate, or a contribution from each house for cleaning and repairing the drains. (See *Behri*: the words are no doubt the same, slightly varied in pronunciation).

**BIJ**, (*Bij*), **BEEJ**, [H.], and in most dialects (S. *rija*), Seed, lit., or fig., as origin, cause, commencement, &c.

*Bijāī*, [H.] A portion of seed corn which the poorer classes are allowed to take from the field; see *Bejcar*: also the portions of corn given to the village smith, carpenter, barber, and washerman, by each cultivator.

*Bijāwari*, corruptly *Bejawary*, *Benjearary* [Karn.] Extent of land computed according to the quantity of seed required to be sown in it (Mysore). Allowance for such corn (Madras). Read also *Bijwari*.

*Bijkhād*, [H.] Advance of seed and food to agriculturists (Rohilkhand).

*Bijmār*, [H.] (from *māraṇa*, destroying). Failure of germination of the seed.

*Bij-parava*, [Tel.] Land actually sown (Bellary).

*Bij-parmia*, (? prameya) *chī patli*, [Mar.](?) An account kept by the village accountant of the quantity of land sown, and the amount of revenue due upon it.

*Abij*, or *Nirbij*, [H.] (from S. *bij* or *rija*, with the privative *a* or *nir* prefixed). Seed that does not germinate.

**BIJAK**, (*Bijak*), [H.], and in most dialects, A note of grain when stored; thence, a note or memorandum attached to any article of trade or transport, as a ticket, a label, a list an invoice.

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**BIJAR**, (*Bijar*), **BIJUR**, [H.] A sort of soil in which the cerealia are generally sown (Lower Doab).

**BIJHERIYA**, (*Bijheriyā*), [H.] A tribe of Rājputs in the district of Garakhpur.

**BIJHONIA**, (*Bijhoniā*), [H.] A tribe of Rājputs in the Zilla of Jonpur.

\* **BIJMAR**. A kind of sandy land, and land in which seeds do not germinate *Beni Frosad v. Dukhi Rai*, I. L. R. 23 All. 270 (271).

**BIHISHTI**, (*Bihishti*), [H.], (from the P. paradise). A water-bearer.

**BIKRI**, **BIKHRI**, [H. &c.], (from the S. 'Bikrā'). **BIKRAY**, **BIKRI** (*Bikrī*), [Ben.] Sale, selling. *The words 'Bikri' and 'Farokhi' mean sale and nothing else. Rameswar Lal Bhagat v. Rajkumar Girwar Prasad Singh*, (1918) Pat. 156 = 45 Ind. Cas. 188.

*Bikrī-gola*, [Ben. Uriya] A salt store where Government salt is sold by retail.

**BIKWAN**, (*Bikwān*), [H.] A branch of the *Gaw-tugā* tribe (North-west Provinces).

**BIL**, [Ben.] (S. a hole) A lake, a pond, a swamp, low marshy ground.

**BIL**, (*Bil*), [H.] A spade, a hoe. See *Bel*.

*Bildār*, [H.] A digger, a miner, a pioneer. See *Beldar*.

**BILABANDI**, (*Bilabandi*), **BILABUNDEE**, or **BILAHBANDI**, corruptly, **BEELABUNDY**, [H. Ben.], (possibly from 'Bil' to arrange, to allot, or a vernacular variety of *Behri* and *Behri-bandi*, q. v.) An account of the revenue settlement of a district, specifying the name of each Mahal, the farmer of it, and the amount of the rent. In the north-west provinces, *Bila-bandi* usually means an arrangement for securing the payment of the revenue. In Behar it is said to imply the annual distribution of the portions of the lands among the Ryots for their respective cultivation.

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*Bila-dār*, [H.] A collector of the revenue (Central India).

**BIL**, [H. A.], (a contraction of the Arabic preposition 'bi' and article *al*, prefixed to many words, forming compounds in daily use, several of which are employed technically as well as generally) In, with, by, &c.

*Bil-ijmāl*, [H.] In the whole (as an estate without co-parceners).

*Bil-lāks*, [H. A.] On the contrary.

*Bil-l-faṭ*, [H. A.] In fact, indeed actually.

*Bil-l-kuṭ*, [H. A.] Universally, entirely.

*Bil-l-makṭā*, *Bil muḡlā*, corruptly, *Bilmookta*, *Bilmokta*, *Bilmuḡta*, H., but adopted in various dialects. According to agreement, stipulated, fixed, consolidated; applied especially to a tenure by which a Ryot holds his land at a fixed rate per plough or per Bighā, or to the engagement by which his rent is fixed for a given term, without liability to enhancement. In Benares it was applied to the fixed or consolidated revenue, including in one aggregate the Māl, or land-tax, and Abwāb, or miscellaneous cesses. In the Northern Circars, *Bil-makṭā*, [Tel.] was applied to a fixed quit-rent or revenue assessed at a rate below the usual standard. In the South it implies land or a village held at a fixed rate. See *Agrahāram*.

*Bil-makṭū In'am*, [H. A.] A grant of land at a low fixed rent.

*Bil makṭā jamā*, [H.A.] Consolidated revenue, stipulated assessment.

*Bil-makṭā-mukhṭāḡa*, [H] A village held either rent-free, or at a low stipulated quit-rent.

*Bil-makṭā paḷḷī*, [H. A.] A lease for a gross aggregate rent, one in which the land-tax and all other cesses or Abwābs were consolidated.

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*Bil-makṭā Rāṭ*, [H.M.] Consolidated rent or assessment, aggregate rate per Bighā.

**BILA**, (*Bilā*), [H.A.] Without; a preposition and prefix to many terms in common use.

*Bilā bandi*, [H.] (P. a binding) Doing any thing, as cultivating land, pending the final adjustment of the conditions.

\* *Bila intiqāl*.—In a deed, these words mean free of all charges or incumbrance. *Parmeshwar Singh v. Baijnath* 1937, O.W.N. 356 = 9. R.O. 374 = 1937, O.L.R. 106 (2) = 167 Ind. Cas. 295 = A.I.R. 1937 Oudh 295.

\* *Bila lujan*.—Do not necessarily imply a rent free grant but merely denotes that rent has not been fixed. *Santa Singh v. Ram Shankar Shukla*, 11 R.D. 712; Nor it is sufficient to show that the tenants are holding without consent when no allegation to that effect has ever been made; under those circumstances the tenants can acquire occupancy rights in the holding. *Har Sarup v. Raghubir*, 7 L.R. 371 (Rev.)

\* *Bila miḡad*.—The period without limit. *Darba v. Jankilass* 7 L.R. 91 (Rev.)

*Bilī sharat*, or *Bilī mashrūt*, [H.] (from A, an agreement, or agreed) Unconditional, absolute, a grant of land or the like without any condition, as of service, &c., being attached to it.

**BILA**, (*Bilī*), **BEELA**, (*Beelā*), see *Bela*, [H. &c.] Money distributed to the poor from the private funds or privy purse of a man of rank. According to Gladwin (Vocabulary), Funds appropriated to the support of the ladies or other members of the family of a Nawāb.

**BILGARI**, (*Bilgāri*), [Thug.] An extensive jangal or waste, a convenient spot for murder.

**BILHA**, (*Bilha*), [Thug.] A great enemy of

BI

the Thugs. A leper. A man deprived of his nose and ears. One much emaciated by sickness.

**BILIA**, (*Bīlīa*), [Thug.] A brass cup; technically, a place for murdering or burying the victims. *Bīlīa marjana* (? for *mūrjana*), to clean the cup, i. e., to choose a spot where to commit murder.

† **BILKA**, (?) [H.] A sheaf of corn, used in Kamaon as a means of measuring land, the number of *Bilkas* being computed as corresponding with that of the *nalīs* of seed sown in *Bisī*.

**BILKHARIA**, [H.] A tribe of Rājputs of the *Bachgotī Chauhan* stock, so named from Bilkhar in Oudh.

**BILLADUGU**, [Tel.] (?) An allowance of grain made to the person appointed to measure it.

**BILU**, (*Bīlu*), [Karn.] Waste, uncultivated land.

*Bīlūlahola*, [Karn.] A field lying waste,

**BILU**, (*Bīlu*), **BITI**, [Karn.] The quantity of seed required to sow a given extent of land.

**BIMA**, (*Bīmā*), **BEEMA** also **BIMAN**, (*Bīmān*), **BEEMAN**, [H.] Insurance.

† **BIMBATI**, (?) Asam. Wet land.

**BIN**, (*Bīg*), [Mar.] (from S. *Bīj*.) Seed, especially as kept for sowing.

*Bīgbīṇwālā*, [Mar.] Seeds, slips, roots, or any thing of the kind for sowing or setting.

**BINA**, (*Bīnā*), **BEENA**, [H.] A sort of long grass.

\* *Bīna-I-Mukhasamat*.—It is a Hindustani expression, meaning the foundation and origin of the dispute. *Narsingh v. Mangal Dobey* I. L. R. 5 All. 163 at (173) F. B.

**BINAHA**, **BINNAHA**, **BINNAPA**, [Karn.] from S. *vijnapti*, Petition, respectful statement or request.

**BINAHAR**, **BINUHUR**, [H.] A gatherer of cotton (from *bīnnā*, to pick). Benares.

BI

Elsewhere termed *Paihār*, *Paihara*, or *Paū*.

**BINAI**, (*Bīndī*), **BINAWAT**, (*Bīnāwat*), [H.] Weaving.

**BINAULA**, [H.] Cotton seed: it is used as fodder for cattle.

**BINAURIA**, [H.] A weed which grows in fields sown for the Kharif crops: it is used as fodder.

**BIND**, (*Bīndī*), **BEEND**, [H.] A reed, a rush, a landmark.

**BINDA**, (*Bīndā*), [Mar.] A mass of cotton or cordage rolled together, a small load or bundle (of sticks, grass, &c.)

**BINDA**, (*Bīndā*), **BEENDA**, [H.] A kind of rope made of grass or of the fibres of the Arher plant.

† *Bīndast*, [Mar.] Exempt from revenue, land, etc.

**BINDERI**, [Thug.] A sword.

**BINDU**, [Thug.] A Hindu.

† *Bīncansi*, [H.] A Subdivision of *Tiscansi*. See *Biscansi*.

**BIPAKH**, [Ben.] An opponent (in a suit).

**BIPAL**, [H.] A measure of time, either the same as a *Pal* or second, or  $\frac{1}{4}$ th of a second.

**BIPHAL**, [H.] also, **BHIPHAL**, S. (*Vrihaspati*), Thursday.

**BIR**, (*Bīr*), **BEER**, [H.] Pasturage, grass land.

**BIRA**, (*Bīrā*) **BEERA**, [H.] Rate of rent of lands according to the quality of the soil and value of the crops.

*Bīrā beshī*, [H.] (P. surplus). Increase of rent with increased value of produce.

**BIRA**, (*Bīrā*), **BIRA**, (*Bīrā*), or **BIRI**, (*Bīrī*), corruptly, **BEREE** or **BEEDÉE**, Anglicised **BETEL**, [H.] A Pān or Paun, or small pieces of areka-nut, spice, catechu, and sometimes a little quick-lime, rolled up in a leaf of the piper-betel, to be slowly masticated, answering the purpose of an aromatic, astringent, and alkaliescent condiment. It is much

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used by the natives of all parts of India, and is commonly presented from one to another, in token of civility or affection. It is also given in confirmation of an assurance of a pledge or promise, and among the Rājputs is sometimes exchanged as a pledge of defiance.

† **BIRADAR**, [H.] A brother.

† *Biradar-am-rada*, [H.] A first cousin, or an uncle's son,

\* *Birakt Bairagi*. The word *Bairagi* means, withdrawn from worldly affairs and in its primary sense it conveys the idea of complete asceticism. It is not sure that the word 'Birakt' even with the conjunction of the word 'Bairagi' now necessarily contemplates a non-marriageable state. *Raghu Nath Das v. Sheo Kumar*, A. I. R. 1923 Pat. 309.

† *Biral, Birral, Beral*, (?) A kind of hook for holding planks together in ship building.—Chittagong.

**BIRANA**, or, vernacularly, **BIRNA-KHAR**, (*Birná-khar*), [Hindi.] A tough coarse grass spreading over uncultivated lands which are inundated yearly, and removable only by digging.

**BIRAR**, (*Birār*), [Dakh.] A drove of bullocks laden with grain, cotton, &c.; also **BIRKI**, (*Birki*).

**BIRAR**, (*Birār*), [Thug.] The fighting of cats, or their cries when fighting.

**BIRBANI**, (*Birbāni*), **BEERBANEE**, [H.], (from *bir* or *hīr* (Lat, *vir*) a man, and *bāni*, a form of the possessive affix, having a man, or husband) A term used among the Jāts, and in the north west provinces, to designate a man's own wife.

**BIRGUJAR**, (*Birgújar*), **BIRGOOJUR**, (*Birgoojur*), also **BARGUJAR**, (*Bargújar*), **BURGOOJUR**, [H.] One of the thirty-six royal races of Rājputs, settled chiefly along the Jumna, from Rohil-

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khand to Mathurá. Their chief town was Anupshcher, the rulers of which as well as the branch of Katehr Birgújars, are Hindus, but the other tribes are Mohamadans, although adopting the Hindu title of Thákur along with the Mohamadan appellation, as, Thákur Akbar Ali Khán. The Mohamadan tribes retain many Hindu customs, so that, as Mr. Elliot remarks, it is almost doubtful which religion they prefer. According to some of their traditions, they migrated into the Doab from Dajore, in the Macheri country; to others, from Deosar, in Jaypur, whence they were expelled by the Kachwahas. Rathor tradition places them in the vicinity of the hills bordering Rohilkhand in the fifth century.

**BIRHAD**, (*Birhād*), or **BIRHAR**, (*Birhar*), [Mar.] Lodging, residence in a lodging for a time.

*Birhāl bājāh*, [Mar.] A traveller's bag and baggage; lit., Lodging and bedstead.

*Birhāl kari*, [Mar.] A lodger.

**BIRHANA**, (*Birhānā*), [H.] Lands in which culinary herbs are grown.

**BIRHERIA**, (*Birheriā*), [H.] A branch of the Chumār tribe.

**BIRINJ**, [H. P.] Rice.

*Birinjāri*, [H.] (P. who brings) A dealer in rice following camps; more correctly, *Banjāri*, q. v.

*Birinjphal*, [H.] A sort of rice.

**BIRJIA**, (*Birjū*), [H.] A division of the Ahīr tribe.

**BIRKA**, (*Birkā*), [H.] A pond, a small well.

**BIRMBHAT**, (*Birimbhāt*), [H.] A branch of the Bhāt tribe, whose office is the recitation of ancestral exploits at family festivals. They are hired for the occasion. They reside permanently in villages and towns, and do not lead a

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migratory life, like some of the other Bháts. See *Bhát*.

**BRODH**, [Ben. &c.] (from the S. *virodha*) Litigation, opposition.

**BIRRA**, [H.] Gram and barley sown in the same field. In the Delhi district, chana or gram injured by wet. In East Oudh, a ceremony connected with the building of a house.

**BIRRA**, [H.] (detail) Entry of the different crops of the village lands under separate heads in the Patwári's account.

*Birrú-barár*, [H.] (apparently either a various reading, or an error for *Behri-barár*, q. v.) Collection in kind (Central Doab). Mr. Elliot suggests its derivation from '*Birat*,' separation on account of the crops being divided before appropriation, or from the *Birra* of the *Patwári*.

**BIRT**, or **BRIT**, [H.] (from S. *vritti*, maintenance, support, means of livelihood). Grant or endowment to any person for his maintenance, or for religious and charitable objects. Proprietary right, whether acquired by purchase, inheritance, or grant (*Dukhi Singh v. Sarju Dei*, 4 O. W. N. 1225) heritable and transferable, subject to payment of revenue, either to Government, or to the Raja or Zamindar, when not specially exempt. A right, custom, or privilege derived from the performance of offices, whether secular or religious. [*Drig Bijai v. Gopal Dat Pandey*, 1 L. R. 6 Cal. 218 (P. C.)]. A right to perform certain offices claimed by different castes. Fees to family priests. *Birt*, as used in Gorakhpur, has been supposed to indicate a peculiar tenure; But it does not seem to have any especial sense, or to be more than a local term, equivalent to other terms indicating a grant of land, either rent-free or at a stipulated rent, being merely a grant of land made originally by the Rajas of Gorakhpur and Benares, and held in

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absolute and hereditary right upon payment of a stipulated rent or revenue to the representatives of the original grantor. *Upon the annexation of Oudh by the British Government, benefit was conferred upon the under-proprietors, to enjoy their full rights, viz., heritable and transferable rights. This is known as 'Birt Zamindari.' Muhammed Mumtaz Ali v. Murad Bukhsh*, 1 L. R. 29 All. 708 (P. C.). See also p. 727. The rent is liable to occasional adjustment, and to increase, if the Government demand on the Raja be increased. Although not liable to be dispossessed as long as the rent is paid, yet the occupant may be ousted, for a time at least, during which he is entitled to *Málikána*. He is also considered as at all times entitled to the *Jalkar* and *Bankar*, or products of the waters the woods.—Rev

Report. Commons. App. iii. 81, par. 380. '*Birt-Zamindari*' import a *sub-ordinate tenure* and a *sub-proprietary right*. *Gouri-Shunker v. The Maharaja of Bulrampore*, 1 L. R. 4 Cal. 839 at 851-853 (P. C.). Various kinds of *Birt* are specified as recognised in Gorakhpur: as—

*Jwan Birt*, [H.] (lit., maintenance for living;) An assignment by the Raja to a younger son and his descendants of villages in perpetuity, granting them by *Patṭa*, or deed of lease, and receiving a fixed sum as rent. An allowance to the family of an old servant deceased.

*Marwari Birt*, [H.] (from *Marná*, to die) Compensation in land to the family of a man killed in the service of the Raja, chargeable with half the rent of a village held as *Birt* on the usual terms.

*Sankalp Birt*, [H.] (from S. *Sankalpa*, a vow) A religious grant to a Brahman, and held at first rent-free, but latterly subject to a small payment. '*Sankalp*'



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means the tenure held under a grant or bequest. *Drig Bijai v. Gopal Dat*, I. L. R. 6 Cal. 218 (P. C.); or a gift without consideration. *Har Narain v. Ram Prasad* I. L. R. 14 All. 333 at 335.

*Birta*, [H.] (in Nepal) Grant of land rent-free in absolute property and for ever.

*Birtā*, [H.] One holding a *Birt*, or subsistence grant of any description, upon the terms of the grant. In Gorakhpur, the Birtias, according to Mr. Elliot, pay a fixed yearly sum, equivalent to 2 per cent., of the Government revenue, on account of the Raja or superior landholder; but they are the owners of the soil, and exercise the entire management of their villages, not liable to be ousted, holding an hereditary and transferable tenure, and subject to enhancement of rent only when the Government revenue is increased. (They do not appear therefore, to differ essentially from Ryots holding hereditary property under a Zamindar, and not liable to dispossession as long as paying their rent; except that they are analogous to village Zamindars in excluding the district Zamindar from interference in the management of the villages.)

Also of various kinds; as,

† *Birt-jajmān*, or *-jajmāni*, [H.] The right to the performance of the domestic ceremonies of a house-holder, and the fees payable thereupon.

\* *Birt-jajmanka*. It is a right to officiate as priest at funeral ceremony of Hindus. The right is in the nature of movable property. *Raghu Pandey v. Kassy Parry*, I. L. R. 10 Cal. 73.

† *Birt-khairāt*, [H.] A small gratuity to religious persons on various occasions.

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† *Birt-patra*, [H.] A title deed, or rather a voucher for any holding of land or property as *Birt*, or subsistence.

† *Birt-purohiti*, corruptly, *Birt-prohitai*, [H.] Dues claimed by the hereditary family priest.

† *Bekh-birt*, (?) A kind of tenure, land held on a quit-rent.—Saran.

† *Kūsh-birt*, (?) The hereditary right of certain Brahmans to perform the domestic ceremonies of the better orders of the *Kurmi* class of cultivators.—Bahār.

† *Mitiga-birt*, (?) [H.] The hereditary right of certain Brahmans to perform the domestic ceremonies of the lower orders of the *Kurmi* class of cultivators.—Bahār.

† *Nakli-birt*, [H.] A money allowance or pension.

**BIRWA**, (*Birwā*), [H.] A tree. In East Ondh, The labourer employed to raise water with the *Beri*, q. v.

*Birwāhi*, [H.] An orchard. (From *Birwā*, a tree).

† **BIS**, (*Bis*), [Beng.] A large measure of grain = 40 *mans*.

† **BISA**, (*Bisa*), (?) [H.] A measure of land equal to four *Bisis*.—Kamaon.

**BISAH**, (*Bisāh*), [H.] Purchase, buying.

*Bisahrā*, [H.] A purchaser.

**BISAL**, [Thug.] A person intended to be killed, but who has clothes round his neck, or some hindrance to strangulation. A victim awkwardly handled. A Thug with traces of his crime on his dress.

**BISANAM**, (*Bisanam*), [Mal.] (?) A second or lighter crop (Travancore).

**BISANDHI**, [Thug.] Fetters; any metal utensil.

**BISAR**, (*Bisār*), [H.] Loan of seed, to be repaid with increase after harvest.

**BISAT**, (*Bisāt*), [H.] (less correctly.) [Mar.] Stock, capital, goods, means.

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**BISATI** (*Bisāti*), (A. from the A., a bed, a carpet) A pedlar, a hawker; a trader not keeping a shop, but exposing his wares on a carpet or mat spread on the ground. (The notion is the same as is expressed by *Bichhāti*, q. v., and the terms are probably confounded.)

† **BISAYA**, (*Bisāya*), (?) [Asam]. A native officer who collects the revenue from the cultivators (perhaps the *Bisoi* of Orissa).

**BISEN**, [H.] A powerful tribe of Rajputs in the eastern parts of the north-west provinces, the head of whom is the Raja of Salempur Majjhauli.

**BISH**, corruptly, **BEESH** and **BEESHY**, [H. &c.] (also written and pronounced **BIKH**, S. *riśa*) Poison in general, but usually applied to a root used sometimes in medicine (*aconitum ferox*). The fibrous stalk of the lotus.

**BISHA**, (*Bishā*), [Uriya]. A brass weight equal to 20 palas.

**BISHKAPRA**, [IL.] A kind of spreading grass used in medicine (*trianthema pentandra*).

† **BISHNI**, (*Bishni*), (?) [IL.] A denomination of lands held under a peculiar local tenure. —Shahabad.

\* **BISHNOTTUR**, (*Vishnottur*, from *Vishnoo* and *oottur*.) A grant of land for the worship of *Vishnoo*. A Hindu grant. —Per *Finucane & Ameer Ali* B. T. Act.

**BISHNPRIT**, (*Bishnprīt*), or **PREET**, corruptly, **BISHUNPEREET**, [H. &c.] (S. *riśnu* and *prita*, grateful to, beloved by) whence also, *Bishmuprit*, Ben. Lands held rent-free by Brahmans, or religious persons, professing the especial service of the deity *Vishṇu*.

*Bishnprīt-dār*, [H.] (P. who has) A Brahman holding lands granted in honour of *Vishṇu*.

**BISHNOTTAR**, corruptly, **BISHNOWATTUR**, [H. &c.] Land held rent-free by

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Brahmans professing the worship of *Vishṇu*, or granted in honour of that divinity: hence also, *Baishnavottar* (from *Baishnav*, a follower of *Vishṇu*).

**BISHNOWI**, [H.] A tribe of growing importance in some parts of the north-west provinces, combining Hindu and Mohammedan practices and belief, generally terming themselves *Sheikhs*, but adding the title to a Hindu name.

**BISHT**, [H.] A provincial term in Kamaon for a kind of *Tilakdār*, appointed by Government.

**BISI**, (*Bisī*), **BEESEE**, [H.] A measure of weight, commonly a *Vis* or *Visi*, equal to five *Sers*. In Garwhal and Kamaon, a dry measure; also a measure of land equal to 20 *nalis*, and 4800 square yards. In Rangpur, a land measure equal to 16 *dheans*. The measure of land is also said to be as much as should be sown with twenty *nalis* of seed.

**BISI**, (*Bisī*), **BISEE**, [Uriya]. A fiscal division of the county a province or district paying revenue under the Hindu Government of Orissa: also termed *Bishe* (from S. *riśhaya*, a country).

*Bissoi*, or *Bishagi*, read also, *Bisaye*, (?) [Uriya]. The chief of a district in Orissa, collecting the Government revenue, and exercising police and judicial authority. The *Desmukh* of the Marathas.

**BISNI**, [Thug.] A Thug, a thief, any one living by plunder.

**BISODHAN**, (*Bisodhan*), [Ben., Uriya, &c.] (lit, making clean or pure) Acquitting, discharging, as a debt.

*Bisodhan patra*, [Beng &c.] ('*Patra*' a document). An acquittance, a receipt, a written discharge or release.

**BISWA**, (*Biśwa*), [H.] (from *bis* S. *ringati*, twenty) Lit., a twentieth, but applied especially to the twentieth part of a

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*Bighá*. It is also used to express a proportionate share of proprietary right in a village which is conventionally taken as a *Bighá*, divisible into twenty parts distributed among the sharers; as, a holder of five *Biswas* is proprietor of one-fourth; of ten *Biswas*, of a half; of one *Biswa*, of one-twentieth; of half a *Biswa*, of one-fortieth, &c.

*Biswa-barár*, [H.] ('barar', tax) Assessment or collection of the revenue upon the *Biswas* or shares of the land.

*Biswadár*, [H.] (P. who has) The holder of a share or shares in a coparcenary village.

*Biswadári*, [H.] (P. having) Proprietary tenure in *Biswas*, or shares so designated. Also the tenure of independent village communities holding under a superior *Tálukdar*, as in Ali-garh, Mynpuri, and Gorakhpur. In some places, as in the Delhi district, the term is equivalent to *Pālidári* or *Zamindari*. (In that case the derivation is probably different, and it may come from the S. *viswa* all, whole).

*Biswak*, [Mar.] (from S. *Binsati* twenty). The twentieth part of a *Pád*, which is the twentieth of a *Bighá*. The *Biswak* is one square *Káti*, or rod, which, however, varies in length.

*Biswáli*, [Uriya] Land assigned to the *Khandáyat*, or head of a division called a *Khandá* (or, more probably, the land assigned to the *Bissoi*, the H. *Khand* and U. *Bishé* meaning the same).

*Biswánsa*, or *Biswánsi*, [H.] (from *Bisva*, and S. *anya*, portion) The fraction of a *Biswa*, usually the twentieth. The sub-divisions of this are differently enumerated, and the proportions nowhere defined, although they are possibly twentieths: one statement makes them *Tiswánsi*, *Kachwánsi*, *Anwánsi*; another *Kachwánsi*, *Nanwánsi*, *Tiswánsi*; and a third, *Tiswánsi*, *Kachwánsi*, *Anwánsi*, *Nanwánsi*.

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**BISWI**, (*Biswi*). [H.] The holder of a *Biswa*, or share, in which character the person may be appointed by a collector of revenue to collect the dues of the other sharers. Alienation of lands on a low quit-rent or payment of a fine (East Oudh). In the north-west provinces it sometimes implies a deduction of two *Biswas* per each *Bighá* cultivated by under-tenants, claimed as his right by the landlord or lessor. *Where land held by tenant is mortgaged by the proprietor with the tenant such a mortgage is called 'Biswi' in eastern Oudh.* *Sat Deo v. Jai Nath*, 9 O. L. J. 141 = A. I. R. 1922 Oudh 75 (2).

**BITA**, (*Bitá*), **BEETA**. [H.] (more correctly, perhaps, *Bhiti*, q. v.) Lands of a village that have existed from time immemorial, in opposition to lands recently acquired by alluvial deposit.

**BITA** or **BHITA**, (*Bhita*). [Thug.] A hundred.

**BITAURA**, (*Bitaurá*), [H.] A heap of dried cow-dung.

**BITAURI**, (*Bitauri*), [Hindi.] A tax upon artificers and shopkeepers for permission to work or trade in a village. *Puraniya*.

**BITHAK**, (*Bithek*). [H.] Ant-hills (East Oudh and Benares); also a seat or platform where people meet to converse. See *Baithak*.

**BIT KHET**, (*Bit khét*), [H.] Lands on which forced or unrequited labour is demanded from the Ryots by the owner of the village.

**BIT**, (*Bi(-)*) or **BID LAVAN**. (*Bi(-) Lavan*), corruptly. **BITNOBEN**, [Hindi.] A kind of medicinal salt, commonly known as black salt, formed by fusing common salt with *Emblie myrobalan*.

**BITRA-BANDI**, (*Bitrá-bandi*), [H.] Arrangements for securing the revenue (Sagar). See **BILA-BANDI**.

**BITTADAHOLA**, [Karn.] A field left fallow.

**BITTE**, (*Bitte*), [Karn.] Performance of

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inferior offices in a village, as portorage, &c., for fees in grain, or lands exempt from revenue.

**BITTE-KHADI**, (*Bitte-khādi*) [Karn.] A cess levied in lieu of a piece of cloth formerly exacted annually from each loom.

**BITTIYAVA**, (*Bittiyava*), **BITTIYALU**, (*Bittiyālu*), [Karn.] A free porter.

**BITTE YETTU**, (*Bitte yettu*), [Karn.] A tax levied in Mysore in lieu of bullocks formerly required from the villages for the conveyance of grain to the Paligars.

**BITTUVAU**, [H.] Sowing seed.

**BITU**, **BEETOO**, [Thug.] Any person not a Thug.

**BIYUTAT**, (*Biγutāt*), [H.] (pl. of *bait*, a house, lit., house expenses) A term applied to lands in the neighbourhood of Agra that were assigned originally to members of the royal family, but had come under general cultivation.

**BIZAAAT** (*Biṣṣāt*), or **BAZAAAT**, (*Bazṣāt*), [A.] Agency, commission, in which the profit on the sale accrues to the proprietor of the article sold, and is not divided between the owner and the agent. Capital. Stock in trade.

**BO**, [H.] (root of *Bo-nā*, to sow) Cultivation. Sowing seed.

*Boāi* or *Boārā*, Sowing seed. Time for sowing.

*Boyar*, [H.] Land that never lies fallow.

*Bob*, [H.] Sowing grain by the drill (Bundelkhand).

*Boī bāchh*, [H.] Assessment to be realised on actual cultivation (Delhi).

*Boni*, [H.] Showing. Seed-time.

**BOBHATA**, (*Bobhātā*), [Mar.] Notoriety. Publicity of what ought to be kept quiet. General outcry. A clamorous complaint or accusation.

**BODA**, (*Bodā*), [H.] A buffalo.

**BODAR**, **BODUR**, [H.] A place to stand on whilst throwing up water with the

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Dauri, or basket, from a lower to a higher level.

**BODDHA**, (*Boddhā*), [Ben.] A security, a bondsman, a bail.

**BOGAMI**, [Tel.] (?) The chief of the left-hand caste in Dindigul.—(G. 5th Rep.

**BOGAMU**, (*Bōgamu*), [Tel.] (from S. *Bhog'* enjoyment) The dancing girl caste.

*Bōgamu-rāḍu*, [Tel.] A dancing girl.

*Bōgamudi* or *Bhōgandi*, [Tel.] A dancing girl.

**BOGASE**, [Karn.] The two hands joined so as to hold anything; whence it comes to imply the small perquisites granted to the village servants measured by handfuls.

† **BOGSA**, Name of a tribe inhabiting the low *Tarai* adjoining Rohilkhand.

**BOHAUDIA**, (*Bohaudiā*), [H.] A cultivator who has not a plough, and either works with a hoe or a borrowed plough.

**BOHNI** [H.] **BAUNI**, (*Baūni*), [Ben.] **BONI**, (*Bōni*), [Tel. Karn. Mar.] The first money received during the day, or the first ready-money sale by shop-keepers and hucksters Handsel. No credit is given for the article first sold.

**BOHRA**, (*Bhorā*), incorrectly, **BORAH**, [H.] (S. *vyavahāri* a trader, a man of affairs), also **BOHARA**, (*Bohārā*), **BOHARI**, (*Boharī*), or **BOHARI**, (*Bhārī*), [Mar.] A banker. A money-lender, or merchant of a particular tribe so called, usually receiving any article of marketable value in payment of money advanced. The Bohras appear to have originated in Guzerat, where they became converts to Mohammanism, but they are settled in many parts of central and western India and in the north west provinces. In Guzerat a considerable portion of the *Bohras* are agriculturists.

† **BOHUDA**, (?) [H.] Rent-free land granted by village communities to religious societies.—Doab.

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**BOI**, (*Bôî*), **BOEE**, [Tel.] A man of the fisherman-caste, but whose usual avocation is also the carrying of litters and palankins, and who is employed as a domestic servant at Madras, where the word is pronounced like, and confounded with, the English "boy"; also written and pronounced "Bhoî," q. v.

**BOIDU**, (*Bôidu*), [Tel.] A man of the cow-herd or shepherd-caste.

**BOJH**, [H.] Ben. **BOJA** (*Bajâ*) or **BOJHA**, (*Bojhâ*), Hindi A sheaf or bundle of grain or grass; also, a load, a burthen. A load of corn equal to five Dhokas, but the measure varies in different districts, and also according to the crops. The first of the pans placed for receiving sugar from the boiler.

*Bojh batâl*, [H.] Division or shares by stocks or bundles of mowed corn (Rohilkhand).

**BOKA**, (*Bokâ*), [H.] A basket, pail, or leather bag for throwing up water; possibly connected with the Anglo-Saxon term *Buk*, *Bouk*, *Bucket*.

**BOKKASA**, [Karn.] Treasure.

*Bokkasadamanc*, [Karn.] A treasury.

**BOKKENA**, (*Bôkkena*), [Tel.] (form the H. *boka*) A bucket for drawing water from a well. A leather bag for baling out water. A grain or bag.

**BOLA**, (*Bolâ*), [H.] (to speak) Verbal agreement between two parties. (In the Delhi district) agreement between the village lessees and cultivators as under-tenants.

† *Bolâdâr*, less correctly, *Bolchdar*, [H.] A tenant under a verbal agreement; in some parts of the north-west provinces there are two descriptions of such cultivators, viz.,

† *Bolâ-lâr-ban t-sharâ*, the cultivator of land, amount not specified, at a fixed rate during the term of the present settlement of the district.

† *Bolâdâr-bîl-mukhta*, the cultivator of a specified amount of land during the same term at a quit-rent; both tenures are hereditary during the stipulated term.

*Bolans*, [H.] Making over one's share to another.

*Bolansi*, [H.] The holder of a share properly belonging to another. An adopted heir. (This and the preceding are current in Benares and East Oudh. from *bolnâ*, to speak, and *ans* a share).

**BOLKHAT** or **BOLEKHUT**, elsewhere written **BHOLKAT**, (?) [Mar.] One of the accounts kept the by Kulkaranî, a debit and credit account, shewing the amount received from the cultivators, and how it has been disposed of.

**BOLWAN**, (*Bolwan*), [Mar.] Ceremony of conducting a bride to her husband's house; also, dismissal of the bridegroom's friends and attendants. Ceremony propitiating Bhûtas or evil spirits, who have entered a village, to induce them to leave it, and conducting them with music and in procession to the confines.

**BOMBYA**, (*Bombyâ*), [Mar.] A person in office at Gaya, who, when a party of pilgrims arrives, precedes them, making a noise by beating his mouth.

**BOMKAR**, [Mar.] (?) A class of weavers in Kandesh.

**BONDA** (*Bondâ*), or **BONDA** (*Bondâ*), **KOYYA**, [Tel.] Stocks for confining petty offenders.

**BONDU**, [Tel.] A field or crop dried up for want of rain.

*Bon lu-powadam*, [Tel.] (?) Parched or dried-up crops, yielding no grain.

**BONTALU-RASI**, (*Bontalu-râsî*), [Tel.] (?) Ears of *Jawâri* retaining the grain after threshing.

**BORA**, [H. Ben.] A sack for holding rice. A canvas sack for holding grain or

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salt, and sometimes considered as a measure of a definite quantity of two or three *maunds*.

**BORO.** [H. Ben.] A sort of rice sown in January and reaped in April: it is sown in low swampy ground, or near the banks of a river where irrigation is not required.

*Boro fasl*, [H. Ben.] The season of spring, or that in which the Boro rice is reaped.

\* **BOROKTA**, *The word 'Borokta' in a Kabuliya means in due and proper time and does not imply fivety of rent. Bisessar Roy v. Broja Kanta Roy*, 62 I. C. 49-33 C. L. J. 296.

\* **BOTKHAT**, *Detailed record of each holding. It is a survey record prepared by the survey officer. It is a village record based on survey record. Krishnaji v. Krishnaji*, I. L. R. 21 Bom. 167 (476). *The entires in it relate to the nature and amount of the rent. Antaji v. Antaji*, I. L. R. 21 Bom. 150 at 491 F. B).

† *Bosī* (?) [Sindh] Cultivation depending on river inundation.

**BOTTU**, (*Boṭṭu*), [Tel. Karn.] A drop. A spot. An ornament or spot-mark on the forehead of a bride at the time of marriage. Sectarial mark with paint or ashes on the forehead. Also  $\frac{1}{4}$ th of a pagoda.

**BOTTU**, [Tel.] The husk or chaff of grain after threshing.

**BRAHMA**, (*Brahmā*), [S.] (masc. *Brahmā*). One of the chief Hindu deities. The agent in creation. The creator.

**BRAHMA**, with the final vowel short. The first cause of all things. The Supreme Being. Also, the Vedas collectively. *It is one of the approved forms of Hindu marriage, the essential characteristic of which is that the daughter clothed with a single robe is gifted away to a man learned in the Vedas. In this*

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*form of marriage charges are incurred solely by the girl's father. Jai Kishan Das v. Har Kishan Das*, I. L. R. 2 Bom. 9 (18); *Hira v. Hansji*, I. L. R. 37 Bom. 295 (299).

**BRAHMAN**, (*Brāhman*), **BRAHMUN**, dialectically, **BAHMAN** or **BOHMAN**, or, in Tamil, **PARAPPAN** (*Pirappan*), or **PIR-RAMANAN**, corruptly, **BRAMAN**, **BRA-MIN**, &c. [H.] A man of the first order or caste of Hindus, properly charged with the duty of expounding the Vedas, and conducting the ceremonies they enjoin: in modern times, engaged not only in such duties, but in most of the occupations of secular life. The Brāhmanas of the present day are distinguished into a variety of divisions and subdivisions, between most of which no social relations exist. The first distinction is between those who maintain a sacred fire—and are thence termed Agnihotras—and those who do not, by far the larger proportion. A more universal distinction is that of the five *Gauṛa* and five *Drāviṇa* races. The first are the *Kāṅyakubja*, or Brāhmanas of Kanuj; *Sāraswat*, or north-west of India; *Gaur*, or Bengal; *Maithila*, or north Bahar; *Utkala* or Orissa. The second are the *Drāviṇa*, *Tailanya*, *Karnāta*, *Maharāshtra*, and *Gurjar*, or Guzerat Brāhmanas. Each of these has various subdivisions. According to a *Jāti Mālā*, or list of castes current in Hindustan, the principal are thus enumerated: 1. **KANYA-KUBJA**, (*Kāṅyakubja*), four; *Sarjupāri*, *Saricaria*, *Jijhauia*, and *Sanaudhiga*. 2. **SARASWAT**, (*Sāraswat*), ten: *Bhāradvājī*, *Sipoli*, *Chaini*, *Sādhanī*, *Bhārati*, *Khukaṭi*, *Rankhaṭi*, *Boh*, *Māli*, *Grahani*. 3. **GAUR**, (*Gaur*), six: *Gaur*, *Pārikh*, *Bāhimī*, *Khandehwāl*, *Sāraswat*, *Sukhwāl*. 4. 5. The Maithila and Utkala

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Brāhmans have but one order. Of the five *Drāviṇas*, the **DRAVIRA**, (*Drāvīra*), properly so termed has three divisions : *Bādam*, *Brihatcharan*, *Ashtasahasra*. 2. **TAILANGA** has six : *Telghānya*, *Belnād*, *Beginād*, *Karnākamala*, *Mungānād*, *Kāsalnād*. 3. **KARNATA**, (*Kārnāta*), two : *Budgalnād*, *Śilnād*. 4. **MAHARASHTRA**, (*Maharāshtra*, eight : *Karāḍe*, *Chitpāvan*, *Deṣastha*, *Yajurvedi*, *Āpastambha*, *Abhir*, *Śerabāi*, *Kayasthīprabhu*. 5. The **GURJARA** Brāhmans are of eighty four tribes ; the principal of which are the *Nāgara*, *Mora*, *Audiah*, *Mewāra*, *Srī-gaur*, *Khedwal*, and *Bhūnār* : (some of these names are very possibly inaccurate). There are also two classes considered additional to the whole, *Śākadwīpi*, who came latterly, it is said, from *Śākadwīpa*, and *Gayālī*, said to have been made Brāhmans by *Vyāsa*. Each of the above has an infinite number of subdivisions. The Kanouj Brāhmans, from whom the Brāhmans of Bengal are reputed to spring, are said to have been divided, after their settling in Bengal, into a hundred and fifty-six families. Of these, one hundred are to be found in the portion of Bengal termed *Varendra*, and fifty-six in that termed *Rārāh*. Of the former, eight, and of the latter, six are considered *Kulīna*, or of good family, or noble ; a classification ascribed to *Balāl Sen*, a Raja of Bengal in the twelfth century. The first are named *Maitra*, *Bhīma*, *Rudra*, *Vāgisi*, *Sanlāmani* or *Sandyāl*, *Lāhuri*, *Bhāduri*, *Sudhu-rāgisi*, and *Bhadara*. The fourth and fifth names are not unfrequently met with, the rest seldom. Those of the *Rārāh* Brāhmans are more common : they are *Mukhuti* or *Mukharji*, *Gāngulī*, *Kanjāba*, *Goshāla*, *Bandygati*, or *Banarji*, *Chatati*, or *Chatoji*.

**BRAHMANI**, (*Brāhmaṇī*), corruptly, **BRA-**

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**MINEE** and **BAHMANEE**, [H. S.] A female of the Brāhmanical caste, the wife of a Brāhman.

*Brahmachārya*, [H.] (from *Brāhmaṇa*, and *Chārya*, practice) The condition of the religious student. Leading a similar life, or one of continency and self-denial. Mendicancy.

(*Brahmachāri*, [H. I.] (who follows or practises) A youth of either of the three first pure classes during his pupillage, and while studying the Vedas. A mendicant who professes to have prolonged the period of studentship, and to observe through life the practice of study, poverty, and continence. In general, however, an ignorant vagrant.

*Brāhmādāya* corruptly, *Bremhaday*, *Bramadagum*, *Bramadogan*, *Bumadya*, [H. S.] (*ādāya*, what is received) Any grant or perquisite appropriated to Brāhmans. In the Carnatic, a twentieth of the Government revenue was formerly considered as payable to the Brāhmans for religious purposes.

*Brahmahatyā*, [S.] The murder of a Brāhman. Any crime of like enormity.

*Brahma*, or *Brahman-jāi* or *-jāee*, [Mar.] A man of a mixed race, sprung from a Brāhman father and woman of inferior caste. He is usually engaged in service, agriculture, or trade.

*Brāhmanabhōjanā*, [S. &c.] Distribution of food to Brāhmans.

*Brāhmanadīya*, [S. Mar.] A form of oath : making oath while holding the feet of a holy Brāhman.

*Brāhmanjan*, [Mar.] (from *S. Jan* a person) A Brāhman entertained in a Brāhman family as a menial.

*Brahmavāsitti*, [T.] spelled *Pirama-vāsitti*) A Brāhman village.

*Brahmottara*, corruptly, *Burmhotlar*, *Brukmutter*, *Bromutter*, *Barmautar*, *Burmuter*, *Bermertur*, *Burmetter*, *Burmiller*, *Burmutteear*, *Bilmootter*, &c.

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[Ben. Uriyá] (S. A Bráhmaṇ, and *uttara*, what comes after or belongs to, but the derivation and from of this compound, notwithstanding its very general use, are not quite certain. It is sometimes written *Brahmatrá*, as if derived from S. *trá*, what preserves, from the root *trá*, to preserve or protect, but the correctness of this is doubtful) Land granted rent-free to Bráhmans, for their support and that of their descendants; properly as a reward for their sanctity or learning, or to enable them to devote themselves to religious duties and education. Such lands have not unfrequently fallen into the possession of lay proprietors.

*Bráhmaṇuḍ*, [Karn.] (?) A term used in the Nagar district of Mysore for the garden country.

**BRAJ**, or **BRUJ**, incorrectly, **BRIJ**, [H.] (from the S. *vraja*, a cow-pen or pasture) The tract about Mathura and Brindaban, the residence of the juvenile Kṛishṇa, and the scene of his boyish gambols with the Gopas and Gopis, or cowherds and milkmaids.

*Brajbāsi*, *Brujbasce*, corruptly, *Brijbasi*, *Birjebassy*, *Birjehussie*, and *Birjehaussie*, [H. S.] (lit, an inhabitant *Vāsi* or *Bāsi* of the district of *Braj*) An armed attendant, one carrying arms, as a sword and shield, or sometimes a matchlock, and employed as a door-keeper, a guard, or an escort. He is always a native of Western or North-Western India, and is thence identified with a Hindu of *Braj*.

*Braj-bhāshā*, or *brākhā*, [H. S.] (from S. '*Bhasa*' speech) The dialect of *Braj*, the form of Hindi spoken in the neighbourhood of Mathura and other parts of the north-western provinces, and in which the most popular poems of the Hindus are written; as, the *Rāmáyana*, by Tulaṣi Dās.

## BR

**BRAT**, or **BRUT**, corruptly, **BURT**, [H.] (S. *vrat*), A vow, a fast, any self-imposed religious obligation. (The word is improperly confounded with *Birt* and *Brit*. See the next.)

**BRIT**, or **BRITTI**, [H.] The term is of Sanskrit origin and means, "means of subsistence" *Tarakeswar Paul Chowdhury v. Kumar Satish Kanta Roy* 57 C. L. J. 297 = A. I. R. 1913 Cal. 411. A grant of land or other means of support to any one, (In the spoken dialect the word is most usually pronounced *Birt*, q. v.)

† **BRITA**, (?) [H.] Tenure of land held by Bráhmans (probably corruption of *Birt* or *Brit*).—Kamaon.

† *Kuṣa-brila*, [H.] Absolute grant of a land to a Bráhmaṇ at an eclipse, or on some other solemn occasion, the grant being affirmed by the presentation of a tuft of *kusa* grass.—Kamaon.

**BRITTANT**, (*Brittánt*), [H.] (S. *erittánta*) Information, news, intelligence of a transaction or occurrence.

*Brittánt-patra*, [H.] (*patra*, a leaf) Record of a decision pronounced by a *Pancháyat*.

**BU**, **BUA**, (*Buá*), **BUBU**, [H.] A sister. *Buá* is also an aunt by the father's side. *Bubu* in the west of India is a lady,

**BUD**, (*Búd*), **BOOD**, [H.] Being, state or condition of being, especially with reference to the past. It is used in Hindi chiefly in composition; as, *Búd-básh*, a residence *Bádná-búd* or *Hast-ná-búd*, remission of rent on failure of crops.

† **BUDDALI**, **BUDDILI**, [Karn.] A leather vessel for holding oil, opium, &c. (? from the English 'bottle').

**BUDH-GANGA**, (*Budh-Gangá*), **BOODH-GUNGA**, [H.] (from *Budh*, pronounced *Būdh*, or *Būgha*, old) The old bed of the Ganges, traceable below Hastinapur, and also below Sonon and Kampil.

**BUDHAVARA**, (*Budhavāra*), vernacularly,



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*Budhwār*, or *Budhbār*, [S. &c.] (from *Budha*, the planet Mars, and *vāra*, a day) Wednesday.

**BUDIBUDAKI**, [Karn.] A class of religious mendicants in Mysore.

**BUDIDE PANNU**, (*Būdide pannu*), [Tel.] from *budide*, ashes) A fee for permission to burn a corpse.

**BUDIT**, (*Buḍit*), **BOODEET**, (*Boodeet*), [Mar.] A loss, a sum of money given up as lost. Money imprudently invested.

*Buḍḍikāl*, [Mar.] A bad debtor, one not likely to pay.

*Buḍit khat*, [Mar.] (from *khat*. P. a writing) A bond not expected to be discharged.

*Buḍit kharch*, [Mar.] Expenditure without return. Head of an account specifying losses.

*Buḍit khāteṇ*, [Mar.] An account or register of bad debts.

**BUDKI**, (*Buḍki*), **BURKI**, (*Burki*), [Mar.] A hole or pit dug by the side of a stream to collect water for distribution in irrigation.

**BU DRUKH**, (*Budrūkh*), [Mar.] (dialectic corruption of P. *Buḍārg*, great) Venerable, dignified. Greater or upper, as fields or towns opposed to lesser or lower : also, senior as opposed to junior, or major to minor.

**BUGARA RASI**, (*Bugāra rāṣi*), [Tel.] (?) A heap of unwinnowed grain.

**BUJHARAT**, (*Bujhārat*), [H.] (to explain or cause to understand) An audit or adjustment of accounts. *A rendering of accounts between one landlord and his co-sharers.* *Mahram Das v. Ajulhia*, I. L. R. 8 All. 452; *when a co-sharer landlord cultivates an area of land far less than the area which would represent his share in the metal, such land as the co-sharer cultivates himself is called his 'Sic'.* *The profit whereof are taken into account in the 'bujhārat' or the annual*

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*division of profits among the co-sharers.* *Sital Prosad v. Amtul Bibi*, I. L. R. 7 All. 633 (638.)

*Bujhonta*, [H.] (from to understand) An abstract account of a village proprietary, made out annually by the Patwāri, shewing the profit on each share.

**BUK**, (*Būk*), **BOOK**, [H.] Land recovered through the recession of a river (Rohilkhand).

† **BUKKA**, (?) [Karn.] A hollow bambu tube attached to the plough of cotton-fields, serving as a drill.—Karnāta.

**BUKARA**, (*Būkāra*), **BOOKARA**, [H.] Land left by a river, but rendered useless by a deposit of sand (Rohilkhand).

**BULANDI**, **BOOLUNDU**, [H.] (from the P. *buland*, lofty) High land.

**BUN**, [Hindi.] The quantity of grain given to a labourer for a day's work in weeding, from two-and-a-half to three *Sers* of rough grain (Puraniya).

**BUN**, **BOON**, [H.] Coffee in seed, before it is ground.

**BUNDELA**, **BOONDELA**, [H.] A spurious tribe of Rājputs, who give name to the province of Bundelkhand, corruptly, Bundelcund. They are descended from the Garhwārs of Kantit and Khairagarh, and first settled in Bundelkhand in the thirteenth or fourteenth century. There are few genuine Bundelas in the British portion of the province, except in the Pargana of Panwāri.

**BUNDU**, (*Bāndu*), [Karn.] The coffee plant (Mysore).

*Bāndu bij*, [Karn.] (from S. *etja*, seed) The coffee berry.

**BUNGA**, or **BONGA**, [H.] A stack of straw.

**BUNGAH**, (*Bungāh*), corruptly, **BOUNGA**, [H. Mar.] **BUNUGEN**, (*Bunugēn*), Followers, suttlers, and baggage of an army.

\* **BUNGAS**, *Hostels where pilgrims coming from various parts of India to pay*

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a visit to the golden temple stay. These hostels were founded by rich men, especially by the Rajas, and were dedicated to the public, as *Wakf* property. There was appointed in each *Bunga* a custodian called *bungai*, whose duty was to read '*Granth Sahib*' and arrange for the comfort of the pilgrims staying in the *bunga*, and to keep the *Bunga* in a proper order. This shows that the *bungas* are partly religious and partly charitable institutions and the office of Manager may therefore be said to partake of the nature of a religious officer. The manager, if he has any powers at all himself be the *bungai* or he may appoint some one else to perform the duties of the *bungai* who has to read the *Granth Sahib*. His other duties are to look after the visitors and to take the proper care of the building. Committee of management of *Gurudwara*, Amritsar v. *Inlor Singh* A. I. R. 1933 Lah. 1041 = 15 Lah. 117.

**BUNT**, (*Būnt*). **BOONT**. (*Boont*). [H.] Unripe grain or pulse (*Cicer arietinum*).

**BUNYAD**, (*Bunyād*). [H. Mar.] Lit. foundation, but applied to offices or appointments which have existed from time immemorial.

*Bunyādī*, [Mar.] Original, fundamental.

*Bunyādī thalkari*, [Mar.] (*Thalkari* landholder) The original landlord or proprietor of an estate.

**BURA**, (*Burā*). **BURHA**. (*Burhā*). [Mar.] Mould.

**BURA**, (*Bāra*), **BOORA**, [H.] Redeemable mortgage (East Oudh).

**BURANT**, (*Burant*), **BURANT**. (*Burānt*). [Mar.] A place overgrown with grass and bushes. A thicket of low bushes.

**BURA-TUKRA**, (*Bāra-tukra*), **BOORA-TOKRA**, [Ben.] (?) An account of village receipts and disbursements made up for six or eight months by the *Patwari*, and balanced. The balance is carried

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to the demands of the rest of the year.

† **BURHA**, [H.] lit. An old man : in Kamaon, the senior or headman of a village.

† *Burbali*, [H.] Land or privileges attached to the headship of a village : the same as *Padhanchari*,—Kamaon.

**BURI**, (*Buri*), [Ben.] An inundation, immersion of a tract under water. A measure of value equal to five *Gandras*, or twenty *Kangris*.

**BURIDA**, (*Boridā*). **BOOREEDU**, [H.] (P. lit., ent) Fields cut by stealth (*Rohilkhand*).

**BURKA**, (*Bārka*), [Mar.] (?) A subdivision or share of the lands of a village, varying from ten to fifty, each comprising a certain number of fields, but not a defined quantity of land.

*Bārka chī kāl*, [Mar.] (?) The managing Ryot who apportions the *Burkas* and the revenue among the other cultivators. *Dakhin*.

**BURKI**, (*Bārki*). [Mar.] (?) A structure of masonry for drawing water from rivers and *nalas*.

**BURRI**, (*Burri*), **BOORREE**, (*Boorree*), [H.] Sowing seed by dropping it from the hand into the furrow, instead of sowing broadcast or by drill ; also read **GURRI** and **GULLI**.

**BURUD**, (*Burud*), or **BURAD**, (*Burad*), [Mar.] The name of a caste, or individual of it, whose occupation is mat-making. He is sometimes enumerated among the village servants.

**BUTADU**, (*Batādu*), [Tel.] Household expenses.

**BUTARAD**, (*Batārad*), [Hindi] A name given to extra cesses upon the cultivator. *Puranīya*.

**BUT-FAROSHI** (*Bāt-faroshi*), or **-PAROSHI**, [Tel.] : from P. *bāt*, an idol, and *paricarish*, cherishing) A tax levied on different trades in a town or village to defray the cost of celebrating the

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worship of the tutelary divinity. A tax levied on the festivals of the inferior castes and the drums beaten on such occasions. In former times, also, a fine imposed by a Gुरु, or spiritual guide, to expiate certain breaches of the laws of caste.

**BUTTAWAL**, (*Buttāwal*), (?) [Tamil]. Land newly cleared for cultivation. In the first year it is exempt from rent, in the succeeding years it pays the Government revenue in progressive fourths, until, in the fifth year, it is fully assessed. Travancore.

\* **BUT-WORA KHASRA**, *Measurement paper prepared under Estate Partition Act, and is not a 'record' within the meaning of Evidence Act.* *Perma Roy v. Kishen Roy* I. L. R. 25 Cal. 90.

**ABASAY**, (*Byabasāy*), for [S.] **VYAVASAYA**, (*Vyavasāya*), [Ben. S.] Trade, business affairs.

*Byabasāyī*, [Ben.] A tradesman, any one engaged in affairs or business.

**BYABASTHA**, (*Byabasthā*), for [S.] **VYAVASTHA**, (*Vyavasthā*), [Ben.] A statute, a law. A written opinion or dictum on a point of Hindu law drawn up by Pandits.

**BYABAHAR**, (*Byabahār*), [Ben. S.] Custom. usage. Business, profession, affairs in

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general. A suit at law; whence, also, *Byabahārīk*, one engaged in affairs, in a suit, &c.

**BYAH**, (*Byāh*), [H.] (S. 'Bibaha') Marriage.

**BYAJ** (*Byāj*). [H.] Interest. See *Biāj*.

**BYAJU**, (*Byāju*), [H.] Principal bearing interest. See *Biāju*.

**BYANA**, (*Byāna*), **BYARA**, (*Byāra*), [Karn.]

A piece of pasture-ground attached to a village, and assigned as a perquisite to the head-man, who lets it out for the grazing of cattle at a charge per head.

**BYAPAR**, (*Byāpār*), [H. Ben.] Business, affairs.

*Byāpārī*, [H. S.] One who transacts business of any kind, a merchant, a dealer, a trader. (It occurs in most dialects, slightly modified, as, *Bepārī*, *Baipārī*, *Beopārī*, *Byopārī*, *Byaupārī*, &c.

**BYAURA**, (*Byaurā*), [H.] Detail, narration, statement of circumstances.

**BYAY**, or **BYAYHAR**, (*Byayhār*), [S.] Expense, expenditure.

**BYOHAR**, (*Byohār*), or **BYAUHAR**, (*Byauhār*), properly, **BYABAHAR**, (*Byabahār*), as above, or **VYAVAHARA**, (*Vyavahāra*), [H.] Business, affairs, trade, calling.

**BYOHAR** [H.] A loan.

*Byoharā* or *Byohārī*, [H.] A creditor, a lender.

\* **CASBATIES**, *The term 'Casbaties' or 'Kasbaties' is used in the District of Ahmedabad, Guzerat; to designate dwellers in towns, whose lands, are cultivated not directly by themselves, but by ryots; to whom they let these, receiving therefrom a rent in Cash or in kind.* *Secretary of State v. Bai Rajbasi*, 19 C. W. N. 1087 = 13 A. L. J. 953 = 1915 M. W. N. 563 = 29 M. L. J. 242 = 18 M. L. T. 179 = 17 Bom. R. 730. (P. C.)

**CASTE**, [Eng.] A word applied to the

distinctions of birth, tribe, and occupation, which separate the people of India of the Hindu religion, and preclude their eating, drinking, and smoking together; their using the same vessels; their intermarrying; and other relations of social life. The lower orders of Indian Mohammadans pretend to similar distinctions; caste being in all cases matter of pride, not of humiliation. The word is derived from the Portuguese *Casta*, race, species.

## CH

**CHABENA**, (*Chabená*), **CHABENI**, [H.] (S., to chew) Parched grain.

**CHABUTARAH**, **CHUBOOTURA**, **CHABUTRA**, (*Chabutrá*), **CHUBOOIRA**, [H.] A raised bank or terrace detached from the residence, sometimes covered over, on which persons sit and converse. A kind of summerhouse or pavilion. A place where the head of the police is usually stationed. A police-office or station, or the magistrates' court. A room or hall used for public meetings of the villagers. A custom-house or station. A guard-house. A market-place. A stone platform erected as a boundary mark.

**CHABUK**, (*Chábuk*), corruptly, **CHAWBUCK**, [H.] A whip.

*Chábuk-sucár*, corruptly, *Chawbuck-sucár*, [H.] (P. a rider) A rough rider, a groom, a jockey.

**CHACHA**, (*Chachá*), **CHACHA** (*Cháchá*), [H. &c.] A paternal uncle, a father's brother.

*Cháchí*, or *Cháchí*, [H. &c.] A father's brother's wife.

*Chacherá*, [H. &c.] Connected through a paternal uncle; as, *Chacherá-bláit*, A first cousin, the son of a paternal uncle.

**CHACHAR**, also **CHANCHAR**, **CHUCHUR**, or **CHUNCHUR**, [H.] Land that has lain fallow for a year or more, but not a very long time: on being taken under cultivation the produce was divisible for the first year in the proportion of one share to Government and three to the cultivator: after a year of cultivation it was placed on the footing of fully cultivated land of the same description.

**CHACHAR**, (*Cháchar*), [H.] A Hindu festival held after the Holi.

**CHACHAR**, (*Cháchar*), [Ben.] Land on the banks or in the bed of a river, from which the water has lately been dried. Inferior fallow land.

## CH

**CHADAR**, **CHUDUR**, [H.] A sheet or cloth.

*Chadar andázi*, [H.] (P., throwing) A ceremony among the Sikhs: when a man marries a widow a sheet is thrown over the parties.

**CHADARU-GUDDI**, (*Chadará-gudli*), (?) [Karn.] Boundaries of an estate or of village lands, including waste.

**CHADAVU**, (*Chádávu*). [Karn.] Increase of price or rent. See *Charhai*.

*Darchadáru*, [Karn.] Disposing of the Government share of the crop to farmers at an advanced rate.

**CHADH**, (*Chadh*) pronounced also **CHARH**, (*Charh*), [Mar.] Increase, advance (as of assessment or price, &c.)

*Chádhpalí*, [Mar.] An extra cess.

**CHADI**, (*Chádi*), [Tel. Karn.] An accusation, slander, defamation.

**CHAH**, (*Cháh*), [H.] A well.

*Cháhi*, or *Cháhi-xamín*, [H.] (land) Land irrigated from wells.

*Maháti Cháh*, [H.] (from A surrounding) Land watered by wells in alternate years.

**CHAH**, **CHUH**, [H.] A platform, a pier-head.

**CHAHAR-SHAMBA**, (*Chahár-shamba*), [H.] Thursday.

**CHAHAR-SU**, (*Chahár-su*), [H.] (P. four, and a side) A square, a quadrangle, a market-place.

**CHAHAL**, [H.] A strong soil, ranking between those termed *Rausli* and *Dánkar* (Delhi).

**CHAHAL SITUN**, (*Chahal sitán*), [H.] (P. forty, a pillar) A pavilion, a chamber, a summer-house supported by forty, i.e., many pillars. (Also with the H. numeral, *Chális*, forty. *Chális-sitán*).

**CHAHALDA**, (*Chahaldá*), [Mar.] A tax formerly levied on Banja'ras in the Dakhin.

\* **CHAHARPATNI**. *Subordinate tenure*. See *Narain v. Smith*. I.L.R. 4-Cal. 507.

**CHAHIL**, (*Cháhil*), or **CHAHIRA**, (*Cháhirá*),

## CH

[H.] A tribe of Rājputs in Hisar, mostly converts to Mohammadanism. They nevertheless retain charge of the tomb of *Goya Chauhān*, a Hindu prince now esteemed a saint.

**CHAHLI. CHUHLEE**, [H.] The wheel on which the rope revolves at the top of the well.

**CHAHORA**, (*Chahorā*), [H.] Rice dibbled in a field after being sown in a separate bed. A fine sort of rice.

**CHAHOTRA**, (*Chahotrā*), or **CHAHUTRA**, (*Chahutrā*), [Mar.] (four. and subsequent) Interest at four per cent. per month.

**CHAHUR**, (*Chāhūr*), [Mar.] A long measure of land. According to one statement, equal to 120 square *Bighās*, to another, to 150 *Bighās*.

**CHAHVARI**, (*Chāhvari*), [Mar.] The drag rope of a plough or of the bucket of a well, to which the head pair of oxen are yoked.

*Chāhvari mot*, [Mar.] The bucket of a draw-well worked by bullocks.

**CHAIL**, [H.] Land twice tilled (Rohilkhand).

**CHAIN**, [H.] Cultivated land.

**CHAIN**, (*Chain*), [H.] A low caste of Hindus.

**CHAINA**, [H.] An inferior kind of grain. A sort of millet (*Panicum pilosum*), also called *Chena* and *China*.

*Chāinkhaṭi*, [Ben.] A spot in the salt-works where in the drainage of the baskets is collected.

*Chāin laban*, [Ben.] Basket salt.

**CHAIT**, or **CHYT**, properly, **CHAITRA**, [H. &c.] A month so called (March—April) beginning with the sun's entrance into Pisces.

*Chaiti*, [H.] Relating to or produced in *Chait*, as, the spring harvest. In Bundelkhand it is usually so applied, denoting the *Rabi*, or spring crops.

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**CHAITYA**, [S.] Any large tree in a village, held in peculiar sanctity: an altar, a monument. A Buddhist temple or monument.

**CHAK, CHUK**, corruptly, **CHUCK**, [H. &c.] (*Chakra* a circle or district) **CHAKU**, or **CHEKU**, [Tel.] A portion of land divided off; as, the detached fields of a village, or a patch of rent-free land, or any separate estate or farm. In old revenue accounts the term was applied to lands taken from the residents of a village, and given to a stranger to cultivate. In the north-west provinces the subdivision of a Pargana formed under cl. 88, Settlement Circular of 1839. In the Dakhin survey the term is used to designate a field within a field, when it is necessary to subdivide a field without changing the number or series of the larger portion of the land into which a village is divided.

*Chak-bandī, Chukbunde*, [H.] Determining the limits or boundaries of a detached piece of land, an estate, or *Chak*. The limits of a police or revenue jurisdiction.

*Chak barār, Chuk burār*, [H.] (a tax) Collecting the rents of a *Chak* according to its size or productiveness.

† *Chak-basta*, [H.] A definite portion of land.

† *Chak-basta-dar*, [H.] A renter of a definite portion of an estate.

\* *Chakdar*.—A person who is a proprietor in a Mahal as distinguished from a *Pattidar*, who is a Co-sharer of the Mahal. *Chakdar* owns a certain area which is all his own and he has no right outside it, but a *Pattidar* holds the undivided part of a Mahal, and so he has no separate rights in particular portion of the land. *Balwant v. Subhan*, I.L.R. 10 All. 107 (108).

*Chak-nāma, Chuk-nāmu*, [H.] or

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*Chekunāmā*, [Tel.] (P. a document) A register or specification of the extent and boundaries of a detached or separate piece of land, or of a separate village. A grant authorising individuals to hold alienated lands, and specifying their limits.

*Chak nāma ārági*, [H.] (A. See *Ārági*) A document given to a Zamindar from whom a portion of land has been taken by the Government for public or other purposes, defining the extent, boundaries, and quality of the land.

*Chak tukra*, [H.] A plot or parcel of a landed estate.

**CHAK**, [Ben.] A square; also, a market-place enclosed by building. It has also the sense of the preceding.

*Chak bandi*, [Ben.] Building a square, connecting the Buildings round it.

**CHAK**, [Thug.] Suspicion.

*Chak-bet*, [Thug.] A dangerous or suspicious place.

**CHAK**, (*Chāk*) [H., Ben.] (S. *Chakra*) A wheel; especially applied to the pulley through which the rope attached to the bucket of a well passes. Also a mile. Also the rings of baked clay used in sinking a well, and a vessel in which sugar is manufactured.

*Chākā*, [Ben.] A wheel, a discus. The upper portion of the salt-boiling furnace.

**CHAKALAVADU**, (*Chākalaṣūlu*), [Tel.] A washerman.

**CHAKAR, CHUKUR**. [H. &c.] (S. **CHAKRA**. in which form it occurs in most dialects) A wheel, a circle, or any thing revolving in a circle.

*Chakar-barleshi*, (?) [H.] Compound interest.

**CHAKAR**, (*Chākhar*), **CHAKUR**, [H.] (P.) A servant.

*Chākārā*, [Ben.] Land given in reward of past services.

*Chākārān*, *Chakaran*. [H.] Service tenure, *Waris Ali*, v. *Md. Ismail*, I.L.R.

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8 All. 552; Allowances of land, or the revenue derived from it, professedly appropriated in Bengal to the pay and support of the public officers and servants of a village or Zamindāri, including the Zamindar, Ka'nungo, Mokaddem, patwa'ri, and the Peons and Chaukidars. Under the ancient system the lands so appropriated were exempted from the Government assessment in favour of the Zamindar, but this was disallowed on the formation of the decennial settlement. Ben. Reg. viii. 1793; ix. 1825. *Kashim Sheik v. Prasanna Kumar*, I. L. R. 33 Cal. 596 at 598. *Any distinct refusal by a tenant to perform services incidental to his holding renders him liable to ejectment. Hurro Govind v. Ramratan Dey* I.L.R. 4 Cal 67. *These lands are held in consideration of certain services to be rendered by the holders and on the termination of such services, the grantor is entitled to Khas Possession. Nadair Chand v. Chantlar Sikhur*, I. L. R. 15 Cal 765. *A choikidar is in possession of choiki dari-chakran land for the purpose of certain services and his interest is limited to the period during which he serves the estate or the Zamindar. Krishna Kinkar v. Bhagyan*, I. L. R. 35 Cal. 185 (188.)

*Chākārān-zamīn*, corruptly, *Chakeram-zemeen*, *Chakeran-jemmy*, [H.] (*chākārān*, as above, and P. *zamīn*, land) Lands exempted from revenue on the plea of being appropriated to maintain the public officers and servants.

*Chākārī*, [H.] Service. Allowance of land, &c., for public officers and servants. Service land.

*Chākārā*, incorrectly, *Chākriā*, [Mar.] Applied to land held revenue-free, on condition of performing some office, or discharging some obligation. Service land.

**CHAKI, CHUKKE**, (?) [Karn.] An extra assesment in Kanara.

## CH

**CHAKI**, (*Cháká*), [Ben.] (from S. 'Chakra') A mill, a grinding stone, an apparatus for spinning twine suspended from the hand.

**CHAKIRI**, [Mal.] The fibres of the husk of the cocoa-nut, of which rope, or kayar, is made.

**CHAKIYARA**, (*Chákíyára*), [Mal.] A class of out-caste Brahmans.

**CHAKKA**, (*Chakká*), **CHUKKA**, [H.] (from *chakra*, a wheel) A circular lump of clay, used to press down the smaller arm of the lever employed in raising water from a well. A wheel.

**CHAKHAND** (*Chákhand*), [Uriya.] A measure of length, half a cubit.

**CHAKKALU**, [Tel.] Small bubbles of salt that rise upon the first ebullition of the brine.

**CHAKKAN**, **CHAKKALA**, (*Chakkála*), [Mal.] An oil presser.

**CHAKKARA**, [Mal.] Coarse sugar, made from the juice of the cocoa-nut and other palms.

*Chakkarakulla*, [Mal] The *tári*, or juice of the cocoa-nut, from which coarse sugar is made.

**CHAKKAT**, **CHUKKUT**, [H.] The loss of a *chak*, or plot of ground, by inundation.

**CHAKKI**, [H.] A handmill, a grindstone.

*Chakki náma*, [H.] A song sung by women at weddings, while grinding a perfumed powder.

*Chakki náuri*, [H.] Presentation of perfumed powder to the bride and bridegroom, and the female assistants by whom it has been prepared.

**CHAKKILI**, [Tam. Mal.] A low-caste man, working in hides and leather; a currier, a shoemaker, the village shoemaker. Apparently corrupted to *Chucker*. the word in common use among Europeans.

**CHAKKU**, [Karn.] A pack or bale of raw cotton.

**CHAKKUBANDHI**, [Karn.] Land measure.

**CHAKLA**, (*Chaklá*), **CHUKLA**, (*Chuklá*), corruptly, **CHUCKLA**, [H.] **CHAKLA**,

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(*Chaklá*) or **CHAKLA**, (*Chaklá*), [Ben.] from the S. 'Chakra' A large division of a country, comprehending a number of Parganas; first introduced as a recognised local division in the reign of *Shahjahan*. Bengal was divided by Jaffir Khan, about 1772, into thirteen *Chaklas*, each under a separate superintendant of finance. At different times, and in different parts of the country, the *Chakla* seems to have varied in extent, and in its subdivisions. In modern times it is applied to the part of a town chiefly inhabited by prostitutes. In Mar., besides a division of country, it also means the court or office of the magistrate of a ward.

*Chaklá bandi*, corruptly, *Chucklabandy*, [H.] The distribution of a Zamindári or of a province into *Chaklas*, especially for financial convenience.

*Chakle dár*, [H.] The superintendant or proprietor, or renter of a *Chakla*.

*Chakle dári*, [H.] Superintendence or possession of a *Chakla*. The right of occupancy as admitted payer of the Government assessment, with such fees or privileges as usage may have attached to the office or possession.

*Chakle kharch*, [H.] Expenses of the whole *Chakla* or district, charged in proportion to each Ryot, under the old revenue system of Bengal.

*Chaklá navets*, [H.] The accountant of the revenues and charges of a *Chakla*.

*Chakli*, [Mar.] A division of a village in some places.

*Chukalyá*, [Mar.] An officer of police, a magistrate.

**CHAKRA**, [S.] but it occurs in all dialects, most commonly unchanged, but sometimes slightly modified, as, *Chakar*, *Chaki*, *Chák*, A wheel, a discus, a quoit, any thing circular or revolving, lit., or fig., as a potter's wheel, an oil-mill, a period of time, a district, a province, a region. An ancient small gold coin in

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Mysore, usually 10 fanams. In *Mar.* also, a rule, a regulation, an extra cess or tax. In *Karnāta*, the extra assessment of 1720, which was to cover the interest of money advanced by the Raja to pay off the demands of the *Sāhukārs* or Bankers on the Ryots. (The word is incorrectly printed in the 5th Report, p. 804, *Chuckes*, for *Chucker*, whence it has been entered in the Glossary *Chuckees*, as a separate word.)

*Chakramu*, [Tel.] A wheel, &c., (being, in fact, the same with *Chakra*) An ancient coin current formerly in the south of India, equal to  $\frac{1}{16}$ th of a Pagoda.

† *Chakrankam*, [S &c.] The mark of the discus of *Vishnu*, stamped with a hot iron on the persons of his worshippers.

† *Chakrankadam*, [Tel.] Stamping the followers of *Vishnu*, with his *Chakra* or discus.

*Chakrāval*, *Chakrāvali*, [Mar.] (S.) Compound interest, (from *chakra*, revolving, and *āvali*, a range or series).

*Chakravartī*, [H.] (S.) A prince, a ruler, an emperor. A name borne by some families of Brāhmans in Bengal, corrupted commonly into *Chuckerbully*.

*Chakra-vriddhi*, [S.] (*chakra*, and *vriddhi*, increase) Compound interest.

*Chakra-vantige*, [Tel.] An extra assessment of  $\frac{1}{16}$ th under the Mohamadan Government.

**CHAKATI**, (*Chakati*), or **CHUKTEE**, [Mar.]

A scrap of writing paper, a note, a passport, an English letter.

**CHAKRI**, (*Chakri*), [Ben.] An oilman.

*Chākrikūḍu*, [Tel.] An oilmaker.

**CHAKWAEN**, (*Chakwāen*), [H.] A small class of Rajputs in Ghazipur.

**CHAKWAND**, [H.] A common weed, bearing a long legume, growing from eight

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inches to two feet high, used by the poor as a potherb.

**CHAL**, (*Chāl*), [H.] Habit, practice, course of life; as, *Badchāl*, a man of bad habits; *Su-chāl*, one of good habits, of respectable conduct.

**CHALA**, (*Chālā*), (?) [Mal.] The hut of a slave in Malabar. (Possibly *Ṣālā*, q. v.)

**CHALAB**, [Thug.] Early part of the evening, between sunset and dark.

**CHALAN**, (*Chālān*), **CHULAN**, also **CHALAN**, (*Chālān*), **CHELAN**, **CHILLUN**, corruptly, **CHELLAUN**, **CHILLAUN**, **CHULLAUN**, [H.&c.] (from S. *chal*, to go, sending off, despatching, [goods, &c.]) A document sent with goods, treasure, or individuals; an invoice, a voucher, a pass, a passport. The post-office list of letters forwarded, &c. Ben. Reg. x. 1819. A memorandum of money received and invested.

*Chālān-dār* [H.] (P. who has) A person who accompanies a despatch or remittance, and has charge of the invoice.

*Chalānti*, *Chālānti*, or *Chālnti*, [H.] Current, circulating (as coin).

*Chalāntā*. Passing, movable, vendible, saleable. Duties formerly levied by Zamindars on goods passing through their jurisdiction. Ben. Reg. xxvii. 1793.

*Chalānti-jārdar*, [Uriya.] Movable or personal property.

**CHALAN**, (*Chālān*), [Ben.] Sifting any thing, passing it through a sieve.

*Chālānti*, [Ben.] A sieve.

**CHALAVADI**, (*Chalavādi*), [Karn.] A low caste. (In Mysore) The servant of a *Linga* merchant carrying a large ladle with chain and bell on his shoulders. (In Telingana) A Śūdra who goes from house to house to give notice of a death.

*Chalārādi ayu joti*, [Karn.] Tax levied on the preceding in a village.

† Reference see page 1.



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**CHALAWAN AMDANI**, (*Chalāwan Amdāni*), [Hindi] Statement of collections sent with the collections to the Zamindar by the Patwāri (*Puraniya*).

**CHALI**, (*Chāli*), erroneously, **CHOWLEE** and **CHOOLEE**, [Mar.] Land that bears the highest rate of assessment, cultivated by permanent inhabitants of the village agreeably to allotment, by which each cultivator has a fixed proportion of the lands of highest, medium, and lowest assessment. Hereditary land held at a fixed rate, which, after being brought into cultivation from waste, may be assessed at a rate proportioned to its quality, and to custom. It is sometimes said that a Ryot cannot throw up his *Chāli* land.

**CHALI**, (*Chāli*), [Ben.] A thatch, a shelf, a gang or separate station of convicts engaged on public work.

**CHALIGARAVU**, [Tel.] Soil sandy on the surface with black earth underneath.

**CHALIPANDILI**, [Tel.] A shed where cool water, &c., is distributed to passengers.

**CHALI GAINI**, (*Chāli Gaini*), corruptly, **CHAUL GAINEE**, **CHALLY**, **CHALLI**, or **CHALIE QUENY**, [Karn. &c.] (probably from the S. *chala*, moving, going) Tenancy-at-will, on occupation on paying rent for a short or indefinite term.

*Chāli gaini-chālu*, [Karn.] An agreement or lease for a short time, usually for a year.

*Chāli gaini-gūr*, [Karn.] A tenant-at-will.

\* *Chali-Genis*. Temporary tenants who take settlement of lands from Malaveni or permanent tenants. *Yankatray v. Shierambhat* I. L. R. 7 Bom. 256 (259).

**CHALISI**, (*Chālisi*), [H. &c.] (P. forty)

**CHALSI**, (*Chālsi*), **CHALISA**, (*Chālisā*), [Mar.] An aggregate of forty, as of forty

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sers, forty cubits. &c. Also a period of forty days of impurity from the birth of a child, or death of a relative. A period of quarantine. The great famine in Hindusthan of 1783 is known by this name, from its occurring *Samvat* 1840.

**CHALI SIDAKKA**, (*Chāli sidakka*), [Karn.] Rice husked.

**CHALIT**, [H.] (S. *chalit*, lit., gone) Movable or personal property.

**CHALIYAN**, (*Chāliyan*), [Mal.] A weaver.

**CHALKI**, (?) [H.] A crop raised by irrigation.

\* *Challan*. An order to the Treasury officer to receive and credit an amount. *Abdool Latif v. Jadhav Chandra* I. L. R. 25 Cal. 216 (219).

**CHALLANIDORA**, [Tel.] A cold gentleman, a European functionary of a calm and gentle temperament, a highly complimentary designation.

† **CHALTA**, [Guz.] Entire, perfect, as a share in a village.

**CHALTI**, (*Chalti*), [H. Mar.] Passing, moving, current. In Delhi, cultivated lands. In Masulipatam, Gross measurement of the grain after gathering.

*Chalti daftar*, [H.] Under the Maratha Government, the records required for current business. That portion of the Peshwa's register which was always in the hands of the *Farnavis*, or Secretary of State.

**CHALTU**, (*Chaltu*) [Hindi.] Land in cultivation.

**CHALU**, (*Chālu*), [Tel.] A furrow. [Ben.] Rice cleaned fit for cooking.

**CHAMA**, (*Chāma*), [Mal.] A kind of grain, a sort of millet (*Panicum miliaceum*). S. *Śyāmā*.

**CHAMAN**, [Thug.] A Brahman.

**CHAMAR**, (*Chāmār*), **CHUMAR**, (*Chūmār*), corruptly, **CHUMHAR**, **CHUMBAR**, [H.] but in most dialects also, [Ben.]

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**CHAMAR**, (*Chámár*), [Mar.] **CHAMHAR**, (*Chámhár*), from the S. *Churma-kára*, or worker in skins. A man of a low caste, whose business is working in hides and leather, a currier, a tanner, a shoemaker, a harness-maker, and the like. *Chamárs* are said to be descended from a Bráhmaṇ father and *Chandál* mother, according to some authorities: in the north-western provinces the *Chamárs* are considered as divided into seven classes, who do not eat together or intermarry: they are known by the names, *Jatúá*, *Kacan*, *Káril*, *Jaiswara*, *Jhusia*, *Azimgerhia* or *Birheria*, and *Kori* or *Korchamri*. The last are most commonly weavers. Different tribes of *Chamárs* are also known in the Dakhin, as *Sultangerh*, *Marathí*, *Paradesh*, *Pardeśí Haralbhakt*, *Dabáti*, *Woj*, and *Chaur*.

*Chamar-gaur*, *Chumur-gour*, [H.] A division of the Gaur Rajputs. The highest class, although from their name liable to the suspicion of intercourse with *Chamárs*. They affect to call themselves *Chaunhar-gaur*, from a Raja named *Chaunhar*; or sometimes *Chiman-gaur*, from a Muni called *Chiman*.

*Chamráwat*, [H.] Perquisites or privileges of *chamárs*.

**CHAMARA**, (*Chámara*), [Ben. Mar. S.] The bushy tail of the Tibetan ox set in a handle, and used to drive away flies. In H. *Chaunri*.

† *Chamarin*, The wife of a *chamar* or female of the caste, who commonly officiates as the village midwife.

**CHAMAYEN**, (*Chamáyen*), **CHUMAYEN**, [H.] A small class of the Gujar tribe in Panipat Bangar.

**CHAMBAL**, **CHUMBUL**, [H.] A log of wood with grooves, fixed on the banks of canals, and used in drawing water for irrigation.

## CH

**CHAMCHORI**, (*Chámchóri*), [H.] (lit., skin stealing) Adulterous connexion with the wife of another.

**CHAMIA**, (*Chaníá*), [Thug.] Those of the gang who assist in seizing and holding down the victim.

**CHAMOSIA**, (*Chamosia*), [Thug.] The person who holds the hands of the victim (*Dakhini*).

**CHAMPAKA CHATURDASI**, (*Champaka Chaturdasi*), [S.] ('*Champak*', a yellow flower, and '*Chaturdashi*', fourteenth lunation) A Hindu festival on the fourteenth of *Jyeshth*, when the flowers of the *Michelia Champaka* are offered to idols.

**CHAN**, (*Chán*), [Mal]. A span, a span measure.

**CHANA**, (*Chaná*), **CHUNA**, corruptly, **CHENNA**, **CHUNNA**, [H.] A kind of pulse commonly known as gram (*Cicer arietinum*). Three kinds are usually reckoned in the north-west provinces, *Pila*, *Pachmil*, and *Kasa*. The last is an inferior sort, also called *Raksua*, *Chaptái*, and *Kasári*. *Pachmil* is a mere mixture of the first and last sorts. There is also a small kind called *Chaní* and *Batori*. *Chaná*, to the eastward of the upper provinces, is frequently called *Rehla* and *Lona*, but in general *Lona* is applied to an acidulous salt which forms upon the leaves, and is collected for chemical purposes. *Chaná* also implies a species of plant, of which the seeds are often mixed with corn, giving it a disagreeable taste. (*Vicia* of one or two undescribed species).

**CHANAMBU PARATI**, (*Chanambu Parati*), (? [Mar.] The name of a servile caste in Anjengo, employed apparently as domestic servants.

**CHANAMIA**, (*Chanmiá*), [H.] A tribe of Chandrabansi Rájputs in Jonpur, Azimgerh, and Gorakhpur.

**CHANAN**, (*Chanín*), commonly from the

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plural **SHANAR**, (*Shânâr*), [Mal.] A man of a tribe whose business it is to extract the sap from the palmyra tree, a *lârî* drawer.

**CHANAPPAN**, [Tam. Mal.] A weaver of coarse cloth for sacks, of hempen cords, &c. (From *Chapa* or *Sana*, hemp.) See *Sanappan*.

**CHANATTAM**, (*Chanâttam*), [Mal.] Favourable or privileged rent of land granted to persons liable to be called out for occasional work or service.

**CHANCHAR**, **CHUNCHUR**, [H.] Land left untilled for a year or more, but not for a very long interval. See **CHACHAR**.

**CHANCHARI**, (*Châncharî*), [H.] Inferior grain, as Mung or Jawâr, remaining in the ear after being trodden out.

**CHANCHARU**, [Karn.] A tribe of savage people tenantry the forests in the south of India.

**CHANCHIO**, (*Chânchio*), [Guz.] The name of a tribe, or of an individual of it, inhabiting Guzerat, Kach, and Sind, and wearing a large long-pointed turban. A pirate, a sea-robber.

**CHAND**, (*Chând*), [H. &c.] The moon.

*Chândî*, [H.] Silver. (From *Chând*, the moon). A tax formerly levied by the Zamindars of Bengal.

*Chândni*, [H. &c.] Moonlight, an awning.

*Chândni Chauk*, [H.] The principal market-place of any considerable city.

*Chândni karan*, [H.] The practice of *Brâhmans*, *Chûrans*, and others, of wounding themselves, in order to extort alms or payment of a debt.

† *Chândni-rayat*, [Beng.] A shop-keeper or artificer owning the ground on which his shop or dwelling stands in a bazar.

**CHANDA**, (*Chandâ*), **CHUNDA**, [H.] (from the P. *Chand*, how much) Subscription, quota, assessment.

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*Chandî aogâhî*, [H. &c.] Levy of rent or revenue from the Ryots, according to their shares or proportions. See *Aogâhî*.

**CHANDA**, (*Chândâ*), [Ben.] A subscription, a collection of money.

**CHANDA**, (*Chân la*), [H.] A common station of the revenue survey.

**CHANDA**, (*Chûnda*), [Thug.] Cloth.

**CHANDAI**, [Tam.] A fair, one held annually, the *melâ* of Hindustan.

**CHANDAL**, (*Chandâl*), **CHANDAL**, (*Chandâl*), [H.] and most dialects, S. A man of a low mixed caste, sprung from a *Śûdra* father and *Brahman* mother. In common use it is indiscriminately applied to all low-caste or out-caste tribes.

*Chandûlîâ*, [H.] A tribe of the *Bhangis*, who might be also termed *Chandûlas*.

**CHANDAM**, (*Chândam*), [H.] A small tribe of Rajputs in Allahabad and Jonpur.

**CHANDANAYATRA**, (*Chandanayâtra*), also **CHANDANOTSAVA**, [S.] (from *chandana*, sandal, and *yâtrâ*, or *utsava*, a festival) The ceremony of offering sandal paste or other perfume to an idol. A festival held at Puri in honour of Jagannâth.

**CHANDANA**, (*Chandîna*), or **CHANDINAH**, (*Chandînah*), **CHUNDANA**, **CHUNDEENU**, [H.] Sundry or miscellaneous, applied to a division of the *Sair*, or a variety of petty taxes, under the Mogul Government; as,

*Chandîna Âlamgarj*, [H.] A tax on all persons engaged in trade at Dacca, from one to two rupees per annum.

*Chandîna bajantri*, [H.] A tax on musicians.

*Chândinâ*, [Uriya.] Ground-rent, rent of land on which a house is erected. Tenure derived from such payment.

*Chândinadûr*, [Uriya.] A person paying ground-rent, and holding his house and garden by that payment.

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*In the case of the cultivating classes such lands were generally part of the pahi holding; but the shopkeepers artisans, and labouring classes, who, having no arable land in the village, pay rent for homestead lands only are called chandinadars, and their tenure chandina. (Per Finucane & Amcer Ali's B. T. Act)*

*Chandiri damdhari*, [H.] A Tax on exhibitors of snakes, monkeys, and bears, or fakirs, jugglers, &c.

*Chandan-khuri mahal*, (?) [H.] A tax formerly levied in Rangpur upon the sale of hogs, abolished since the decennial settlement.

**CHANDAVA**, (*Chandavā*), [Hindi.] Shaft of the share of a plough.

**CHANDEL**, [H.] (perhaps from *Chandra*, the moon) A numerous tribe of Rajputs, originally from Mahoba in Bundelkhand, but now scattered over the north-western provinces: they claim to be of the *Somābansi*, or lunar race, and gave their name to the district of *Chanteri* or *Chandeli*. In the lower Doab they are divided into four tribes, bearing the several Hindu designations of a ruler or king: as, *Rāja*, *Rāo*, *Rāut*, and *Rāwat*.

**CHANDELI**, (*Chandeli*), [H.] A very fine sort of cotton cloth, originally fabricated at *Chanteri*, on the left bank of the Betwa, from a kind of cotton grown at *Amarācuti* in Berar. The thread, when of fine quality, is sold for its weight in silver; and the cloth is of so costly a description, as to be worn only by persons of the highest rank in native courts.

**CHANDIVALA**, (*Chandivala*), [Karn.] Earnest money, hansom, also what is given to dissolve a bargain.

**CHANDIYA**, (*Chandiyā*), [H.] Deep places (East Oudh).

**CHANDLA**, (*Chāndla*), [H.] from *Chānd*, the moon, A small wafer-like ornament

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of gold or other metal worn on the forehead between the eyes. The ceremony of affixing the ornament on the foreheads of persons present at the drawing up of a marriage contract, as the ratification of the agreement. A present sent to a man in whose family a marriage is about to take place.

**CHANDRA**. [S.] The moon.

*Chandra Grahaya*, [S.] (from 'Grahana' seizing) An eclipse

*Chandraseni Kayastha*. [S. Mar.] A caste of writers in Puna, who pretend to be descended from a Raja named *Chandrasena*, and therefore claim to be regarded in some degree as *Kshatriyas*, and to be entitled to perform the ceremonies of the vedas; a claim not recognised by the Brāhmans. There are two divisions: the *Fatani Prabhu*, and the *Dawani Prabhu*. The former are found at Bombay and other towns, the latter at Goa.

**CHANETH**, (*Chaneth*), [H.] Drugs for cattle.

**CHANGAR**, (*Changār*), [Thug.] A thief of any kind.

**CHANGEL**, [H.] A herb growing among ruined buildings. The seed, used in medicine, is termed *Khabāji*.

**CHANGULI**, (*Changūli*), [Karn.] Daily hire.

**CHANK**, (*Chānk*), or **CHANKA**, (*Chānkā*), [H.] A stamp fixed on the side of a stack or heap of grain, when the heaps are to be divided; or when, after division, they are left in charge of one of the sharers. A piece or pieces of cowdung placed on a heap of grain, to protect it from the evil eye. A ceremony observed in the threshing-floor, when the winnowed corn is gathered into a heap. It is variously observed in different places, but the essence consists in reverentially and silently circumambulating the heap, finishing the process with a short prayer.

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**CHANK, CHUNK.** or more correctly, **SANKH**, [H.] A conch shell. When entire, with the greater end cut off, it is used as a kind of horn formerly blown in war, but now at the worship of idols. Cut in segments of circles, it forms ornaments for the fore-arms and wrists of women. The chief supply of these shells is from Ceylon, and when the volutes turn to the right the shell is held in peculiar estimation.

**CHANNANGI-NELLU**, [Karn.] A kind of rice grown in Mysore.

**CHANNEL-MARA**, (*Channel-māra*), or **CHANNEL-VARI**, (?) Names of a small additional money tax on the cultivators of Karnāta under the old system: (apparently, *Channel* is the English word connected with the local terms for cess or tax, being a charge for keeping up the water-courses necessary for irrigation, or a tax on fields so watered, as being more productive; also denominated *Channel fees*,—5th Rep. p. 966.)

**CHANTI**, (*Chānti*), [H.] Cesses levied from artisans and others (from *Chāntūā*, to squeeze).

**CHANWAL**, (*Chānwāl*), or **CHAWAL**, (*Chāwāl*), or **CHAOL**, (*Chāol*), or **CHAUL**, (*Chāul*), Undressed rice, but cleaned of the husk.

**CHANTA**, [Mal.] A fair, a market.

*Chanta nṣṣaram*, [Mal.] A market town.

*Chantavila*, [Mal.] Market price.

**CHANTRAM**, [Mal.] The office of a petty district treasurer.

*Chantrakṣṣṛan*, [Mal.] The petty treasurer in a district.

**CHANWAN**, (*Chanwān*), **CHUNWAN**, (*Chunwān*), [H.] A small sort of millet.

**CHAP**, (*Chāp*), [Beng. Mar.] A weight or block used to press down any thing, a press, a screw press; an impression, a seal (but in this sense the original word is more correctly *Chhāp*, the initial being

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aspirated. The substitution of the unaspirated *Ch* has probably arisen from confounding the two words.

*Chāpā*, [Beng.] A weight, a cover, any thing laid upon another to press it down; treading down clay or salt to press it together, pressing salt together for weightment.

*Chāpā dar*, [Uriya] The officer who puts the salt into the scales.

*Chāpa gaṭṭu*, [Tel.] A bank or mound on which salt is placed immediately after it is taken out of the pans.

**CHAPANI**, (*Chāpani*), (?) [Asam] Islands formed in rivers, or any alluvial deposit.

**CHAPATA**, (*Chapātā*), or **CHAPATI**, (*Chapāṭi*), [H.] A thin cake of flour and water, without leaven, slightly baked or toasted over an open fire.

**CHAPAVANI**, (*Chāpāvani*), [Karn.] (from H. *Chhapna*, to be hid) Concealment of lands in order to defraud the revenue.

**CHAP-JARIB**, (*Chāp-Jarib*), [H.] Gross measurement of the lands of an estate: (perhaps from *Chāp*, in one sense, a bow, and *jarib*, a land measure, a bow-shot, or bird's-eye measurement).

**CHAPOLALU**, (?) [Tel.] Watering by hand.

**CHAPPA**, (*Chappā*), [Tel. Karn.] (a dialectical form of *Chhāpā*) An impression, a stamp, a custom-house stamp; the straw of an inferior kind of grain.

*Chappekalṭe*, [Karn.] The office of a custom-house where goods are stamped.

**CHAPPAR**, **CHAPRA**, [Karn.] A thatched roof, a shed; any temporary thatched structure, as for the celebration of a marriage, giving water to travellers, a mat, a screen, &c. The *Chhappar*, of Hindustan and Bengal, q. v., has not such a range of meaning.

**CHAPRAS**, (*Chapras*) [H.] A badge, a plate worn on a belt as a mark of office.

*Chaprasṭi*, [H.] A messenger or courier wearing a *chapras*, most usually a public servant,

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**CHAPRE**, (*Cháppe*), [H.] Cakes of cow-dung after drying, used as fuel.

**CHAPRI**, **CHUPREE**, [H.] A puddle : a small kind of pulse somewhat resembling millet.

**CHAR**, **CHUR**, [H.] A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by Ben. Reg. xi. 1825. Pasturage, fodder.

**CHARA**, (*Châra*), [H.] Grass, food for beasts and birds ; fodder, pasturage.

† **CHARA**, (?) [Beng.] Land on which plants are reared for transplanting.—Sylhet.

*Charáyáh*, [H.] Grazing ground, a field, a meadow.

*Charûi*, or *Charûu*, [H.] Pasture lands, fields appropriated to the grazing of cattle. Sending out cattle to graze. Rent derived from pasturage. A tax on pasturage levied in the *Tarai*.—Kamaon.

**CHAR**, (*Châr*), [Thug.] A strangler, peculiar to certain classes.

*Chûrai*, [Thug.] The office of strangler.

**CHARA-PAIR**, (*Châra-pair*), or **CHAR-PAIR**, [Karn.] Duties on grain levied from the peasantry, whether it be of their own growing or purchased for re-sale. A tax on villages of various items.

**CHARAGI**, [Thug.] A Bairagi.

**CHARAK**, [Ben.] (from the S. '*Chakra*' a wheel) **CHARKH**, [H.] (P., a wheel) A wheel or lathe for turners' work, cleaning cotton, &c. ; a sugar-mill. The ceremony of swinging suspended by hooks passed through the skin, above each bladebone, and connected by ropes with one end of a lever traversing an upright post with a circular motion. The apparatus for swinging.

*Charakgâchh*, [Ben.] The upright

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pole or mast supporting the horizontal lever on which the swinging is performed.

*Charak-pûjâ*, [Ben.] (S. *Puja* worship) The swinging festival held on the Sun entering Aries. As a religious observance it is confined to Bengal, but the swinging is practised in other parts of India as a feat of dexterity for obtaining money.

*Charaki*, [Ben.] A small wheel, a reel, a machine for separating seeds from cotton.

**CHARAKKA**, [Mal.] Goods, merchandise.

**CHARAN**, (*Charân*), [H.] **CHARANI**, (*Charânî*), [Ben.] A meadow, fallow land, grazing ground.

*Charân*, [Ben.] Pasturing or attending cattle.

*Charârumnâ*, [Hindi] Lands appropriated for grazing, in consequence of being left unploughed for more than a year.—Puraniya.

**CHARAN**, (*Châran*), [H.] The name of a caste analogous to, or identical with, the *Bhât*, following the profession of bards, heralds, and genealogists ; and held in like estimation, so that their personal security is considered sufficient for engagements of the most important description, the breach of which involves the death of the surety, or of some of his family. They also subsist by carrying grain, salt, groceries, and the like. The latter, in Central India, are styled *Kachili Chârans* ; those who are not engaged in trade are the *Maru Chârans*, or *Chûrans* of the desert, or the sandy tract east of the Indus.

**CHARANAMRIT**, (*Charanâmrit*, [H.]) (S. '*Charan*', foot, and '*amrita*', ambrosia). Water in which the feet of a Brâhman has been washed ; also with *Udaka*, water, *Charanodaka*.

† **CHARANDAS**, [Hindi.] The name of a

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founder of a sect of Vaisnavas in the middle of the eighteenth century.

† *Charandasi*, [Hindi.] A follower of the sect of *Charanilas*: the peculiar observances and doctrines of the sect.

**CHARAS**, incorrectly, **CHURRUS**, and **CHERRUS**, [H.] The resinous exudation of the hemp plant, possessing strong intoxicating powers, and the basis of all the inebriating preparations of hemp: see *Bhang* and *Ganja*. Also, a large leather bag or bucket used for drawing water from wells.

**CHARAYAM**, (*Chārāyam*), [Mal.] Spirituous liquor; *rum ārak*, any intoxicating beverage.

*Chārāya kafa*, [Mal.] An ārak or spirit shop.

*Chārāya karan*, [Mal.] A distiller or vender of spirituous liquor.

*Chārāya kuttumala*, [Mal.] Contract with Government for the sale of spirituous liquors. Spirit or ārak farm.

**CHARDEHAT**, (*Chārdehat*), [H.] (from *chār*, four, and *A. dehāt*, villages) An estate formed of the lands of four villages, or a subdivision of four villages set apart from the Pargana.

**CHARGAN**, **CHURGUN**, [Mar.] Grazing ground, pasturage.

**CHARH**, (*Charh*) corruptly, **CHUR**, [H.] Rise; lit, or fig., Increase, augmentation of revenue or rent. An item of the public revenue in Bombay.

*Charhāi* or *charhāi*, [H.] (to mount, to rise; or to raise) Mounting, ascending. Raising, as price or rent.

*Charhāit*, [H.] (to mount) A trooper mounted at the expense of the State. Also-*Charhāiā*, &c.

*Charhandār*, incorrectly, *Churundār*, A servant accompanying a cargo of goods, a supercargo a passenger by a boat or vessel.

*Charhāwā*, [H.] Offerings made to idols. Raising in price, &c.

† Reference see page 1.

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*Charhtā*, or *Charhti*, [H.] Increase of price, making additional profit, settlement of revenue at a progressively increasing rate.

*Charhtā-patta*, [H.] A lease for a term of years at a progressively increasing rent.

*Charhwi*, [H.] Raising, as rent or price.

**CHARI**, **CHUREE**, corruptly, **CHURREE**, [H.] Jawār sown close and not suffered to run to seed, but cut unripe, and used as fodder or cattle. In the Lower Doab, a small portion of rent-free land.

**CHARI-KAGAJA**, (*Chūri-kājaja*, [Uriya]) Paper of pleadings.

**CHARHLI-PHOLLU**, [Thug.] Time between sunrise and noon.

† **CHARKH**, **CHARKHA**, [Sindh.] A water-wheel; cultivation dependent or water supplied by a wheel.

† *Charkhabi* [Sindh.] Irrigated by means of water-wheels, land &c.

† *Charakhshumari*, [Sindh.] Tax on water-wheels.

**CHARKHI**, [H.] The pulley, or rather spindle, by which water is raised from a well by two water pots tied to the ends of a rope that passes over the cylinder, and are raised alternately. A spinning-wheel.

**CHARMAJODA**, [Mar.] (from S. '*Charma*' leather) A pair of shoes exacted periodically by the head village officer from the village shoemaker, or a money cess in lieu of it.

**CHARMAK**, **CHARMAKARA**, (*Charmakāra*). [Mar.] A currier, a shoemaker, a worker in leather.

**CHARNI**, [H.] A feeding trough.

**CHARSHAMBA**, (*Chārshamba*), [H.] (P. *shambah*, a day) Wednesday, the fourth day of the week.

**CHARSU**, (*Chārsu*), [H.] (P. from *chār*, four and *sū*, a quarter) A square, a market-place, a place where four roads meet.

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**CHARTTA**, (*Chârtta*), [Mal.] A writing, a document, a title-deed, a register, a catalogue. (Probably adopted from the (Portuguese).)

*Chârttumuri*, [Mal.] A document, title-deeds, writings of land, &c.

**CHARUTAR**, (*Charulâr*), [H.] A life-rent grant.

**CHARWAHA**, (*Charwâha*), [H.] A herdsman, a grazier.

*Charwâhi*, [H.] The wages of a herdsman in grain.

*Charwâi*, [H.] Price paid for grazing.

**CHAR-YAR**, (*Châr-yâr*), [H.] (from *châr*, four, and *yâr*, a friend, P. *Châhâr*) A Mohammadan of the Suni sect, one who maintains the rightful succession of the first four Khalifs, *Abubakr*, *Omar*, *Osman*, *Âli*.

**CHAS**, (*Châs*), or **CHASA**, (*Châsa*), [H.] and other dialects **CHASH**, (*Châsh*), [Ben.] Cultivation, tillage. A ploughed furrow.—Guzerat.

*Chashû*, *Chashûn*, [Ben.] Ploughing a field, causing it to be ploughed.

*Châsâ*, [H.] *Châshû*, [Ben.] A cultivator, a ploughman, a husbandman.

*Châshbâsh*, [Ben.] Cultivation, tillage.

*Châsh-sanâl*, [Uriya.] Grant of rent-free lands (Cuttaek).

*Châsi*, [H.] *Châshî*, [Ben.] Cultivation, tillage, a cultivator.

† *Châsio*, [Guz.] Grown in furrows, applied especially to the best sort of wheat.

*Châshâchâshi*, [H.] Land prepared for cultivation by repeated ploughings (Cuttaek).

**CHASHT**, (*Châshî*), also **CHASHT-GAH**, (*Châshî-gâh*), [H.] The middle hour between sunrise and noon. Refreshments taken at that season.

*Châshî-numâx*, [H.] Morning prayer.

**CHASNI**, (*Châsni*), [H.] A pan in which the sugar juice is boiled.

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**CHATA**, (*Châtâ*), [Hindi.] The vessel that receives the juice of the sugar-cane as it drops from the from the mill.

**CHATAN**, (*Châtân*), [H.] Rocky soil.

**CHATANA**, (*Châtânâ*), [H.] (to lick) The ceremony of feeding a child for the first time.

**CHATAO**, (*Châtâo*), or **CHATAI**, (*Châtâi*), [Thug.] A share of the booty.

**CHATANULU**, (*Châtânulu*), [Tel.] A class of Śūdras who worship Vishnu exclusively, and whose occupation in the sale of flowers.

**CHATAR**, (*Châtâr*), [Uriya] The place in the salt works where the saline earth is collected and prepared for filtration. *Ref* : *Secretary of State v. Rani Ananda moyoi*. I.L.R. 8 Cal. 95 at 96 (P. C.).

**CHATARA**, (*Châtârâ*), (?) [Ben.] Land of an inferior quality. Indifferent fallow land (Jessore).

\* **CHATHRAM**, see **CHOULTRY**.

**CHATI**, (*Châtî*), [Uriya] A salt manufactory. *Châtîphûk*, [Uriya] A peon attached to a salt work. An assistant to a native collector.

*Châtîa malangi*, [Uriya] Head salt manufacturer. (More correctly *Chuliâ-malangi*, q. v.)

**CHATTAMU**, [Tel.] **CHATTAM**, (*Chattâm*), [Mal.] A regulation, a rule, a law.

**CHATTIGA**, (*Chattîga*), [Karn.] The head man of a drove of cattle for exporting corn.

**CHATTIRAM**, or **SHATTIRAM**, pronounced **CHATTRAM**, inaccurately, **CHUTRUM**, [Tam.] A place where refreshment is given gratuitously, especially to Brâhmanas; funds set apart for such purpose: also, an umbrella. A temple.

**CHATTIRIYAN**, or **SHATTIRIYAN**, [Tam.] (S. '*Khastriya*') A man of the military caste.

**CHATTU BAVALI**, (*Chattu Bâvali*), [Tel.] A well sunk in a rock.

† \* Reference see page 1.



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**CHATUKULU**, [Tel.] A weight of four Dabs.

**CHATUR BHAGAMU**, (*Chatur Bhāgamu*), [Tel. Karn.] (S. 'Chatur', four, and 'Bhāgam', a part) The fourth part of the annual crop received by Government from the holders of certain alienated lands. According to the definitions of the term as applied in the Tamil provinces, it is the grant or alienation of the Government fourth in favour of the holders of the land.

**CHATURDASI**, (*Chaturdaśī*), [H. S.] The fourteenth; as the fourteenth lunar day.

**CHATURMASYA**, (*Chāturmasya*), [S.] (from 'Chatur', four, and 'mas', a month) Relating to four months. Applied to four kinds of sacrifices, the *Vaiṣṇadeva*, *Vāruṇa praghāsa*, *Sākāmedha Sunāsirīya*, to be offered in four consecutive months, or every four months, or, according to some, in the months *Āshāḥ*, *Kārtik*, and *Phālguna*, consisting of roasted cakes of rice flour, offered in the first to the *Viṣṇadevas*, in the second to *Varuṇa* with two figures of sheep made also of flour, in the third with vegetables to *Agni* (?), and in the fourth to *Indra*.

*Chaturvedi*, [S.] ('Chatur', four, and 'Veda', the Vedas) A Brāhman professing to have studied the four Vedas. In common speech, *Chaubī*.

*Chatassimā*, [H.] The four boundaries of a field or village.

*Chatuspatha*, [S.] A place where four roads meet, an open place or square.

*Chaturupādhyāya*, [S.] ('Chatur', four, the four Vedas, and 'upādhyā', a teacher) The name of a family of Brāhmins in Bengal: in common pronounced *Chaturjia* or *Chaturjee*.

*Chaturtha*, [S.] A fourth, the fourth day, &c.

*Chaturtha-kriyā*, [S.] Offering funeral cakes on the fourth day after a person's decease; also *Chaturtha-*

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*piṇḍa*, (from 'Pinda', the funeral cake.)

*Chaturthi*, [S.] The fourth day of the lunar fortnight.

**CHATWATTA**, (?) [Mar.] A place where four roads meet. See *Chavāṭha*.

**CHAU**, [H.] A ploughshare.

**CHAU**, [H.] (abbreviation of S. *Chatur*, four; used chiefly in composition) Four.

*Chaubākhā*, [H.] A mode of apportioning the assessment formerly practised in the Delhi territory or the levying of a revenue upon four things; viz. 1. A fixed rate per plough; 2. The same per head on each male above twelve years old; 3. A rate per family, hearth money; 4. and one on each head of cattle. Instead of the plough tax, some statements separate the poll tax into two, one on adults and one on children. Thus arranged, the four heads of taxation are denominated, *Pāg*, from *pagri*, a turban; *Tāg*, the cloth worn round a child's waist; *Kūṭī*, or *Korī*, a hearth; and *Pānchhī*, a tail. In some villages the specification is *Kurī*, *Pāg*, *Āg*, cattle, and *Dhartī*, land.

*Chan-bandī*, [Mar.] Made up of four, or containing four, as a sheet of paper of four leaves. Any connexion of four. Fourfold state or quality.

*Chaubār*, or *Chaubārā*, [H.] A summer-house, a place where villagers assemble, a shed, a police station, especially that of the principal officer or Kotwal.

*Chaubārī* or *Chaupūri*, [Ben.] A school a college, especially one in which Sanskrit is taught by a Pandit.

*Chaubī*, [H.] (abbreviated from *Chatur-bedi* or *-vedi*) A Brāhman learned in the four Vedas; now applied to a class of Brāhmins who are now always men of literary habits. In the upper provinces they are usually boxers, wrestlers, and the like.

*Chau-bīsa*, [H.] (from S. 'Chatur-

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*bīnsatī*', twenty-four) A tract of country containing twenty-four villages occupied by a particular tribe: they are frequent in the north-west provinces.

*Chaudharī*, or *Choudhuree*, sometimes, but incorrectly, *Chaudhri*, corruptly, *Chowdrāh*, *Chowdry*, [H.] lit., a holder of four, perhaps shares or profits) The head man of a profession or trade in towns. The head man of a village. A holder of landed property classed with the Zamindar and Talukdar. In Cuttack the *Chaudharī* was the revenue officer of a district corresponding with the *Desmukh*: the *Chaudharī Talukdar*, or head revenue officer, was there treated under the British Government as a proprietor or Zamindar. In Asam, the hereditary native collector. It seems to be a remnant of the old Hindu fiscal organisation. In Orissa and Bengal it comes next to the '*Deshadhiikārī*' in point of rank and position. He was an hereditary officer exercising the Chief Police and revenue powers over a certain specified tract of country and he was also responsible for the revenue. *Shyamanand v. Ramkanta* I.L.R. 32 Cal. 6 at 15.

*Chaudharāī*, corruptly *Chowdrancy*, [H.] The office, jurisdiction, or privileges of a *Chaudharī*.

*Chaudharāyet*, [H.] The fees of a *Chaudharī*'s office.

*Chaugadḍa*, *Chougadḍu*, [H.] The place where the boundaries of four villages meet.

*Changhāchār*, [Mar.] Ownership by many, common property.

*Changhālī*, *Chaugulā*, or *Changhulā*, corruptly, *Chougulla*, [Mar.] The second officer of a Marāṭhā village, an assistant of the headman or *Pāṭīl*: he holds his office by hereditary tenure.

*Chauhadda*, or *Chauhaddi*, [H.] (from *chau*, four, and *A. hadd*, a boundary) A place where the boundaries of

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four villages meet. A boundary statement, a boundary map or plan.

**CHAUDU**, (*Chadū*), [Tel.] Salt soil.

**CHAUHAN**, (*Chauhān*). **CHOUHAN**, [H.] One of the principal Rajput races, numerous and powerful branches of whom are found in every part of the north-west provinces, as well as in Malwa and Rājasthan. The most distinguished families in Central India are the *Khichi*, *Hāra*, *Bhadauria*, *Rāj Kumār*, and others: in the Company's territories, *Rajor*, *Pratapnūr*, *Chakarnagar*, and *Manchana*; the head of which last is usually known as the Raja of Mainpuri; they trace their descent from the celebrated *Prithī Rāi*.

**CHAUK**, **CHOUK**, corruptly, **CHOWKE**, [H.] A square, an open place in a city where the market is held, and the chief police office is commonly stationed.

*Chauk-nikāś*, [H.] A tax or duty levied on all articles sold in a marketplace in Bengal under the Mogul Government.

*Chauk-mārā*, [H., or Ben.] *mārā* Smuggling.

**CHAUKA**, (*Chaukā*), [H. Ben.] A cleared space in which a Hindu cooks and eats his food, or performs any religious ceremony.

**CHAUKARA**, (*Chaukarā*), [H.] Division of the crop, in which the cultivator gives up only one-fourth.

**CHAUKARA-BHUMI**, (*Chaukara-Bhūmī*), (?) [Karn.] Indifferent land.

**CHAUKARI**, [H.] A measure of grain, a quarter of a Chauthia, q. v.

**CHAUKASI**, (*Chaukasī*), corruptly, **CHOKUSSEE** [H.] Vigilance. An examiner, an assayer. Mar. Careful inquiry or investigation.

*Chaukasnīs*, [Mar.] An inspector, an overseer, a visitor; a registrar or record keeper.

**CHAUKALSA**, (*Chaukalśā*), [Mar.] A class of Śūdras, or an individual of it, from

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their having four (*chan*) ornaments (*kalayis*) to the bridegroom's litter in a marriage procession.

**CHAUK-BHARNA**, [H.] Filling a square space with coloured meal, perfumes, sweetmeats, &c., on occasions of rejoicing, a Mohammadan custom.

**CHAUKHA**, (*Chaukhâ*), [H.] A station where four boundaries meet.

**CHAUKI**, (*Chanki*), **CHOUKEE**, corruptly, **CHOWKY**, **CHOKY**, **CHOKEE**, [H. &c.] The act of watching or guarding property, &c. Station of police or of customs, a guard, a watch, or the post where they are placed.—Ben. Reg. iv. 1795. ix. x. 1810. xvii. 1816 &c.

*Chaukidâr*, corruptly, *Chowkeydar*, *Chokeedar*, &c., [H.] A watchman, a police or custom peon, a village watchman.—Ben. Reg. xiv. 1807. xxii. 1816. vii. 1817, &c.

*Chaukidâri*, [H.] The office of watchman. A tax levied to defray the cost of a town or village watch. The fees or wages paid to the town or village watchman.—Ben. Reg. xxii. 1816.

\* *Chaukidari Chakran*—The *Chaukidari Chakran* tenures are described and dealt with in Act VI (B. C.) of 1870, and land ceases to be *Chaukidari Chakran* when Government transfers it to the *Zamindar*.—(Per *Finucane Ameer Ali's B. T. Act*).

\* *Chaukidar desturat*. Certain customary payments made by the *Chaukidars*. *Protap Narain v Secretary of State*, I. L. R. 33 Cal. 300 at 393.

**CHAUL**, (*Châul*), [Ben.] Rice freed from the husk. See *Châural*.

**CHAULA**, (*Chaulâ*), [H.] A kind of bean much cultivated in Hindustan (*Dolichos sinensis*).

**CHAULA**, [S.] The ceremony of tonsure. See *Chādā*.

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**CHAULI**, (*Chauli*), [Mar.] A small silver coin, equal to two anas.

**CHAUMASA**, (*Chaumâsa*), [H.] A period of four months, the rainy season.

*Chaumâs*, corruptly *Chowmass*, [H.] Land tilled during the four months of the rainy season, or from *Ashûrh to Kuâr*. A rate in a Ryot's lease for those lands which he sows after the rains, not having had a crop previously raised on them in the same year.

*Chaumasû*, [H.] A Ploughman hired for the four months.

\* **CHAUNDA**. *A well of a temporary nature*. *Bholvi v. The Rajah of Bansi*, I.L.R. 4 All. 174 (175 F.B.)

**CHAUNDHI**, (*Chaundhi*), [Thug.] A turban.

**CHAUNRA**, (*Chaurâ*), **CHOUNRA**, (*Chounrâ*), [H.] A subterranean apartment for grain.

**CHAUNRI**, (*Châunri*), [H.] A police-station, usually the *Kotwâlî*, (Sagar).

**CHAUNTALI**, (*Chauntâli*), **CHOUNTALEE**, (*Chountâlee*), [H.] Cotton pods in which the fibre is equal to one-fourth of the whole produce.

**CHAUPAL**, (*Chaupâl*), **CHAUPAR**, (*Chaupâr*), or **CHAUPAR**, (*Chaupâr*), [H.] A shed in which the village community assemble for public business (generally erected by the head man of a village, and used by him as an office). A raised platform near a house, a *Chabutara*, q.v.

**CHAUPAN**, (?) [Mar.] Stiff, clayey soil.

**CHAUPANI**, (?) [Uriya.] A tax formerly levied by petty chiefs in Cuttack, to cover the expense of maintaining police, commuted for a money payment. Ben. Reg. xii. 1805, cl. 4.

**CHAUR**, [H.] A large open space in a forest (*Rohilkhand*). An extensive tract of low land (East Oudh).

**CHAURAHA**, (*Chaurâha*), [H.] The meeting of the boundaries of four villages, or junction of four roads.

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**CHAURASI**, (*Chaurāsi*), [H.] (lit., eighty-four) A subdivision of a district or Pargana comprising originally eighty-four villages, although now reduced to a smaller number. The division was very common in Hindustan, and numerous traces of *Chaurāsis* have been detected by the industry of Mr. Elliot, who has added to the fact some highly valuable observations on the selection of this particular numeral.—Supplement to the Glossary,

**CHAURKANI**, (*Chaurkanā*), [Mar.] A line drawn across a sheet of country paper through the four columns into which it is folded, a form used in letters to sons, pupils, &c.

**CHAURSI, CHOURSI**, [H.] A granary above ground (Rohilkhand).

**CHAUS, CHOUS**, [H.] Land four times tilled (Rohilkhand).

**CHAUSINGHA**, (*Chausinghā*), [H.] A raised mound indicating where the boundaries of four villages meet.

**CHAUTH, CHOUTH**, corruptly, **CHOT**, and **CHOUT**, [H. Mar.], [*Chauth*\*, for **CHAUTHA**, (*Chauthā*), from the S. *Chaturtha*\*, fourth] An assessment equal to one-fourth of the original standard assessment, or generally to one-fourth of the actual Government collections demanded by the Marathas from the Mohammadan and Hindu princes of Hindustan, as the price of forbearing to ravage their countries. The *Chauth* was collected by the Marathas through their own agents, and was divided into four parts : 1 *Rāj bābī*, a fourth allotted to the head of the State ; 2. From the other three parts, donominated collectively *Mukhāsa*, six per cent., of the whole *Chauth*, termed *Sahotra*, was set apart for the *Pant Suchu* ; 3 and *Nargunda*, or three per cent., was given away at the pleasure of the Raja or

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Peshwa ; 4. The remainder, or *Ain Mukhāsa*, sixty-six per cent., was distributed among different *Jagirdārs*, to assist them in maintaining the troops they were bound to furnish for the use of the State. Even when a country came into the actual possession of the Marathas, the collections were made under the same titles as before, and appropriated in like manner. Under the British Government the *Sahotra* portion, or six per cent., on a fourth of the Government collections, is still enjoyed by the *Pant Suchu* ; and some of the grants made from the *Ain Mukhāsa*, or nett surplus of the fourth, are still held by individuals. In Hindustan, under the Mogul Government, a *Chauth* was levied from the successful party in a law-suit or arbitration : the precise proportion is not stated, but it was probably a fourth of a rupee, or four anas per cent., on the value of the litigated property. Also, a fourth of the pay of hired servants taken by the head officer who hires them. A fourth of the fee paid to a peon for serving a process taken by the *Nāzir*, or head native executive officer of a Court.

*Chauthāi*, [H.] A fourth, a fine equal to a fourth of the revenue.

*Chautharā*, [Mar.] A condition of letting land, in which the landlord takes one-fourth of the produce. A fourth of the produce of a field, &c.

† *Chautheli*, [Mar.] The fourth part of the produce of a firm or field.

**CHAUTHI**, (*Chauthā*), [H.] The fourth lunar day. The ceremony of untying the wedding bracelet on the fourth day after consummation.

**CHAUTHIA**, (*Chauthiā*), **CHOUTHEA**, [H.] A measure of grain in general use in the north-west provinces, about equal to

† Reference see page 1.

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a *Sér* of wheat : five *Chauthias* make one *Panseri*.

**CHAUTKI KAIALI**, (*Chautki kaiáli*), [Hindi.]

An annual sum paid to the farmer or Zamindar, for the privilege of weighing the grain of the Ryots, either to determine the quantity, or for sale, for which the weighman has a fee of about half a *ser* per maund; the deficiency, when the grain is sold, falls upon the purchaser (Puraniya).

**CHAUTRA**, (*Chantrá*), [H.] A court, corrupted perhaps from *Chabutara*.

**CHAVALAMU**, [Tel.] One-eighth of a pagoda.

**CHAVALAN**, (*Chavalan*), [Mal.] The name of a low caste of Nairs, or of a member of it, a fisherman.

**CHAVATU-BHUMI**, (*Charatu-bhâmi*), [Tel. Karn.] Brackish ground.

\* **CHAVDI**, *Assessment. Babaji v. Vitlu*, I.L.R. 6 Bom. 634 (635).

**CHAVERRUVUTTI**, (*Châverruvutti*), [Mal.] Lands, &c., granted to the family of a person who has conquered or who has fallen in battle, a military pension or reward for service.

**CHAVIKA**, [Karn.] A house with four pillars. A guard-house.

**CHAVILE**, [Tel.] Four *dabs* of twenty *kás* each.

**CHAVU**, or **CHAU**, corruptly, **CHOW**, [Tel.] The weight by which pearls are valued.

**CHAVUDAI**, (*Charudâi*), [Tel.] (dialectic form of [H.] *Chauthâyi*, or S. *Chaturthi*, a fourth) Land held on payment of one-fourth of the nett produce to the State.

**CHAVUKA**, or **CHAUKA**, [Karn.] A square. The box containing the Linga.

**CHAVUKALU**, (*Charukálu*), [Tel.] A measure of seven cubits and a quarter.

**CHAVULU**, (*Chavulu*), **CHAULU**, (*Chaulu*), or **CHAUDU**, (*Chauðu*), [Karn.] Sterile land. Saline soil, in which corn will not grow, unless much watered. Ful-  
lers' earth.

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*Chavulu* or *Chaulu gadde*, [Karn.] Sterile wet cultivation.

*Chavulu* or *Chaulu gadde*, [Karn.] Barren dry cultivation. (It differs from the last in the dental *dd*.)

*Chavulumela*, [Karn.] Barren unproductive land.

*Chavuluppu*, [Karn.] Earth-salt. Also *Chauluppu*, *Chauluppu*.

**CHAVUTU**, (*Chavutu*), or **CHAUTU**, (*Chautu*), [Karn.] Saline, as soil.

**CHAWAI**, [Mar.] Two *anas*, or an eighth of a *rupee*.

**CHAWALI**, (*Chawali*), [Mar.] A silver coin worth two *anas*.

**CHAWAL**, (*Châwal*), (?) [Guz.] A small share in a co-parcenary village. (Perhaps the same as the preceding, implying a two-*ana* or one-eighth share) : this share is said to be equal to a sixteenth of an *aur*, or subdivision of a *bhag* or share : it should properly be a sixteenth, but this is not always the case ; six *bhags* of a certain village being reported as containing ninety *anas* : (but this may be an error for ninety-six.)

**CHAWAR**, (*Châwar*), [Mar.] A measure of land, 120 square *bighás*.

† **CHAWAR**, (?) [Guz.] A drill plough.

**CHAWATHA**, (*Chawâthâ*), [Mar.] A place where four roads meet. Any place where gossips meet, as a barber's shop, the village tree, &c.

**CHAWATI**, (*Châxati*), or **CHAUTI**, (*Chauti*), corruptly, **CHOLTRY** or **CHOULTRY**, [Mal.] **CHAWADI**, (*Châwadi*), [Tel.] A public lodging place, a shelter for travellers.

*Ânchechâwadi*, [Karn.] The post office.

*Chestarachâwadi*, [Karn.] A station for palankin bearers.

*Kandâchâradachâwadi*, [Karn.] Station of armed peons or militia.

*Kottawâlachâwadi*, [Karn.] The office

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of the chief police magistrate, or Kotwal, &c.

*Chāwadiyaca*, [Karn.] The keeper of a choultry or karavansarai.

*Chāwari*, [Mar.] Any place of resort, the magistrates' court, a police office, a custom station, an inn.

*Chāwari-kharch*, [Mar.] (A. expenses) Cost of keeping up a public lodging-place.

**CHAHWARI**, (*Chāhwari*), [Mar.] The drag rope of a plough, a well, &c., to which the bullocks are yoked.

*Chāhwarimot*, [Mar.] The bucket of a draw-well.

*Chāhwarīyābil*, [Mar.] One of the bullocks yoked to the rope of a plough or well.

**CHAWUPULA**, (*Chāwupula*), or **CHAUPULA**, [Mal.] Mourning for a relative. Period of impurity arising from such a death.

**CHAYA**, [Tam.] A root from which a red dye is extracted (*Oldenlandia umbellata*).

**CHEDAVU**, (*Chedāvu*), [Tel.] Increase.

*Dhar-chedāvu*, [Tel.] An extra assessment, by relinquishing the Government share of the crop to the Ryot at a higher than the market price.

**CHEDURU**, [Tel.] An allowance of grain made to the Ryots in compensation of the right of gleanings.

**CHEHAR**, [Thug.] Jungle, forest.

**CHEHRA**, [H.] (P. a countenance) Descriptive roll of a servant; also, *Chehra-bandī*.

**CHEKAVAN**, (*Chikavan*), or **CHEGAVAN**, [Mal.] A man of a low caste, commonly a Tair: one whose occupation is drawing the Tāri juice.

**CHEKU**, [Tel.] A separate portion of land. See *Chah*.

**CHEKKU**, [Tel.] Grain derived from extra measure, Karn. Half a bullock load.

**CHELA**, [H.] (S.) A servant, a slave, a pupil, a disciple, especially one brought up by a religious mendicant, to become

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a member of his order. In Mysore, a Hindu boy seized in early life and forcibly made a Mohammadan, by order of Tipu: these boys, as they grew up, were incorporated in a military corps, retaining the name of *Chelas*.

**CHELAVANI**, (*Chelāvani*), or **CHELAUNI**, (*Chelauni*), [Tel.] Current as coin.

**CHELIKE**, [Tel.] A field left fallow, a field after the crop has been cut and cleared.

**CHELLAM**, [Mal.] Royal treasure, hidden treasure.

**CHELLU CHITI**, (*Chellu chāṭi*), [Tel. Karn.] A receipt.

**CHELLUBAKILU**, (*Chellubākilu*), [Tel.] Collections and balances.

**CHEMBADIVADU**, (*Chembadivādu*), [Tel.] A fisherman.

**CHEMMAN**, (*Chemman*), [Mal.] A currier, a shoemaker, a worker in leather. See *Chamar*.

**CHENA**, [H.] A kind of millet (*Panicum miliaceum*).

**CHENCH**, [H.] A herb which springs up in uncultivated places in the rainy season.

**CHENCHUVADU**, (*Chenchuvādu*), [Tel.] A tribe of half-savage Hindus dwelling in the hills and forests; also Karn. plur. *Chenchukulavāru*.

**CHENDI**, [Tel.] The fermented juice or the date tree.

**CHENGAVARUSA**, [Tel.] A land roll, a list of farmers and fields.

**CHENGOLI**, (*Chengoli*), [Mar.] Work done for hire.

**CHENU**, [Tel.] A field of dry grain, a crop.

**CHENVUKOTTI**, (*Chenvukotti*), [Mal.] from *chenva*, copper) A brazier or copper-smith.

**CHEOTA**, [Thug.] Rupees.

**CHERA**, (*Chera*), **CHELI**, (*Cheli*), [Mal.] Soft or wet soil, mud, mire, soil in general, or such as is fit for rice cultivation.

*Cher-lāpan* or *lābham*, [Mal.] (from *cher*, and S. *lābham* 'gain') The profit of

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cultivation, the cultivator's share of the profit.

*Chēṇṇurita*, [Mal.] Cultivation of wet lands.

*Cheṇuman*, plur. *Cheṇumar*, whence corruptly, *Cherniers*, *Charmas*. *Churmars*, also plur. *Cheṇumakkal*, corruptly, *Chermakkal*, and *Shurumukhud*, [Mal.] A slave or slaves, prædial slaves; the term designating them as "children of the soil."

**CHERADAYA**, (*Cherūdāya*), [Karn.] Profits to Government, from the sale of unchaste women. Assessment on cattle graziers.

\* *Cheragi*. From 'Cherayh,' a lamp to maintain lamps burnt at the shrines of saints. (*Inst. Tim., roshanee*). A moslem grant.—Per Finucane & Ameer Ali's B. T. Act.

**CHERAL**, (*Cherāt*), [Karn.] Pasturage among the hills.

**CHERI**, (*Chérī*), [Tam Mal.] A town, a village, a hamlet.

*Paraicheri*, [Tam.] A village of Pariars.

*Puducheri*, [Tam.] A new village or town, the original from of *Pondicherry*.

**CHERIKKAL**, (*Chérikkal*), [Mal.] Threshing-floor and farm attached to Government lands. Jungle or hilly tracts sometimes cultivated.

**CHERNADAR**, (*Chernadār*), [Tam.] Relations, dependants.

**CHERRA**, (*Cherrā*), [Mal.] An artificial reservoir, constructed for irrigating lands.

**CHERU**, [H.] The name of a wild tribe inhabiting the hills and woods in the southern parts of the province of Benares, in Mirzapur and Behar, sometimes called a branch of the *Bhars*, and sometimes identified with the *Koles*. Mr. Elliot considers them to be the aboriginal inhabitants of the provinces,

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on the skirts of which they are now found, driven from their proper seats by Rajput races.

† **CHERUKANAM**, (?) [Mal.] A sub-mortgage lease.

**CHERUKU**, (*Cheruku*), [Tel.] Sugar cane.

**CHERUJANMAM**, (*Cherujanmam*), [Mal.] (from *cheru*, little) The rights or perquisites of the inferior members of the village community.

**CHERUMANAM**, (*Chtrumānam*), [Mal.] Collection of revenue, the duty of an inferior collector.

*Chtrumānakāran*, [Mal.] An inferior revenue officer.

**CHERUVU**, [Tel.] An artificial pond or tank.

*Panṭa-cheruvu*, [Tel.] A tank for the irrigation of various crops.

*Ṭru-cheruvu*, A tank for the common use of the inhabitants of a village.

**CHET**, [Thug.] A traveller who has discovered the designs of the Thugs. A gold coin.

**CHETA**, (*Chēta*), [Tel.] A cribble: an allowance of grain made to the head of the village. *Maila-chēta*, A similar allowance to the village washerman (H. *maila*, dirty).

**CHETAN**, (*Chetan*), [Mal.] A man servant, a slave, a weaver of a particular caste.

**CHETRAM**, or **SHETRAM**, [Mal.] A temple of the first order, one dedicated to the *Trimurti*. See *Kshetra*.

**CHETTE**, [Karn.] Half a bullock load.

**CHETTI**, (*Chetti*), [Mal.] A foreign or Karnata Śūdra, a tradesman, a weaver by caste and occupation.

**CHETTUKARAN**, (*Chettukāran*), [Mal.] A *Tāri* drawer: a grass cutter.

*Chettupāttam*, [Mal.] Rent of cocoanuts or other palms for extracting *Tāri*.

**CHETUKUDU**, (*Chētukudu*), [Tel.] A male servant or slave.

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**CHEWARA**, or **CHEWARRA**, (?) Lands situated at the extreme boundaries of a village.

**CHHADAM**, (*Chhadām*), corruptly, **CHUDAM** and **CHHEDUM**, [H.] A coin of very small value, one of six, or properly six and a quarter *dāms*, or two *damris*, a quarter of a *paisa* valued at twenty-five *dāms*. The word is used to imply any thing of no worth or value.

**CHHAHEL**, [Hindi] Land.

**CHHAHKUR**, (*Chhahkūr*), **CH'HUH-KOOR**, [H.] Division of crops in which the Zamindar gets only one-sixth.

**CHHAI**, [H.] A pad to prevent laden bullocks from being galled.

**CHHAJ**, (*Chhāj*), or **CHHACH**, (*Chhāch*), [H.] A winnowing basket.

**CHHAKRA**, (*Chhakrā*), [H.] (S. 'Shahat') A cart.

**CHHAL**, **CHHUL**, [H.] (S.) Deceit, fraud. In law, a misdemeanor; also, a legal quirk or deceit.

**CHHALA**, (*Chhālā*), [Ben.] A pair of sacks or panniers, or any other article, so placed on a bullock as to hang on either side.

**CHHALAVADI**, (*Chhalavādī*), [Karn.] A menial under the head merchant of a village.

**CHHALNA**, (*Chhālñā*), [Ben.] An awning under which a father or guardian presents the bride to the bridegroom on the day of marriage.

**CHHAMUCHITAU**, (*Chhāmuchiṭāu*), [Uriya] Grant of land by the Raja of Khurda.

*Chhāmukhāran*, [Uriya] The accountant of a Raja.

**CHHANTA**, (*Chhāntā*), [H.] Throwing additional seed among a growing crop of rice (Delhi). Land in which seed has been sown after a single ploughing, especially at the extremities of a village, to secure possession.

**CHHANPAT**, (*Chhanpāt*), [Uriya] Grass-lands. Hemp.

**CHHAONI**, (*Chhāoni*), [H.] Cantonments, station of troops.

**CHHAP**, (*Chhāp*), incorrectly *Chāp*, corruptly *Chop*, [H.] A stamp, a seal. The impression of a stamp or seal. The Government stamp on papers or on coins. A mark on weights and measures to shew their accuracy. The custom-house stamp on goods having paid duty, &c. In Delhi the word is also applied to a small bundle of thorns about a foot high.

*Chhāpa*, [H.] The village seal used to impress grain with any stamp or impression. A fee on stamps. In recent times the word has come to signify printing; as *Chhāpa kāghaz*, a printed paper, a newspaper; *Chhāpa khāna*, a printing-house or office; *Chhāpa karnā*, to print. Also adj. Sealed, under seal, distrained, attached.

*Chhāpa haṣil*, [H.] A tax on stamping cloth.

*Chhāpi*, [H.] Bearing a stamp, stamped, authenticated, printed.

*Chhāpikari*, [H.] An officer whose duty it is to apply a stamp or seal, a printer.

*Chhāpi rupaiya*, [H.] Rupees which have been defaced by private marks punched on them, and some-what depreciated in value on that account.

*Chhāpti*, corruptly, *Shaptze*, [H.] A coarse seal of cow-dung and mud affixed to the pile of grain on the threshing-ground, to prevent its removal until the Government or proprietor's dues are paid.

**CHHAPA**, (*Chhāpa*), [H.] A heap of refuse corn formed in winnowing, a small heap of grain appropriated to purposes of charity. In some places, the name of the basket used for throwing up water out of a pond.

**CHHAPPAR**, **CHHUPPUR**, corruptly, **CHOPPER**, **CHUPPUR**, **CHUPPRA**, **CHAPROW**, [H.] **CHHAPAR**, (*Chhāpar*), [Ben.] A thatch, a thatched roof.



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*Chhappar-band, Chhappur-bund*, [H.]

A thatcher, forming in the Dakhin a subdivision of the Kumbi caste. A resident cultivator, in contradistinction to one who takes part in the cultivation of the lands of a village in which he is not a permanent inhabitant.

*Chhappar-bandī*, [H.] Thatching.

Expense of thatching. Cultivating with permanent residence in a village.

**CHHAR**, (*Chhār*), [H.] The bank of a river, alluvium, land gained from rivers.

**CHHAR**, (*Chhar*), also *Chhar-Chitthi*, incorrectly, '*Char*', written **CHHAD**, (*Chhad*), but pronounced as if with a final *r*, [Ben. H. Uriya] Letting go, relinquishing, allowing to pass, &c. A deed of remission of rent or revenue granted by the proprietor or by the Collector on the part of Government.

*Chhārā*, [Ben., Uriya] Letting go, relinquishing. Relinquished, deserted, as lands out of cultivation.

*Chhārā-bāḥi*, [Ben., Uriya] Balance due for lands deserted.

† *Chhar-Sanad*, incorrectly, *Char-Sumud*, [H.] A revised and confirmed *Sanad* or grant.

*Chhārī*, [Ben., Uriya] Remission of revenue: lowering or letting off rent: acquittal of a prisoner, release: laches, not prosecuting a suit, and other uses implying abandonment.

*Chhār-chitthi*, [H., Ben., Uriya, &c.] A pass, a permit, a passport on sale of salt, to the extent of twenty *mans* within a given jurisdiction; also an order for its release. (Shakespeare derives the compound from *Chhār*, a bank of a river, but it is probably a modification of *Chhār*, letting go: or, as applied in the salt agencies, it may be referred to *Chhār*, vernacular form

of S. *Kshār*, salt. As derived from the Hindustani *Chhorṇa*, to let go: the compound is *Chhor-chitthi*). Ben. Reg. x. 1819. A deed of remission of rent or revenue granted by the proprietor or by the collector on the part of government.

**CHHARIDAR**, (*Chharidār*), or **BARDAR**, (*Bardār*), [Mar.] A canebearer, an usher.

**CHHAT, CHHUT**, [H.] **CHHAT**, (*Chhāt*, [Ben.] The roof of a house.

**CHHATAK**, (*Chhātāk*), [Ben.] **CHHATANK**, (*Chhātānk*), or **CHHATANKI**, (*Chhātānki*), [Mar.] also Uriya, **CHHATANKI**, (*Chhātānki*), (S. *Saut*, six, and '*anka*', a mark) One-sixteenth part of a *Sér* measure, either of weight or capacity.

**CHHATAO**, (*Chhātāo*), [H.] Cleaning rice from the husk.

**CHHATHI**, (*Chhāthi*), [H.] (from S. *Saut*, six) Sixth. A ceremony performed a few days, from six to nine, after the birth of a child, by women among the Mohammadians. The sixth day of the month.

**CHHATR, CHHATRA**, or **CHHATAR, CHHUTR, CHHUTRA**, or **CHHUTUR**, [H. &c.] also **CHHATA**, (*Chhātā*), [H.] An umbrella. A place of shelter for travellers, especially for Brāhmans (Mysore), a serai.

*Chhatrī, Chhutree*, corruptly, *Chitree* and *Chiteree*, [H. &c.] (from S. '*Chhatrī*', a small umbrella) A monumental structure or pavilion erected in honour of some person of rank. In Mal., One who carries an umbrella; also a barber.

*Chhatra-pati*, [H. S.] A prince of Raja, one over whom a parasol is carried as a mark of dignity.

*Chhatra-dhār*, [B.], lit., an umbrella-bearer—A mixed caste, formerly known in a Dakhin, whose function it was to hold the umbrella over persons of rank, and fetch water for the four pure castes.

*Chhatra-varṭtana*, [Karn.] A tax

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formerly levied for feeding the Bráhmans of the Chaultris.

**CHHATRI**, (*Chhatrí*), or **CHHETRI**, (*Chhetrí*). [H.] A man of the second, or regal and military caste.

**CHHATTUR**, (*Chhattúr*), **CHHUTTOOR**, [H.] (from '*Chhatra*', an umbrella) An article placed upon the top of a heap of winnowed corn; a cake of dried cow-dung, or a shoot of grass, or bundle of twigs, or a spear placed by the side of it, or a flower near the bottom, to protect the corn from the effects of the evil eye.

*Chhatrapati-paisá*, [Mar.] The copper coin of Puna, &c., established originally by Sivaji, stamped with the word *Chhatrapati*.

**CHHAUR**, **CHHOUR**, [H.] A large stack of Jawár collected for fodder, comprising several smaller stacks (Delhi). Also, walking a boundary with a raw cow-skin on the head, under a solemn oath to decide correctly: five sticks are held in the hand, to imply that the arbitrator is the representative of the Panchayat (In the north-west).

\* **CHHAVI**, (Arms Act, ss. 19 & 20). *Everything which has a large axe-like blade, curved or otherwise with an arrangement of a ring or rings for binding it to the handle and a handle of considerable length.* *Chan v. The Crown.* 1 P.W.R. (Cr.) 1914 = 24 I. C. 594.

**CHHEDA**, (*Chhedá*), [H.] (from S. '*Chhed*' cutting) An insect injurious to corn; the disease occasioned by it.

**CHHEDANA**, [S.] lit., cutting. In criminal law, mutilation, cutting off a member or limb.

**CHHELA**, [Uriya] A weight of metal equal to forty *bishas*.

**CHHENKWAU**, (*Chhenkwáu*), or **CHHENKWAIA**, (*Chhenkwáia*), [H.] Sequestration, distraint.

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**CHHENCHAN**, [Ben.] Throwing up water from a pond or any reservoir.

**CHHETR**, or **CHHETRA**, [H.] A field. A place of reputed sanctity, as, *Kuru-chhetra* or *Kuru-khet*, at Panipat. A geometrical figure: whence the Sanskrit translation of Euclid is known as the *Cshetra*, or *Kshetra-samhitá*.

*Chhetra-phal*, [H.] The superficial contents of a field or any geometrical figure.

**CHHIDA**, (*Chhidá*), [H.] Thin, not close, as a crop of corn or grove of trees, &c.

**CHHIKAI**, (*Chhikái*), [H.] A fee on granting a release or acquittance of rent or revenue (Rohilkhand).

**CHHIMI**, (*Chhímí*), [H.] A pod or legume.

**CHHIND**, (*Chhind*), [Ben.] A water-course.

**CHHINKA**, (*Chhínká*), [H.] A sort of bag of rope fastened on the mouth of an ox with straw for him to eat while ploughing. A net or loop for hanging pots or boxes in.

**CHHINT**, (*Chhin*), [H.] Chintz, spotted cottons.

**CHHINTA**, (*Chhíná*), [H.] A field in which peas and linseed have been sown broad-cast while the rice crop is standing, and left to grow after the rice is reaped.

*Chhintab*, [H.] Sowing broad-cast (Bundelkhand).

**CHHIPI**, (*Chhipí*), incorrectly **CHIFI**, corruptly **CHEEPA** and **CHEAPARA**, [H.] A printer of cottons, a chintz-stamper. Also *Chhipi-gar*.

**CHHIR**, (*Chhir*), [H.] (S. '*kshir*', milk) The land cultivated by the proprietor of a village, or the lessee himself on his own account. See *Str*.

**CHHIT**, (*Chhit*), [Ben.] Chintz, (also from S. '*Shista*') Balance, remainder.

**CHHITUA**, (*Chhitua*), [H.] Sowing broad-cast (Benares).

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**CHHOLA**, [H.] Gram, (*Cicer arietinum*) The man who cuts the standing sugarcane, and pares off the leaves and tops, which are in part payment of his labour.

**CHHOR**, (*Chhōr*), [H.] (to let go) Letting go, dismissal, remission, acquittance. Also *Chhorān* and *Chhorāwa*.

*Chhor-chiṭṭhi*, [H.] A deed of release, a pass, a permit: a deed of divorce, or abandonment of a wife, document giving up claim to a girl betrothed to the repudiator, but married in his absence to another man.

**CHHOTA THAKUR**, (*Chhotā thākur*), [Ben.] (H. 'Chhota', little, 'Thakur', a lord) The youngest brother of a husband's father, to be used only by the wife of an elder brother's son. A wife's father's younger brother, to be used by an elder brother.

*Chotā thākurānt*, [Ben.] The wife of a husband's father's younger brother, or of a wife's father's younger brother.

*Chotābaū*, [Ben.] A younger brother's wife. The youngest of a man's wives, or the one last married.

**CHHURIKABANDHA**, (*Chhūrikabandha*), [Mar.] ('Chhurika', a knife, and 'Bandha', binding) A ceremony formerly in use of formally investing a Śūdra with a billhook, in imitation of the investiture of the Brāhman with the cord.

**CHHUT**, (*Chhūt*), [H.] Remission, acquittance, letting go or relinquishing. Remission of revenue either on the *bighā* or in rupees.

*Chhūt*, *Chhūt-māfi* or *mujrāi*, are terms especially applied to the reductions made in the assessment of the Fasli year 1197 (A.D. 1789). Some have been authorised by Government, but most have been granted without any such authority.

*Chhūṭāūtī*, [H.] Remission of rent or revenue.

*Chhūṭī*, [H.] Leave, leave of absence,

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discharge, dismissal, leisure, opportunity.

**CHIBHAR**, (*Chibhar*). [H.] Land which long remains moist (Sāgar).

**CHIGARAVANTIGE**, [Karn.] A tenure of land in Mysore by shares, in which the whole village was parcelled out in lots of equal value, each containing a due proportion of wet, dry, and garden land.

**CHIHAI**, (*Chihāi*), **CHIHANA**, (*Chihānā*), **CHIHARA**, (*Chihārā*), [H.] A place where dead bodies are burned.

**CHIHAI**, [H.] Wet oozy land. From **CHIHAI**, (*Chihāi*), mud.

**CHIHAI**, (*Chihai*), [H.] A division of the Gujar tribe.

**CHIHNA**, [S. &c.] A mark, a sign, a badge, any distinguishing mark, or sign.

*Chihnai*, corruptly, *chinnut*, [H.] (S. *Chinha*, a mark) Known, ascertained, measured, identified. a division of an estate. *Uriya*. Indentity.

*Chihnai nāma*, [H.] (P.) A specification of land with its boundaries.

**CHIK**, (*Chik*), [H. &c.] A kind of screen, usually made of split bambus loosely fastened together in parallel lines by perpendicular strings, and painted.

**CHIK**, (*Chik*), **CHIKAR**, (*Chikar*), **CHEEK**, **CHEEKUR**, [H.] **CHIKHAL**, [Mar.] Mud, slime. The bundle of rushes or turf on which the bucket rests when brought to the top of the well. Land that has been recently irrigated.

*Chikhalwat*, [Mar.] Miry, muddy, land rendered so by irrigation.

**CHIK**, (*Chik*) [Thug.] A gold Mohur.

**CHIKA**, (*Chika*), [Thug.] A timid or cowardly Thug.

**CHIKAL**, (?) Planting surplus parcels of rice plants on unoccupied village lands, for the use of which the transplanters agree to pay a portion of the produce.

**CHIKAN**, [H.] Working flowers on muslin, or embroidering.

*Chikan-dox*, [H.] An embroiderer, a worker of flowers in muslin.

## CH

- CHIKAT**, ( *Chikat* ), **CHIKTI**, ( *Chikṭi* ),  
**CHEEKUT**, **CHIKTEE**, [H.] Clayey soil  
 (Sāgar).  
**CHIKAUT**, ( *Chikāūt* ), [H.] Clayey soil of  
 a black colour.  
**CHIKHAR**, [H.] The husk of Chana.  
**CHIKHARWAI**, ( *Chikharāwāi* ), [H.] Wages  
 for weeding (Oudh).  
**CKIRKAN**, **CHIKNA**, ( *Chiknā* ), corruptly,  
**CHICKUM**, [H. Mar.] (S.) Greasy, fat,  
 unctuous. Thick, loamy, as soil. Pure  
 clay, incapable of cultivation.  
*Chikanwat*, [Mar.] Greasy or fat,  
 especially as soil ; loamy or clayey soil.  
*Chikankhadu* (?) [Mar.] A particular  
 kind of rich soil (Western India).  
*Chiknāwat* or *Chiknot*, [H.] A clayey  
 or loamy soil, a fat soil.  
**CHIKLI**, corruptly, **CHICKLEE**, (?) A ryot  
 cultivating in one village and residing  
 in another.  
**CHILIKI**, [Tel.] A field left fallow.  
**CHIKSA**, ( *Chikṣā* ), [H.] A fragrant powder  
 made up of a great variety of ingre-  
 dients ; the principal of which are sandal,  
 andropogon, minnakun, benzoin, and  
 camphor.  
**CHILAM**, corruptly, **CHILLUM**, [H. &c.]  
 The part of the *hukka* which contains  
 the tobacco and charcoal balls, whence  
 it is sometimes loosely used for the pipe  
 itself, or the act of smoking it.  
**CHILAVA**, [Mal.] Expense, disbursement,  
 money allowed for expenses, *batta*, or  
 extra allowance.  
**CHILLA**, [H.] A forty days' fast, a similar  
 period of religious seclusion, or the  
 place where it is observed. The period  
 of forty days after childbirth during  
 which a woman is unclean. Ceremony  
 of purification. The shrine or residence  
 of a saint. A place or house in which  
 a temporary shrine of a Mohamadan  
 saint may be set up.  
**CHILLAGINJE**, [Karn.] The nut of the *Stry-*  
*chnos potatorum*, which is rubbed on the  
 inside of water jugs to purify the water.

## CH

- CHILLAR**, **CHILLARU**, **CHILLARE**, **CHILRE**,  
 corruptly, **CHILLER** or **CHILTA**, [Tel.  
 Karn. Mal.] Trifling, petty, sundry, an  
 odd sum of money, a small grant or  
 allowance.  
*Chillar-bād*, [Karn.] Sundry items or  
 cesses in revenue.  
*Chillar-kharchu*, [Tel.] vernacularly  
 or incorrectly, *Chilhar khurch*, [Mar.]  
 (?) Sundry or petty expenses, deduc-  
 tions from the revenue allowed for  
 village expenses and for the contingent  
 expenses of the native revenue servants  
 (Dakhin).  
*Chillar-kāray*, [Mal.] A petty shop-  
 keeper.  
*Chillar-vari*, [Mal.] (a tax) The minor  
 or petty payments made to the inferior  
 village servants.  
*Chillari-nānyam*, corruptly, *Chillary-*  
*mannium*, [Tel.] Small grants of land  
 for village charges, the pay of revenue  
 officers, or support of temples, &c.  
**CHILTA**, ( *Chilṭā* ), [Karn.] Sandal chips  
 (Mysore).  
**CHILWAI**, ( *Chilwāi* ), [H.] The turf or  
 rushes on which the bucket, when  
 drawn up from the well, rests ; and  
 which therefore becomes sloppy and  
 muddy.  
**CHIMAMA**, [Thug.] The cry of the wolf, a  
 bad omen.  
**CHIMOTA**, [Thug.] A boy. *Chimoti* a girl.  
**CHIMPIGA**, [Karn.] A tailor.  
**CHIN**, ( *Chin* ), [H.] A kind of sugar (Upper  
 Doab and Rohilkhand).  
*Chini*, [H.] Coarse sugar.  
**CHINDA**, ( *Chindā* ), [Guz.] Allowance  
 made by Grāsias to village Pātils for  
 collecting their dues.  
**CHING**, ( *Ching* ), [Thug.] A sword.  
**CHINGANA**, [Thug.] A boy.  
**CHINGARI**, ( *Chingari* ), [Thug.] A clan of  
 Muttari Thugs of the Mohamadan  
 religion, following ostensibly the  
 business of Banjāras, or travelling grain  
 and cattle dealers.

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**CHINGORIA**, [Thug.] One of the sects of the Thug clans.

**CHINHA**, (*Chinhá*), [Thug.] A boy.

† **CHINKA**, (?) [H.] (S. *Kshanika*, temporary). An apparatus for crossing rivers in the Himalaya, a cable fastened across a stream to trees or posts, along which a basket in which the passenger places himself travels, suspended by a wooden ring and drawn across by ropes.

**CHINKALU**, [Tel.] The inferior grains of millet separated by winnowing from the better.

*Chinkalu-rāṣi*, [Tel.] A heap of such grain.

**CHINTAL-MAKTA** or **CHINTAL-LANA GUJI**, (?) [Mar.] A tax levied on large scales.

**CHINWAL**, (?) [Mar.] Tax payable from the customs revenue.

**CHIPPALA**, (*Chippala*), [Karn.] An instrument of torture--two sticks tied together at one end, between which the hand is placed, and the loose ends are forcibly pressed together.

**CHIPPEVADU**, (*Chippervādu*), [Tel.] **CHIPPIGA**, [Karn.] A tailor, said to have sprung from a Shakili female by a Brāhman.

**CHIPTEN**, (*Chiptey*), [Mar.] A measure of capacity, one-fourth of a *ser*.

**CHIR**, (*Chir*), [Mal.] A bank, a dam, an embankment, a mound across rivers, or dividing fields, serving as a causeway in the rains; the *Band* or *Bund* of Bengal. A large pond.

**CHIRA**, [S.] Long in time.

*Chiranjiv*, [B. S.] Long-lived, said as a benediction.

*Chirāṇu*, [S.] Long-lived.

**CHIRA**, [Thug.] Call of the Ruparil, or the bird itself.

**CHIRA**, (*Chira*), [S.] Cloth, clothes; bark. An effigy placed upon the funeral pile when a woman burnt herself after

## CH

her husband's decease in a distant place.

\* **CHIRADA**, *An allowance paid to the agents of "Girasigus" when they use to recover their "giras" direct. The allowance is continued by the British Government. Naranji v. Dipa Umed*, I. L. R. 3 Bom.

**CHIRAGHI**, (*Chirāghī*), [H.] (P. a lamp) An allowance, either public or private, for keeping a lamp or lamps constantly burning at the tomb of a Mohammadan saint, or for illuminating a mosque. Presents of money for like purposes. In Eastern Bengal, a tenure of land apparently rent-free.

**CHIRAVARA-PADU**, (*Chiravara-pādu*), [Tel.] Land recovered from the waste, and prepared for the cultivation of the Chiravara or *Chāi*, a plant yielding a red dye.

**CHIRCHERA**, [Thug.] Cry of the lizard.

**CHIRCHITTA**, (*Chirchitta*), [H.] A kind of grass bearing a small seed which may be eaten.

**CHIRETA**, [Thug.] A Marāṭha, a Pandit.

**CHIREYA**, [Thug.] Chirping of the small owl, an unlucky omen.

**CHIRIYA-MAR**, (*Chiriyā-Mār*), [Ben.] A low caste, by profession bird catchers.

**CHIRPPA**, (*Chirppa*), [Mal.] A flood-gate, a piece of wood or a door to shut up a sluice.

**CHISA**, (*Chisa*), [Thug.] Any good or blessing, especially a wealthy traveller.

**CHIT**, (*Chit*), abbreviation of *Chitthi*, q. v. [Mar.] A note, a letter.

*Chitnavis*, or *Chitnis* (from *Chit*, and P. *navis*, writer) Under the Marāṭha Government, an under secretary of state, who wrote and answered despatches. Any clerk or registrar. The same as the *Sarrishtadār* of the Company's Courts, in the Dakhin.

† **Chitpatta**, [H.] A memorandum of a lease.

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**CHIT**, [H. &c.] Mind, understanding, the intellectual faculty, the soul.

**CHITA**, (*Chitā*), [H. &c.] A funeral pile, a heap of sticks on which a dead body is burned.

*Chitākha*, [H.] A funeral pile.

*Chitāpiṇḍa*, [S.] Offerings of cakes to the manes at the funeral pile at the time of burning the corpse.

*Chitārohaṇa*, [S.] Ascending the funeral pile, burning with the dead body of a husband.

*Chitkā*, [Hindi.] A place where dead bodies are burned.

**CHITA-KHANDA**, (*Chitā-khaṇḍā*), [Ben.] Spring-harvest.

**CHITARI**, (*Chitāri*), corruptly, **CHEETARO**, [H.] (S. 'Chitrakari') A painter.

**CHITRA**, [S. &c.] Variegated, spotted: a picture, chintz.

**CHITRABHANU**, (*Chitrabhānu*), [S.] The sixteenth year of the cycle of sixty.

**CHITRAGUPT**, [Mar.] A skilful writer, both as regards his style and handwriting. (From the mythological Chitrakṛt, S. the registrar of the dead.)

**CHITPEKALARA**, (*Chitpekālārā*), [Arakan.] A class of slaves, those who are taken in battle.

**CHITT**, (*Chitt*), [H.], and other dialects. Mind, heart, the intellectual faculty, or its supposed seat.

*Chitpāw m*, [Mar.] A Brāhman of a particular tribe; also termed *Konkanas-tha*, or Konkan Brāhman.

† **CHITTARAI**, [Tam.] The first month of the Tamil year (April-May).

**CHITTARI**, (*Chittari*), [Tam.] A small tank.

**CHITTE**, (*Chittē*), [Tel.] An incomplete heap of salt.

**CHITTHA**, (*Chitthā*) corruptly **CHITTA**, [H.]

**CHITA**, (*Chitā*), [Ben.] **CHITTHA**,

(*Chitthā*), [Tel.] A memorandum, a rough note or account, rough journal or day-book Pay of public servants.

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Particular statement of the measurement of a Zamindar's estate founded on actual measurement. It also applies to an account of all the lands in a village, divided numerically into *dāghs* or shares, shewing the quantity of land in each, the sort of cultivation, and the name of the cultivator. *Chitthas made by the Government for its own private use are nothing more than documents prepared for the information of the Collector, and are not evidence against private persons for the purpose of proving that the lands described therein are or are not of a particular character or tenure.* *Ram Chunder v. Banseedhar*, I.L.R. 9 Cal. 741. *In the absence of the resumption proceedings, they are not conclusive evidence of title as against third persons.* *Dearkanath v. Taritamoyi*, I.L.R. 14 Cal. 120. Also a field book, more usually termed *khassra*, an account of all the lands of a village, according to their allotment, in the order in which they have been measured. Also, a banker's acknowledgment of accountability for money deposited.

*Chitthā-āmaldāri*, [H.] A deed conveying a proprietary right.

**CHITTHI**, (*Chitthi*), [H.] **CHITI**, (*Chiti*), [Ben.] **CHITI**, (*Chiti*), **CHITTI**, (*Chitti*), **CHITHI**, (*Chithi*) or **CHITHTHI**, (*Chiththi*), [Mar.] **CHITI**, (*Chiti*), [Karn.] corruptly **CHITEE**, abbreviated **CHIT**. A note, a short letter, any letter, a note conveying an order or demand.

*Chitthi talab*, or *Talab chitthi*, (from the A. inquiry) A process, a precept, a summons to a defaulter to appear and pay his arrears.

*Chitthundi*, [Karn.] A bill of exchange.

*Chittu* [Karn.] A rough copy or draft.

*Chitū*, or *Chitē*, [Karn.] *Chitū*, [Tam.] A bill, a bond, a deed: the Hindi *Chitthi*.

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**CHITTI**, (*Chitti*), or **CHETTI**, (*Chetti*), more correctly, **SETHI**, (*Sethi*), corruptly, **CHITTY**, [Tel.] (from S. *śreṣṭhī*). All members of the trading castes in the Madras provinces, either shopkeepers or merchants.

**CHIVATI**, (*Chivāṭi*), [Mal.] A small vessel, a kind of Pattamar.

**CHIVUKA**, [Tel.] A coin of the value of a quarter rupee.

**CHIWANA**, (*Chiwānā*), [H.] A place where dead bodies are burned.

**CHOB**, [H.] **CHOP** or **CHOB**, [Mar.] A stick, a staff a staff of office.

*Chobdār*, corruptly *Chubdār*, [H.] An attendant carrying a short staff or mace.

**CHOHA**, (*Chohā*), [H.] A small well.

**CHOHAR**, (*Chohār*), less correctly, **CHOAR**, (*Choār*), [Ben.] A tribe of mountaineers in the hills of Ramgarh, &c.

**CHOIL**, (*Choil*), [Hindi] Land lying low, and always moist.

**CHOIYA**, (*Choiyā*), [H.] A hole dug in the dry bed of a river. A rivulet.

† **CHOK** (?) A sub-division of an estate.

**CHOKA**, (*Chokā*), [H.] Rice (Śāgar).

**CHOKABAG**, (*Chokābāg*), [H.] Seeds sown immediately after a fall of rain.

**CHOLLU**, (*Chōllū*), [Tel.] A kind of grain (*Cynosurus corocanus*).

**CHONDA**, (*Chondā*), [Mar.] A clump of rice plants.

**CHONDA**, (*Chondā*), [H.] A well not faced with masonry, where water is near the surface.

**CHONDHA**, (*Chondhā*), [Mar.] A small bed or banked-up portion of a rice field.

**CHONTA**, [Ben.] A rough copy, a rough draft (of a writing).

**CHONTI**, (*Chonti*), or **CHOTI**, (*Choti*), [H.] A tuft of hair left at the top of the head when the rest is shaved off, in the case of boys at an early age. Among the Mohammadans it is sometimes dedicated to a particular saint.

## CH

**CHOPDI**, (*Chopdi*), pronounced **CHOPRI**, (*Chopri*), corruptly, **CHOPEDDI**, [Mar.] A stitched or bound book for accounts.

**CHOPPA**, [Tel.] Straw.

† **CHOPRI**, also **CHOPRA**, [Guz.] A field-book containing a specification of the lands of a village.

**CHOP-SANAD**, (?) [Uriya.] Grant of rent-free lands in perpetuity.

**CHOR**, [H. &c.] A thief.

*Chorank* or *ānk*, [Mar.] (S. a cypher) An extremely small figure on the leaves of a MS., or on a bale of cloth or piece of goods, to mark its price. A secret or furtive mark.

† **CHORAKHARCH**, [Guz.] Private expenses, secret service money, the contingent expenses of a village for entertaining travellers, &c., not entered in the regular accounts of disbursements.

*Chordarwāva*, (from P. a door) A back door, a private way.

*Chorgali*, [H.] (‘*gali*’ a lane) A bye street or lane.

*Chorgast*, [Mar.] Secret rounds, going privily round streets, &c.

*Chorsirhi*, [H.] Back stairs.

*Chorugasti*, (?) [Tel.] A spy, a secret watcher.

*Chorwādī*, [Mar.] A haunt of thieves.

*Chorzamin*, [H.] A quagmire.

*Chora-nimak*, [H.] but used in Cuttack, Contraband salt.

*Chorānna-lūle*, (?) [Karn.] An item of revenue; remission on account of plunder by thieves or robbers.

*Chori* [H. &c.] Theft, robbery, also, doing anything furtively or clandestinely.

*Chorimārt*, [Mar.] A collective term for illegal and violent practices, robbery, battery, murder.

*Chori-sarakula-phāramu*, (?) [Tel.] A statement of smuggled goods.

**CHOT**, (*Chot*), [H.] Folding a blanket or

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sheet as a covering for the head and shoulders, so as to keep out rain : practised by shepherds and herdsmen,

**CHOTA**, (*Chotā*), [H.] Discount or premium.

**CHOTANA**, [Mal.] A liquid measure, varying in different places. Searching, determining.

*Chotanakūran*, [Mal.] A custom officer, a searcher, one who examines goods in transit to verify their having paid the proper duty.

† **CHOTELA**, (?) [H.] A measure of land, a *Bisi* and a quarter.—Kamaon.

\* **CHOULTRY**, *A Choultry is a corruption of Charady. It means a shelter or resting place for travellers. A Chathram (corruption of Sanskrit, Satharam) is a house where pilgrims and travellers are fed. Kothandorma Pillai v. Municipal Council, Trichinopoly*, 6 I.R. (Mad.) 248 = 146 I.C. 307 = 38 L.W. 612 = A.I.R. 1933 Mad. 782 = 65 M.L.J. 672.

\* **CHOWDHURI**. *An office revocable at the option of the sovereign. A word introduced from Bengal and upper India means chief. It is generally heritable, but not necessarily by the eldest son. The remuneration of the officer has been an assignment of rent-free lands, Ramkanta v. Shyamanand*, I.L.R. 36 Cal. 590 (P. C.).

**CHUA**, (*Chuā*), [H.] A plant used as a potherb in some places, but in Garwal and Kamaon the small grains of it are largely used as food (*Amaranthus oleaceus*).

**CHUDĀ**, (*Chudā*), [Ben. Mar.] A tuft of hair left on the top of a boy's head at the time of tonsure. (It is also pronounced *Chitā* and *Chitū*, whence come the derivatives *Chaurā* and *Chaula*, signifying the ceremony of tonsure.)

*Chudā-karanām*, -*karma*, or -*kriyā*, (from S. *Karanam*, &c., act, ceremony) The ceremony of tonsure performed on Hindu boys, which should properly take

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place between the third and fifth year or their age, but sometimes later, when a single lock of hair is left on the top of the head. See *Chaurā* or *Chaula*, *Chaurā-karāṇa*. *Chaula-karāṇa*, &c.

*Chaul-otsar*, [S.] A festival held on occasion of the ceremony of tonsure.

**CHUGAI**, (*Chugāi*), **CHOOGAEE**, (*Chooḡāee*), [H.] Pasturage.

**CHUGHAL**, (*Chughal*), or **CHUGHLI**, (*Chughli*), [H.] Taletelling, backbiting, informing.

*Chughalkhor*, [H.] A tale-bearer, an informer.

**CHUHRA**, (*Chūhrā*), [H.] The lowest description of village servants, the same as the *Bhangī*, *Halākhōr*, *Meltar* &c.

**CHUK**, [Ben.] **CHUK**, (*Chūk*), but often short in derivatives and compounds, [Mar.] A mistake, an error, especially in figures.

*Chukī*, [Mar.] A small mistake.

*Chukbhāl*, [Mar.] All kinds of errors or inadvertencies.

**CHUKADO**, (*Chukādo*), [Guz.] Decision, adjustment, settlement of a dispute, &c.

**CHUKANI**, (*Chukānī*), [Ben.] An under-tenant (Raungpur). Also, in Asam, land cultivated by tenants on the tenure of an equal division of the crop with the landlord.

\* *Chukanidar* - *The tenant immediately below the jotedar is the Chukanidar or mulandar. (Per Finucane & Amcer Ali's B. T. Act).*

**CHUKARA**, (*Chukārā*), **CHOOKARA**, [H.] Customs, duty (Sagar).

**CHUKAT**, [H.] Agreement, a contract.

**CHUKAUTA**, **CHOOKOUTA**, [H.] Fixed rates of rent, money rate.

**CHUKKAN**, (*Chukkān*), [Mal.] A helm, a rudder.

*Chukkānkāran*, [Mal.] A steersman. See *Seacunny*.

**CHUKRI**, **CHOOKREE**, [H.] A fractional

\* † Reference see page 1.



## CH

## CH

division of land (Kamaon and Garhwal).

**CHUKTA**, (*Chuktá*), [Mar.] Settled, cleared, as a debt.

*Chukti*, [Ben.] or *Chukoti*, *Chukwati*, [Mar.] Settlement of a debt or bargain. Also, annual rent.

**CHULA**, or **CHULAH**, [H.] A tribe of Tagas in Baghat.

**CHULAT**, [Mar.] A term expressing collateral relationship, used in composition; as, *Chulat-ájá*, a grandfather's brother; *Chulat-bháñ*, son of a paternal uncle.

† *Chulavero*, [Guz.] A tax on hearths or cooking places.

**CHULHA**, (*Chullhá*), or **CHULHI**, (*Chullhi*) [H.] **CHULA**, (*Chúla*), [Mar.] (in other dialects, **CHULA**, **CHULLI**, from the S. '*Chul'*') A fire-place, a temporary and movable receptacle for fire, made of dried clay.

**CHULLA**, (*Chullá*), (?) A name given to the Mohammadans in Malabar. In Cuttack. A salt-boiler.

*Chullá-malangí*, [Uriya] The head salt-maker, the one who makes engagements with the Government.

**CHULLI**, (*Chullá*), **CHOOLEE**, [H.] Supports placed beneath stacks of straw or stores of grain. A fire-place. See *Chulha*.

**CHULLU**, **CHOOLOO**, [H.] The palm of the hand hollowed for holding liquids. A handful of any thing fluid.

**CHULTA**, (*Chullá*), [Mar.] A paternal uncle.

**CHUMATA**, (*Chumata*), [Mal.] A load, a burthen.

*Chumattál*, *Chumattukáran*, [Mal.] A porter.

**CHUMBAK**, [Ben.] Substance or abstract of a document.

**CHUMWA**, (?) Asamese. Name of a tribe in Asam exempt from manual labour.

**CHUN**, (*Chún*) or **CHUNI**, (*Chúni*). **CHOON**,

**CHOONEE**, [H.] Pease-meal, pulse coarsely ground.

**CHUNA**, (*Chúná*), [H.] **CHUNNAM**, whence the current word **CHUNAM**, [Tam.] Lime.

*Chunáru*, or *Chunári*, [H.] Lime-burners, or workers in lime, as plasterers.

**CHUNDIGAR**, [Guz.] A bracelet-maker, one who makes armlets of glass or ivory for married women.

**CHUNGADI**, [Karn.] Interest of money, odds.

**CHUNGAL**, **CHOONGUL**, [H.] A handful of any thing dry.

**CHUNGI**, (*Chungí*), [H.] A handful of grain levied as a tax or fee for weighing, or as a compensation for the use of market conveniences, as bags, booths, &c. Similar contributions to religious mendicants, or allowance to Zamindars for establishing a new market or permitting a fair to be held. This is also sometimes called **CHUTKI**, (*Chutki*), lit., a pinch.

*Chungí-penth*, [H.] (from *Penth*, a market) A market or fair held on the tenure of giving a small portion of each saleable article to the Zamindar.

**CHUNGUDU**, (*Chungudu*), [Tel.] A small or trifling arrear.

**CHUNKAM**, [Mal.] Duty, customs. See *Sunka*.

**CHUNKIPPA**, [Mal.] Petty theft, pilfering, fraud.

**CHUNNI**, (*Chúnñi*), [Mal.] A sum of a hundred *kauris*.

**CHUNTRU**, (*Chúntru*), **CHOONTROO**, [H.] Headman of a district in Dehra Dún.

**CHUR**, (*Chúr*), **CHURA**, (*Chúrá*), or **CHURI**, (*Chúri*), [H.] A crest, a topknot, a ring, an armlet, the bracelet put on a bride's arm at the time of marriage, and which she is entitled to wear only while her husband lives: hence, metaphorically,

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the married, as opposed to the widowed state. See also *Chūḍā*.

*Chūrā bhandāra*, [H.] An allowance or portion of land granted as means of maintenance to the junior members of a Zamindar's family.

<sup>4</sup> **CHUR, CHAR**, [H.] *A sand-bank or island in the current of a river deposited by the water, claims to which were regulated by Bengal Regulation XI of 1825. In a suit for possession of Chur, the onus is upon the plaintiff as to the time when it became culturable. Md. Ibrahim v. M. B. Morrison, 1 L. R. 5 Cal. 36.*

**CHURA**, (*Chūra*). [Karn.] The smallest pieces of sandal assorted for sale.

† *Chūrā*, (?) [Asam]. Hearth tax.

**CHUTHACHUTH**, (*Chuthāchūth*). [Mar.] (lit., deranging) Applied to writing which has been or is being spoiled by numerous corrections, erasures, interlineations, &c.

## CH

**CHUTI**, (*Chuti*), [Karn.] A roll of tobacco, a cigar.

**CHUTUL**, [Mal.] A roll, a scroll, a roll of tobacco, a cigar.

**CHUYAR**, (*Chuyār*), [Ben.] The name of a tribe of mountaineers inhabiting the mountains bordering Bengal on the west, in Ramgarh and the neighbouring districts.

**COWLE**, *The word ordinarily denotes a lease and not a mortgage. Chiti Kala Feda v. Chiti Kala Somanra, A.I.R. 1935 Mad. 320 = 69 Mad. 115 = 41 L.W. 27. It is an agreement to hand over land without payment for certain period, the assessment being payable after that time. It is usually granted to induce cultivators to break up unpromising waste land by grant of Cowle, the Government do not undertake to confer any title to the land beyond that of the occupancy. Secretary of State v. Astha Murti I.L.R. 13 Mad. 8) (90).*

## D

## DA

**DA**, (*Dā*), [Ben.] **DAU**, (*Dāu*), A sickle, a billhook, a sort of hatchet with the point curved. (From the S. *Dā*, or *Do*, to cut.).

**DAAL**, (*Dālāi*), [H.] (A.) A claimant, a plaintiff.

*Dālāia*, [H.] (A.) A plaint, a claim, a petition. See *Dāwā*.

**DAB**, (*Dāb*), also **DHAB**, A kind of grass (*Poa cynosuroides*) with sharp points; whence a sharp-witted man is said to be *Darbh-āyā*, keen-pointed as *Dāb* grass. It is not much used for ordinary purposes, but is held sacred by the Hindus, and is strewed upon the floor or on the altar at offerings with

## DA

fire: it is also considered desirable that a dying person should expire upon a bed of this grass. It is also called *Kuṣa*.

**DABA**, (*Dābā*), [Ben.] A large vessel to receive the juice of the sugar-cane from the mill.

**DABA**, (*Dāba*), also **DAB**, (*Dāb*), [Uriya.] Memorandum, inventory, list. An abstract of a list or register, a statement of shares.

**DABAK**, (*Dābak*), or **DABKA**, (*Dabka*), **DABUK**, (*Dabuk*), **DUBKA**, (*Dubka*), [H.] Fresh well water.

**DABALIYA**, (*Dābāliya*), [Ben.] Low land.

\* **DABAO**, *An empty threat to frighten.*

\* † Reference see page 1.

## DA

*punctual payment. Rameshwar v. Rai-sham*, I. L. R. 29 Cal. 43 (49).

**DABAR**, (*Dābar*), **DABUR**, (*Dābur*), [H.] Low ground where water lies. A small tank. A hallow.

**DABBI**, (*Dabbī*) **DUBBEE**, [Tel. Mar.] A small box, a cash-box, one kept in temples to receive contributions. The contributions so received. The treasury of a temple.

**DABARO**, (*Dabaro*), [Guz.] A vessel of leather for holding oil, ghee, &c., commonly called a *Dubber*.

**DABBU**, (*Dabhu*) [Tel. &c.] A *Dab* or *Dub*, a small copper coin of the value of twenty *kas*; whence it comes to signify money in general.

**DABEHRA**, (*Dabehrā*), **DUBEHRA**, (*Dubehrā*), [H.] A large ploughshare (East Oūdh).

*Dabehri, Dubehree*, [H.] A light kind of plough in the west of Oudh and Rohilkhand.

**DABI**, (*Dābi*), [H.] Ten handfuls of the autumn crop. See the next.

*Dabiā, Dubea*, [H.] A measure of grain: when applied to the autumn crops it usually designates about ten handfuls; when to the spring crops, sixteen; but it varies in different places.

**DABIR**, (*Dabīr*), **DUBEER**, [H.] (P.) A writer, a secretary.

**DABRA**, (*Dabrā*), **DUBRA**, (*Dubrā*), [H.] A marsh, a puddle. In the Upper Doab, a small field.

**DABRI**, (*Dabrī*), **DUBREE**, (*Dubree*), [H.] Division of profit among a village community according to their respective shares.

**DABULEN**, (*Dābuleṇ*), or **DABOLEN**, (*Dābuleṇ*), also **DABULKEN**, (*Dābulkeṇ*), &c. [Mar.] A hidden or reserved treasure.

**DACH**, **DUCH**, [H.] Homestead (East Oūdh).

**DAD**, (*Dād*), [H.] (P.) Justice, complaint,

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representation. (In some dialects, as in Marāṭhī, the latter appears to be the more common use of the word, although the former is its more legitimate meaning).

*Dādī*, [H.] A plaintiff, a complainant.

*Dādī-forjādī*, [H.] Hindi, *Dādu-phi-riādī*, A complainant, an appellant for justice.

*Dād-khūāh*, [H. P.] A plaintiff, a suitor, an appellant for justice.

*Dād-khūāhī*, [H. P.] (desiring) Applying for justice, instituting a suit.

**DAD**, (*Dād*), [H.] A gift. Giving.

*Dād-o sitūd*, [H.] Giving and taking, exchange, barter, traffic.

*Dādāī*, [Hindi.] A term used in leases, meaning that the lessor 'gives,' or 'has given.'

*Dādānī*, or, abbreviated, *Dādū*, [H. &c.] Paying in advance, advancing pay to labourers or manufacturers: any additional grant or allowance.

*Dādānī malangjān*, [H.] An additional allowance to the makers of salt, an item in the former revenue accounts of Bengal.

† **DADA**, **DUDAH** (?). A list of the cultivators of a village.

**DADA**, (*Dādā*), [H. &c.] Paternal grandfather, an elder brother, any elder or venerable person.

*Dādī*, [Fem.] A paternal grandmother, any venerable old woman.

**DADH**, (*Dādḥ*), incorrectly, **DAT**, (*Dāt*), [Mar.] Ground prepared by burning for being planted; the weeds and grass strewed over it to be burned. Grain growing on ground so prepared. Ground in which rice, &c., is grown from seed for the purpose of transplanting.

**DADH**, **DUDH**, [Thug.] A man who is not a Thug.

**DADEYA**, (*Dadeya*), [Karn.] A measure of

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weight, the fourth of a *man*, or ten *sers*.

**DADRI, DUDREE**, [H.] Unripe corn, chiefly barley, which is cut occasionally, and brought home to be eaten, without being taken to the threshing-floor.

**DADUPANTHI**, (*Dâdupanthî*), [H.] A follower of the religious sect of Dâdu, a cotton cleaner of Ahmedabad, in the beginning of the seventeenth century, who endeavoured to establish a sort of monotheistical worship.

**DAEN**, (*Dâen*), [H.] Tying a number of bullocks abreast, that they may tread the corn under their feet and force out the ear. Also Dâon.

**DAER**, (*Dâer*). [Uriya.] Pending as a suit.

**DAERD**, [a probable error for **DHER**, (*Dher*), q. v.] A class of agricultural slaves, said to be numerous in Kanara.

† **DAF**, [H.] A small flat drum or tom-bourine.

† *Dafâli* [H.] A drummer, a playar on the *daf*, one whose especial business it is to play on the instrument.

**DAFA-DAR**, (*Dafâ-dâr*), corruptly **DUFFA-DAR**, [H. &c.] (P.) In the Hindu dialects which have no *f*, the *ph* is substituted; as, **DAPHEDAR**, (*Daphedâr*), [Mar.] **DAPHEDARUDU**, (*Daphedârudu*), [Tel.] Commandant of a body of horse, head of a party of police, a police officer. In Bengal, a person at the head of a number of persons, whether labourers or soldiers.

\* **DAFFA**, *A reward given to the person in locoparentis to the girl for settlement of the marriage and is undistinguishable in principal from marriage brokerage.* *Gulabchand v. Fulbai*, I. L. R. 33 Bom. 411 (412).

**DAFTAR, DUFTUR**; [H.] (or, *ph* being substituted for *f*, Ben.) **DAPHTARAMU**, [Tel.] **DAPHTAR**, [Mar.] A record, a register, an account, an official statement

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or report, especially of the public revenue, roll, archives, &c. An office in which public records are kept; more correctly, *Daftar-khâna*.

*Daftar-band*, or *band*, [H.] A record or office-keeper. Allowance paid to such an officer.

*Daftardâr, Daphlardâr*, [H.] also in [Mar.] *Daphlarnîs*, A record keeper, a registrar, an accountant. The head native revenue officer on the collector's and establishments of the Bombay Presidency. Under the Maratha Government, a district officer whose duty it was to collect and enter together in the ledger the accounts of the waste-book as prepared by the *Pharnîs*, and to transmit monthly and yearly abstracts to the head of the State. Under the English administration his duties are still more multifarious and responsible; and he takes an active part, not only in the record, but in the settlement of the revenues with the Ryots.

*Daftardârî* or *Daftarnîsî*, The office of the *Daftardâr*.

*Daftari, Daftarce*, [H., M.] A record-keeper, a registrar. In Hindustan it more usually denotes an inferior office servant, who prepares writing materials, and arranges the books of the establishment.

*Daftar-khâna*, [H.] An office in general, a counting-house, an office of public records.

*Daftar-kharch*, Office charges.

*Daftar-saranjâmi*, [H.] Office charges an article of disbursement formerly deducted from the revenue payable by the Zamindar.

**DAG**, (*Dâg*), [Ben.] A spot, a stain, a brand. See *Dâgh*. A lot or portion of an estate which has been measured, and of which the measurement is recorded in the order of time at which it was made.

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*Dāj bhāura*, [Ben.] A lot or parcel of land out of its place, not following a preceding one in numerical succession.

**DAGAR**, (*Dagar*), **DAGRA**, (*Dagrā*), **DUGUR**, (*Dugur*), **DUGRA**, (*Dugra*), [H.] A path. [Mar.] A steep slope, as of the bank of a river. A small hill.

**DAGDHA**, [S.] (lit., burned) Applied to a day on which an inauspicious aspect of the planets may occur, and on which, therefore, no religious ceremony should be performed.

**DAGDUGI**, (*Dāgdugi*), **DAGDUJI**, (*Dāgduji*), **DAGDUG**, (*Dāgdug*, or **DAGDOJI**, (*Dāgdōji*), [Mar.] Repairing tanks, buildings, &c.

**DAGH**, (*Dāgh*), [H.] the Hindu dialects commonly drop the aspirate, as **DAG**, (*Dāg*), [Ben.] and with the initial optionally changed, **DAG** (*Dāg*), or **DAG**, (*Dāg*), [Mar.] A spot, a stain, a mark made with a hot iron, a brand, especially such a mark stamped on the necks of horses belonging to the Emperor of Hindustan, or maintained for his service.

*Dāgh-i-tashihā*, [H.] The office where the public horses of the state are mustered and branded.

*Dārogha-i-dāgh-i-tashihā*, [H., A.] The officer who superintended the branding of the horses for public service.

**DAGHA**, (*Daghā*). **DUGHA**, (*Dugha*), [H.] (A.) *Dagā* in most dialects, Ben. Deceit, fraud, cheating, treachery.

*Daghābāz*, [H.] in other dialects, Ben, Mar., &c., *Daghābāj*, A cheat, a deceiver, swindler, a rogue.

*Dagābājire-chalāibār*, [Uriya.] Issuing fraudulently.

**DAH**, **DUH**, commonly written **DEH**, [H.] also with the vowels long. **DAHA**, (*Dāhā*), or, less correctly, **DAHA**, (*Dahā*), **DUHA**, [Mar.] The number ten, forming various derivatives and compounds.

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**DAHA**, *Deep water pool*. *Juggobandhoo v. Promothonath*, I. L. R. 4 Cal. 767 at 768; *Streamlet. Monmohon v. Secretary of State*, I. L. R. 7 Cal. 963 at 969.

*Dāhā*, [H.] The ten days of the Moharram, during which public mourning for *Āli* and his sons is observed by the *Shiāh*, Mohammadans.

*Dahak-pattī*, corruptly, *Dehug-pattee*, [Mar.] A tax upon hereditary offices, the whole receipts of which, except the revenues of the rent-free lands attached to them, might be stopped once in ten years, and carried to public account, under the Marāṭha Government.

*Dahmardā*, *Dahmurdā*, [H.] A cart of a moderate size, one capable of holding ten men.

*Dahnmī*, *Dahmencee*, [H.] Five per cent (Delhi).

*Dahotarā*, *Dahotara*, [H.] Tythes, an allowance of ten per cent. **DAHOTARA**, (*Dāhotara*), or **DAHOTRA**, (*Dāhotrā*), [Mar.] (ten) Rate of interest at ten per cent: allowance on articles sold of ten on the hundred.

*Dahsanī*, *Dahsunce*, or *Dehsunnee*, corruptly, *Dahsenee*, [H.] Relating to ten years. The title of a book comprising the revenue accounts of ten years. Such a record, called *Dahsanī kitāb* was compiled for the Bareilly district in 1802, under the directions of the collector, showing the occupancy of the lands for the previous period of ten years, so as to verify the title of the holder as *Mālik kadīm* and *Mālik hāl*, the ancient proprietor known in the Kanungo records, and the more recent or actual occupant.

*Dah-sālā*, [H.] Decennial, for ten years. The decennial, as introductory to the perpetual settlement of the revenues of Bengal, and therefore applied commonly to the latter.

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- Dahyek, Dehyek*, corruptly, *Deyek*, [H.] (from *dah*, ten and *ek*, on:) An allowance of ten per cent., which used to be assigned to the farmer or collector of the revenue as his profit, and for charges of management, and to the native collectors or Zamindars for police charges : abolished by Reg. xiv. 1807.
- DAH**, (*Dāh*), or **DAHA**, (*Dāha*), [H.,] and in most dialects, (S.) Burning, lit., as with fever or disease : also the burning of dead bodies.
- Dāha-karma*, or *-karaṇa*, or *-kriyā*, [S.] (*'karma'*, &c., act) The act or ceremony of burning a dead body.
- DAHA**, (*Dahā*), **DUHA**, [Ben.] Brine obtained from saline earth.
- Dahā-bulān* [Ben.] Placing the brine in the boiler.
- DAHAI, DUHAI**, [H.] A quicksand, a quagmire.
- DAHAN, DUHUN**, [H.] A gold coin, in value six rupees.
- DAHAND, DUHUND**, [H.] (from the P. participle *Dahanda*, giving) A good payer one willing to pay or give.
- DAHAR**, (*Dahar*), **DUHUR**, (*Duhur*), less correctly, **DEHAR**, (*Dehar*) or **DEHUR**, (*Dehur*) [H.] Low lands flooded during the rains, and yielding, after their drying up, good crops. A road. [Ben.] A lane.
- DAHIA**, (*Dahiā*), **DUHIA**, [H.] A field, land near a village (Benares, Sagar). A tribe of Jats in the Dehli district, more properly *Dahiā*.
- DAHIA**, [Thug.] Cry of the hare, an ill omen.
- DAHLAN**, (*Dahlān*), **DUHLAN**, [H.] A tribe of Tugas, in the Upper Doab.
- DAHLIZ-KHANDALNA**, (*Dahliz-khandalnā*), [H.] (lit., to tread the threshold) Invitation of the bridegroom to an entertainment at the house of the bride's parents, when a delay intervenes

between the betrothment and the marriage, a custom of the Mohammedans.

- DAHR, DAHRI**, (*Dahrī*), **DUHR, DUHREE**, [H.] Stiff clay soil in low grounds. A marsh or inundated land (Delhi).
- DAI**, (*Dāi*), **DAEE**, [H.] [?] or from S. '*Dhatrī*', when it is more correctly written **DHAI**, (*Dhāi*), A nurse, a wet-nurse, a midwife, a female commissioner employed under early Regulations to interrogate and swear native women of condition, who could not appear to give evidence in Court.
- DAI**, [Thug.] The road.
- DAIBA**, (*Dāibā*), (Ben.) Reaping corn.
- DAIJ**, (*Dāij*), (Mar.) (from S. *Dayada*) An heir, a kinsman, one entitled to inherit.
- DAIJA**, (*Daijā*), **DYJA**, (*Dyjjā*), [H.] A dowry or portion which a wife brings to her husband in marriage, or presents made to the bridegroom by the parents of the bride, the object of which in the present day is usually to obtain a husband for the daughter of higher rank or tribe.
- DAIMI**, (*Dāimī*) [H.] Relating to what is perpetual; the perpetual settlement of the revenue, and so conveys the notion of fixity of rent. *Payari mohon v. Siddique Ahmed*, 17 I.C. 675 = A.I.R. 1928 Cal. 531. A criminal sentenced to imprisonment for life : also *Dāim-ul-habṣ*.
- DAIN**, (*Dāin*), corruptly, *Decyne*, [H.] Debt, either one actually incurred by borrowing, or, in matters of sale, by purchasing on credit.
- Dāin dār* [H.] A debtor.
- † *Dāin-mahr*, corruptly, *Dejn-mohur*, *Dine-mohur*, *Den-mehar*, [H.] A dower, the amount due as a dower. See *Mohr*.
- † *Dāin-mahr-muājil*, corruptly *Den-mehar-moujjul*, [H.] Dower paid at the time of marriage. See *Mahr*.

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*Daīn-muāijāl*, [A.] A debt payable on demand.

*Daīn-murajjāl*, [A.] A debt of which payment is deferred.

**DAIN**, (*Dāin*), [H.] A threshing-floor.

**DAIN**, (*Dāin*), [H.] A hamlet or estate, the lands of, which are intermixed with those of another. Dehra Dhūn.

**DAIN**, (*Dūin*), [Ben. &c.] A witch, a female malignant being.

**DAIR O SAIR**, (*Dāir o Sāir*) [H.] (A going about) Proceeding on circuit (judges, &c.).

*Dāirah*, [H.] A circle, a circular inclosure, &c. A monastery.

*Dāirah-dār*, [H.] The head of an establishment of Mohammadan ascetics.

**DAITYA**, [S.] A demon, a goblin.

**DAIVA**, [S.] (from '*Dera*', a deity) Divine, relating to a divinity. A form of marriage, the gift of the maiden to the officiating priest. Fate, destiny.

*Daivaka*, or *Daiva'na*, [S. &c.] An astrologer, a calculator of nativities, and announcer of lucky and unlucky days, an almanac maker: he is usually a Brāhman; but there is also a caste professing the same functions.

**DAK**, (*Dāk*), corruptly **DAWK**, [H. &c.] Mar., also **DANK**, (*Dānk*), Post, post-office, or establishment for the conveyance of letters and of travellers. Relays of men or cattle along the road for these purposes.

*Dāk-chauki*, [H.] A stage or station where a relay is posted.

*Dāk-ghar*, [H. &c.] A post-office.

**DAKA**, (*Dākā*), [H., Ben., Mar.] An attack by robbers especially armed and in a gang. (This and its derivatives are also written with the dental *d*, but perhaps incorrectly).

*Dākāit*, corruptly, *Dakoit*, *Decoit*, [H. &c.] A robber, one of a gang of robbers.

*Dakāiti* or *Dākāti*, corruptly, *Decoity*, [H., Ben., &c.] Gang robbery.

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*Dāku*, [H., Ben., &c.] A robber, a burglar, a gang-robber or *Dākāit*.

† **DAKA**, [Sindh.] A water-wheel for irrigation, the cultivation depending on it.

**DAKARA**, (*Dākārā*), also **DAKAR**, (*Dākar*), **DANKRA**, (*Dānkrā*), **DHAKAR**, (*Dhākar*), [H.] The best or second best quality of soil in the Upper Doab and Dehli. In many places it is considered inferior to the soil termed *Rausli*, whilst in others it is regarded as the same.

**DAKHAL**, **DUKHUL**, [H.] but used, as well as its derivatives, in most dialects, with the meanings occasionally modified, although bearing a relation to the original (A entrance, as into a house) Taking possession, occupancy, engaging or meddling in an affair, entering in an account, and the like. In Mar., Known, familiar to.

*Dakhal nāma*, [H.] A deed of possession or occupancy a document giving right of occupancy: *Dicean Manwar v. Annoda Persad*, I.L.R. 5 Cal. 644 at 647 (F.B.); Acknowledgment of the delivery of possession. *Prag chunbey v. Bhajan*, I.L.R. 1 All. 291 (292) (F.B.)

*Dākhalā*, incorrectly, *Dakhlā*, [H., Mar.] Proof, evidence, a receipt, a bond, a certificate.

\* *Dakhal Sadharan*. The expression does not include the right of fishery. *Sreenibash Mahata v. Emperor*, 29 Cr.L.J. 501 = 10 A.I. Cr.R. 209 = 109 Ind. Cas. 229.

*Dākhalu*, [Tel. Karn.] Examination or comparison of accounts, records, &c. Entry in a book. Delivery of money or other article due.

\* *Dakhatyabi*. The expression is a compound of an Arabic word "*Dakhal*" which means possession, and a Persian word "*yabi*," which is equivalent to obtaining. It cannot mean continuance

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of possession. It only means delivery of possession or security of possession from any obstruction or disturbance. *Thabhu Ram v. Girdhari* I.L.R. 6 All. 298 at 300.

*Dákhil*, [H.] (A.) Entrance, taking possession, entry of an item in a deed or register, a receipt for money, annexation of lands, inclusion of a minor in a major parcel of land.

*Dákhil-daftar*, [H.] Entered upon the record, which is equivalent to being laid on the table, or postponed indefinitely; struck off the judge's or magistrate's file.

*Dákhil-dār*, or *Dákhil-kār*, corruptly *Dakl-kar*, [H. &c.] (who makes) An occupant, either in his own right, or as a manager or trustee.

*Dákhil-khârij*, or *Dákhil-mukhârij*, [H.] Entering and ejecting, erasure of an entry. In Bengal, especially, the removal of the name of one proprietor and insertion of that of another, on occasion of a transfer of the property. Receipts and disbursements. *Alteration of entry of names. Mutation of one's name in the settlement record.* *Abdul Razzak v. Amir Haider* I.L.R. 10 Cal. 976 (P.C.). *Dákhil mukhârij* is also applied to fees on the registry of estates.

*Dákhil-nâma*, [H.] Warrant or deed of possession, a conveyance.

*Dakhil*, *Dukheel*, [H.] An occupant.

*Dákhilâ*, [H.] corruptly *Dakhilla*, *Dhakhilla*, A. I. R. 1931 Pat. 361. A receipt for money or goods, payment of revenue, or rent. See also *Doma Singh v. Jai Gobind Pandey*.

*Dákhilâbitam*, [Ben.] Transfer of revenue or land from one Ryot to another.

*Dákhilâpalli*, [Tel.] A small village within the lands of a larger.

*Dákhilî*, sometimes *Dakhlâ*, corruptly, *Dakhlee* and *Daklee*, incorrectly, *Dukhlee*, [H.] (included, comprehended;

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applied especially to villages which have become included in the revenue list of villages paying revenue, having branched off from, and being dependent upon, those on which the assessment was originally levied; and which are therefore termed *Asalî*, original, in opposition to *Dákhilî*, the subordinate or included.

*Dákh ti mauzâ*, [H.] A village supplementary or additional. See the last.

*Dákhilî nakhlâ*, [H.] An additional or supplementary subordinate village, or subdivision of a *Mauzâ*.

**DAKINI**, (*Dâkinî*), [H., S.] A female goblin, a witch, or an old woman so reputed.

**DAKOCHA**, (*Dâkochâ*) or **DAKOTA**, (*Dâkotâ*), [Mar.] A man of mixed caste, professing to descend from a Brâhman father by a cowherd mother: they follow the avocations of fortunetellers, almanac-makers, &c.

**DAKAUT**, (*Dakaut*), **DUKOUT**, (*Dukout*), [H.] A tribe of mendicants of Brâhman descent, practising astrology, fortune-telling, and the like. (The word is no doubt the same as the preceding, vernacularly modified).

**DAKSHINA**, (*Dakshinâ*), [S.] vernacularly, **DAKHIN**, or **DUKHIN** or sometimes **DAKKAN**, and **DACHHIN**, corruptly, **DECCAN**, **DECKHAN**. **DEKHIN**, &c., [H. &c.] The south, the south of India, the right-hand, opposed to the left, whence the vernacular terms, *Dâhna*, *Dâhnâ*, *Dâ-en*, &c.

*Dakshinâchârî*, [S.] One who follows the observances (*âchâras*) of the right-hand tribe or caste, practitioners of the purer forms of the ritual, as opposed to the *Vâmâchârî*.

*Dakshinâyana*, [S.] The sun's southern declination, the six months of his progress from the northern to the southern limit of the tropics.

**DAKSHINA**, (*Dakshinâ*), also vernacularly, **DAKHINA**, (*Dakhinâ*), **DAXINA**,



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(*Daxinā*) and **DACHHINA**, (*Dachhinā*), or **DACHHNA**, (*Dachhnā*), corruptly, **DUCKNEH**, [S.] A present, especially one made to a Brāhman on the conclusion of any public ceremonial. Presents to other persons are also sometimes so termed. Presents made annually by the Peshwa to the Brāhmans at Punā, and continued as a definite allowance applied partly to them and partly to the maintenance of the Punā college by the British Government.

**DAL**, (*Dāl*), [H.] The letter of the Persian alphabet *d*, formerly affixed to Zamin-dāri and other grants by the head native revenue officer under the early British administration of Bengal.

**DAL**, (?) Determination of the value of a crop by selecting and threshing portions from different parts of a field.

**DAL, DUL**, [H.] Wild rice.

**DAL, DUL**, [H. &c.] (from S, to divide) A portion, a part, a body of troops. In Bengal it commonly designates a club or association of artificers, or, among the higher classes, a faction, a coterie, into many of which native society in large towns is split. Also a sort of aquatic grass (*Panicum Stagninum*).

*Dālār*, *Dulāe*, [Uriya] A subordinate officer in command of Paiks.

*Dalbeherā*, corruptly *Dulbera*, [Uriya.] The chief or head of the Gwala and other castes. An officer in command of Paiks, the hereditary militia and police of Cuttack. Under the former system, a military or feudal chief holding lands, most usually in the hills, on the tenure of military service.

*Dalwārī*, [Mar.] The officer in command of the local militia, or *Serson-radis*.

**DAL, DUL**, [Thug.] A weight.

**DAL**, (*Dāl*), corruptly, **DOL**, [H. &c.] A kind of pulse (*Pharcolus aureus*), but applied

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to other kinds, the pea of which, especially when converted into a sort of coarse pease soap, enters largely into the food of the natives.

**DAL**, (*Dāl*), [H. &c.] (from H. *dālnā*, to throw) A bough: a basket used to throw up water from a pond or canal for irrigation.

**DALA**, (*Dāla*), [H.] A particular tenure in the Doab. See *Dhāla*.

† **DALADOK**, (?) [H.] Village dues, usually in kind.

**DALAL**, (*Dālāl*), [H.] A tribe of Jats in the Rohtak Zila. A broker, but in this sense more correctly *Dallāl*, q. v.

**DALAMBU**, (*Dalamtu*), [Tam.] A flood-gate, a sluice.

† **DALAN**, [H.] An apartment: a vaulted building: used laxly for any building.

**DALAR** or **DALAR KHAN**, [Thug.] A name pronounced to put the party on their guard, or uttered by the leader as a signal for the stranglers to be ready.

**DALAWA**, (*Dalawā*), [Mal.] One of the ministers of state in Travancore.

**DALAWAI**, (*Dalawāi*), [Karn.] The commander-in-chief, and hence, also, the prime minister under the Hindu rulers of Mysore.

**DALDAL**, or **DALDALI**, **DULDUL**, **DUL-DULEE**, [H.] A quagmire, a quicksand, a sandy swamp, a marshy soil.

**DALGANJANA**, (*Dalganjanā*) [H.] A kind of rice.

**DALHARA**, (*Dalhārā*), [H.] A grain seller.

† **DALHI**, (?) [Mar.] Arable land on acclivities inaccessible to the plough.

**DALI**, (*Dālī*), [H. &c.] A tray, or a couple of trays, fastened by slings to each end of a pole, carried over the shoulders. Such an apparatus is used especially to carry complimentary presents of fruit, sugar, spices, fish, &c., on festive occasions, whence it has come to specify the presents so offered. Such compli-

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mentary envoys from natives to Europeans were formerly frequent, but those in the Company's service are now forbidden to accept them.

**DALIA**, (*Daliā*), [H.] Any sort of split pulse ground finer than *Dāl*.

**DALIAJHAR**, (*Daliājhār*), [H.] The conclusion of the sowing season : lit., the brushing out of the sowing basket.

**DALIL**, (*Dalīl*), [H.] Argument in pleading, proof, evidence. Precedent, example. A voucher.

*Dalūlat*, [H.] Proof, evidence. Argument.

**DALIMA**, (*Dalīmā*), [H.] A class of Tugās in Moradabad.

**DALKAR, DULKUR**, [Uriya]. Rent for pasturage.

**DALLAL**, (*Dallāl*), **DULLAL**, sometimes with one *l*, **DALAL**, (*Dalāl*), corruptly, **DELOLO**, [H.] **DALAL**, (*Dālāl*), [Ben.] An agent between buyer and seller, a broker, a salesman.

*Dallāli*, or *Dulālī*, [H.] Brokerage, agency, commission. A tax upon brokers.

*Dallāli-paradeśī*, [H.] Brokerage or agency for strangers or pilgrims (*paradeśīs*) at Benares : for permission to act in which capacity a fee was formerly paid to Government.

**DALLAR, DULLUR**, [Thug.] The head.

\* **DALOIS**,—*Managers of the temples of Kamakhya in Kamrup being the representatives of one of the five Brahmins brought from Kanauj by an ancient Hindu monarch and they are always elected from amongst the representatives of those five Brahmins. Kalikanta v. Gauri Prasad, I. L. R. 17 Cal. 905 (908).*

**DALUA**, (*Dālūā*), [Uriya], **DALUVA**, (*Dālūvā*), or **DALWA**, (*Dālūwā*), [Tel.] Light crops of rice grown in the dry hot weather in moist situations, commonly

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called the black crop (Northern Circars and Cuttack).

**DAM**, (*Dām*), corruptly, **DAUM**, [H.] A coin, originally a copper coin, but adopted as money of account. In the reign of Akbar, 40 *dāms* were reckoned to a rupee ; in that of Alemgir, 46½d ; at later periods, 80 and 90 are the proportionate rates, which appear to have been liable to great fluctuation. By the common people in the upper provinces 25 *dāms* are calculated to a *paīsa*.—Elliot. Also, in Kamaon, the maximum weight of metals, &c. equal to about 100 Farakhabad rupees weight.

**DAM**, (*Dām*), [H.] Price ; [Mar.] Money, cash.

**DAMAD**, (*Dāmād*), [H. &c.] A daughter's husband.

**DAMAI**, (*Damāi*), **DUMAEI**, [H.] Amount of assessment. (From *dām*, the money of account.

**DAMANGIR**, (*Dāmangīr*), [H.] (lit., a skirt of a garment, and *gir*, who holds) A complainant, a plaintiff, one who sues for justice.

**DAMAR**, (*Dāmar*), incorrectly, **DAMMAR**, [H.] Resin, pitch, especially the resinous extract of the *Sāl* tree used as pitch.

**DAMASAH**, (*Dāmāsāh*), [H.] **DAMASAI**, (*Dāmāsāt*), [Mar.] **DAMASHAI**, (*Dāmāshāi*), [Tel.] Equitable partition of the effects of an insolvent amongst his creditors : hence, any just proportionate distribution. (The word is said to be derived from a proper name, one *Dāmāsāh*, who, becoming insolvent, distributed all his property in just proportions amongst those to whom he was indebted).

**DAMCHA**, (*Dāmcha*), [H.] A platform on which a person is stationed to protect crops : a boundary mark.

† **DAMDATT**, ? **DANDATT**, [H.] Gift upon gift of land.—Kamaon.

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**DAMDUPAT**, (*Dāmdupat*), [Mar.] (*dupat*, doubled) Principal of a dept doubled by accumulated interest.

**DAMI**, (*Dāmi*), [H.] (from *dām*, price) An assessment.

*Dāmi bighā*, [H.] The assessment of the lands of a village per bighā.

*Dāmi-wāsilāt*, [H.] Gross assets of a village.

**DAMIAT**, (*Damiat*), [A.] A slight wound, a scratch causing blood to appear, but not to flow : in Mohammadan law.

*Dāmiat*, [A.] In Mohammadan law, A slight wound, a scratch, but causing blood to flow.

**DAMKA**, (*Damkā*), **DUMKA**, [H.] A hillock (East Oudh).

**DAM-MADAR**, (*Dam-madār*), **DUM-MQDAR**, [H.] A ceremony observed by the peasantry of Upper India in honour of a Mohammadan saint named Madār, who is believed to have lived four centuries, having the faculty of retaining his breath (*dam* or *dum*). The ceremony consists in jumping into a fire of wood and treading it out, exclaiming, *Dam-madār*—by the breath of Madār. It is supposed to be a preservative against the effects of snake or scorpion bites.

**DAMMIDHI**, [Tel.] A quarter of a *dab*—five *kās*.

**DAMMU**, [Tel.] Mud, miry ground, land prepared for receiving young rice plants.

*Dampakarṣu*, [Tel.] The ploughshare used in the tillage of wet ground.

† **DAMOLA**, (?) Half a *kanch* or *tola* of gold dust—Kamaon.

**DAMPATI**, (*Dampatī*), [S.] Husband and wife.

*Dampatī tambula*, [Karn.] Betel-leaf and areka-nut presented at marriages by the bride and bridegroom to each married couple present.

**DAMRI**, (*Damrī*) **DUMREE**, [H.] A nominal coin, of the value of  $3\frac{1}{2}$  or  $3\frac{1}{4}$  *dāms*, or

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from 8 to 12 *kaunris*. Any money of very small value. It is also applied in the Dehli territory to subdivisions of land, one *damrī* being equal to 25 *Kacha bighās*.

**DAMRI**, (*Dāmri*), [Ben.] In retail dealing, five *gundas* of *kaunris*.

**DAMWAST**, **DUMWUST**, [H.] An inferior tribe of Rājputs in the Benares district.

**DANA**, (*Dāna*), vernacularly, **DAN**, (*Dān*), [S. &c.] S. *dānam*, Lat. *donum*. Gift, giving a gift, a gift by will, a bequest.

*Dānadharma*, [S.] The virtue of liberality. Giving for pious and charitable purposes, alms-giving, building or endowing temples, digging tanks, &c.

*Dānamān vyāka*, [S.] (from 'Abasyam' certainty) An imperative gift, as gifts to Brāhmanas on certain days, as full moon, &c.

*Dānapatr*, [H.] or *Dānapatra*, [S.] (from *patra*, a leaf) A deed of gift, a grant, an assignment of land, especially to Brāhmanas.

*Dānapātra*, [S.] One deserving of, or fit for, a gift : one to whom by law property may be conveyed.

*Danpatradār*, or *Dānapatradār*, [H.] One who holds a grant, or deed or gift : a grantee of the Brāhman caste to whom lands have been assigned for religious purposes.

† *Danpatṭi*, [H.] A deed of gift.

*Dānī*, [H. S.] A giver, a donor : applied also to a gratuity to the village accountant, at the rate of six paises on each rupee of the revenue (Etawa).

† *Dansagar*, [H.] (S. *saṅgar*, the ocean) A ceremony, as a *Sraddha* or the like, at which the full amount of usual gifts is distributed.

**DANA**, (*Dāna*), [H.] Grain, corn.

*Dānabāndī*, *Dānabundce*, [H.] Cursory survey or a partial measurement of a field, or weighment of the crop, to ascer-

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tain the value of the crop, and the amount of the assessment. *This is a system of payment of produce rent which is also known as kankút.* (Per *Finucane and Amcer Ali's B. T. Act.*)

*Dānabandī-kankúti.* [H.] Assessment of the revenue without measurement, upon a partial valuation of the standing crops.

*Dānadār,* [H.] Apportionment of revenue, or any other contributions, according to the actual produce (Benares).

**DANA, DUNU,** [Karn.] (S. *dhana*, wealth) Cattle, domestic cattle: also wealth. A corruption of *Dhan*, q.v.

*Danaga,* [Karn.] A shepherd, a cow-herd.

*Danagāvi,* [Karn.] A herdsman.

*Danudahallī,* [Karn.] A cattle-fold.

*Danamār,* [Karn.] A tax on the transfer of cattle from one Ryot to another.

**DAND, (Daṇḍ),** or **DANDA, (Daṇḍa), DUND, (Duṇḍ), DUNDA, (Duṇḍa),** [S.] (and in most dialects, as Ben. Mar. Tel. &c. In Hindustani, and occasionally in other dialects also, the initial is written either with the dental or cerebral *d*, and the following vowel is optionally made long, **DAND, (Dāṇḍ),** or **DAND (Dāṇḍ),** also Ben. Punishment, of two kinds--personal, *Śarīra-daṇḍa*; or pecuniary, *Arthadaṇḍa*: also a fine, a mulct: and, in Ajmer, a proportionate share of the revenue formerly levied on the wealthier cultivators to make good any deficit in that due from the poorer.

*Daṇḍa dāsa,* [S.] (from 'dasa', a slave) A slave, one who is condemned to servitude as a punishment.

† *Dandakavīla, (?)* [Tel.] Specification of the shares of a divided property.

*Daṇḍa pālaka,* [S.] (from *Palaka*, who

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protects) A magistrate, the head of the police.

*Daṇḍa pārushya,* [S.] (from *daṇḍa*, punishment, and *pārushyam*, violence) Assault and battery.

*Dandiga,* or *Dunduga,* [Tel.] A fine, an exorbitant assessment, any extortionate demand.

**DANDA, (Daṇḍa), DAND, (Daṇḍ),** or **DAND, (Dāṇḍ),** [S. &c.] H. the final sometimes pronounced like *r*, as **DANR (Dānr)** A stick, a staff, a rod, a cane carried by certain mendicants, an oar: a measure of length, a rod or pole of four or six cubits: a measure of time--twenty-four minutes.

*Daṇḍa grahaṇa,* [S. &c.] Taking the staff, entering upon a religious or mendicant course of life.

*Daṇḍa-xani,* [H.] (from P. *xan*, striking) A mode of torture--fastening a man's hands behind him with a cord, which is twisted round by means of a stick until the tension produces excessive pain.

*Daṇḍāwat,* [H.] (S.) Prostration, lying flat like a stick on the ground.

*Daṇḍi,* [S. &c.,] Any one who bears a staff, applied especially to a numerous order of religious mendicants, founded by Sankara Āchārya, many of whom have been eminent as writers on various subjects, especially on the Vedānta philosophy. They are divided into ten classes, each of which is distinguished by a peculiar name; as, *Tīrtha, Āśrama, Vana, Āraṇya, Sarasvatī, Purī, Bhārati, Gīrī* or *Gīr, Pārnatā* and *Sagara*, which is added to the proper name of the individual, as *Purushottama Gīr*, or *Bodhendra Sarasvatī*. They are hence known collectively as the *Daṇḍ-nāmt*, or ten-name Gosains. Of these, only the classes named *Tīrtha, Āśrama, Sarasvatī*, and part of *Bhārati* are now

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considered as pure *Dandis* : the others are of a more secular character, and are more usually termed *Attis*.

*Dāṇḍi*, [H. &c.] A boatman, a rower.

*Dāṇḍīlār*, [H.] An inferior servant or officer in an opium agency.

*Dāṇḍiyā*, [Mar.] A petty officer in a bazar, a beadle.

*Dandya*, [Tel.] A police officer, a peon.

*Dāṇḍio*, [Guz.] A watchman who goes the rounds at night beating a drum.

**DAND**, (*Dāṇḍ*), **DAND**, (*Dāṇḍ*), or **DANDA**, (*Dāṇḍā*), [H.] High ground, opposed to **DABAR** (*Dābar*), q.v. Sterile land, of the kind called *Bhūr*, land in which sand predominates. Elevated land of the sort called *Dumat*.

**DAND**, (*Dāṇḍ*), or **DANDA**, (*Dāṇḍā*), [H. &c.] Raised ground forming a ridge or causeway, a path for cattle, or a boundary between fields, also a landmark; from analogy, perhaps, to a straight line or stick.

*Dāṇḍā-menḍā*, [H.] The boundary between two estates or the lands of two villages. (Either from *dāṇḍ*, a stick or pole set up as a landmark, or a boundary or raised bank, and *menḍ*, a limit.

*Dāṇḍā-menḍā takrār*, [H.] A boundary quarrel.

*Dāṇḍāsulu*, [Tel.] Village watchers. (?) from *dāṇḍā*, a boundary).

*Dāṇḍāsi*, [Uriya.] A watchman.

**DANDA**, (*Dāṇḍā*), **DUNDA**, (*Duṇḍa*), **DANDI**, (*Dāṇḍi*) or **DANDI**, (*Dāṇḍi*), **DUNDEE**, **DANDEE**, [H.] **DANDI** (*Dāṇḍi*), [Ben.] The beam of a balance. (From S. *dāṇḍā*, a stick.)

*Dāṇḍā*, or *Dāṇḍia*, [H.] A collector of market dues.

*Dāṇḍi*, or *Dāṇḍia*, [H.] A weighman.

*Dāṇḍīdār*, [Ben.] A weighman.

**DANDA**, (*Dāṇḍā*) **DUNDA** (*Duṇḍā*), [H. &c.] (S. *Dāṇḍā*) A measure of time, equal to twenty-four minutes : a sixteenth part of the day and night.

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**N. B.**—In this, and all the preceding forms of what is originally but one word, viz. S. *Danda* or *Duṇḍa*, great confusion has been made in the vernacular languages by the irregular and arbitrary alteration of the first syllable; in the optional substitution of the cerebral for the dental *d*, and the elongation of the vowel : so that we have in some instances four different forms, or *da*; *dā*; *ḍa*; and *ḍā*.

**DANDAKATTU**, (*Dāḍakattu*), [Tel.] A wisp of straw bound round the bottom of a heap of grain. Area within which the corn is threshed.

**DANDI** (*Dāṇḍi*), [Hindi] A dry, hard soil that does not retain moisture, and dries quickly when irrigated; a gravelly soil on high ground.

*Dandul*, See 11 M. L. T. 71.

**DANDU**, (*Dāṇḍū*), [Thug.] Braying of an ass (Dakhini).

**DANDIKALA**, (*Dāṇḍikāla*), [Karn.] Harvest time.

*Dāṇḍihzele*, [Karn.] A plentiful crop.

**DANDWARA** (*Dāṇḍwāra*), [H.] A south wind.

**DANG**, (*Dāṅg*), **DUNG**, [Mar.] A thicket, a place overrun with bushes.

**DANG**, (*Dāṅg*), [H.] A hill, a precipice, the top of a mountain, the high bank of a river. Corrupted provincially into *Dhāṅg* and *Dhāyang*.

**DANG**, (*Dāṅg*), [Mar.] An ascent, or rising part of a road. A name given in the Dakhin to a tract of country along, near to, or below, the Ghats; and which, although not mountainous, is so much interspersed with hills as to have no extent of level ground; it is generally overrun with low thicket. Also forest or jangal land.

*Dāṅgi*, [Mar.] A forester, an inhabitant of a low, hilly, and jangali tract. In the Dakhin a tribe of Rājputs inhabiting the woody districts of Eastern Malwa.

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- Dāngi-gaon*, [Mar.] A village in the *Dāng*, or low hills at the foot of the Ghats.
- DANG**, (*Dāng*), [H.] A weight, the fourth part of a dram.
- DANGA**, (*Dāngā*), [Ben.] Dry land, upland, ascent: also used laxly for land in general or any particular spot, as, *Kalai-dāngā*, inferior land; *Gochar-dāngā*, pasture land or Common.—Birbhum.
- DANGA**, (*Dāngā*), [H. &c.] **DANGA**, (*Dāngā*), [Ben.] A riot, a disturbance, a tumult, an affray.
- DANGA**, (*Dāngā*), [Karn.] Dunning for payment, sitting *Dharna*, q. v.
- DANGAR**, (*Dāngar*), **DANGAR**, (*Dāngar*), **DUNGUR**, (*Dūngur*), **DANGUR**, (*Dāngur*), [H.] Horned cattle, especially those belonging to a village. Sometimes applied only to such as are worn out.
- DANGAST**, **DUNGUST**, [H.] A class of Rājputs in Ghazipur.
- DANGI**, (*Dāngi*), [H.] A name given to the Bundelas (Sāgar).
- DANGI**, (*Dāngi*), [Mar.] A basket or baskets slung to a pole carried over the shoulders: the *Bahangi*, q. v., of Hindustan.
- DANGORA**, (*Dāngorā*), [Mar.] A proclamation, notice by the public crier. **DANGARA**, (*Dāngara*), [Karn.] Proclamation by beat of drum.
- DANGWARA**, (*Dāngwāra*), **DUNGWARA**, (*Dūngwāra*), [H.] Reciprocal assistance in tillage (Dehli).
- DANKA**, (*Dānka*), [Tel.] A path between two fields for cattle.
- DANT**, (*Dānt*), [Hindi] Hard dry soil, not retaining moisture.
- DANT**, (*Dānt*), [H. &c.] (S. *Danta*) A tooth.
- Dānt-ghunghni*, [H.] (from 'ghunghni', a preparation of wheat and pulse with sugar) or, *Dānt-nikalna*, [H.] A ceremony observed by the Mohamadans on the appearance of the child's first tooth.
- DANTE**, or **DANTI**, (*Danti*), [Tel.] A kind of rake or hoe. (Probably from *danta*, a tooth).
- DANTAN**, (*Dānlan*). [Ben.] Threatening a person, putting him in bodily fear.
- DANTAOLI**, (*Dantāoli*), [H.] A harrow or rake. (From 'Danta' a tooth).
- DANTE**, (*Dānte*), [H.] A sickle.
- DANT-TINKA**, (*Dānt-tinkā*), [H.] Taking a straw or blade of grass in the mouth to deprecate anger or express submission.
- DANTH**, (*Dānth*), [H.] Refuse of harvest-floors, especially of the kharif produce.
- Danthal*, *Dunthul*, or *Danthlā*, *Dunthla*, [H.] The bare stalks or stubble of bājra, jawār, and Indian corn: either the stems after the heads have been cut off, or the roots left in the ground after reaping. The refuse of harvest-floors, especially of the kharif crops.
- DANTHI**, [Thug.] Noise of jackals fighting—a bad omen.
- DANWAN**, (*Dānwān*), [H.] Burning stubble, or fire in a forest.
- DANWARI**, (*Dānwari*), [H.] The rope by which the bullocks are tied together when treading out the corn. See **DAURI**, (*Dāuri*).
- DAO**, (*Dāo*), [H.] A hatchet or cleaver with a bent point.
- DAPANI**, (*Dapāni*), [Uriya] Brine.
- DAPHAET**, **DAFAT**, (*Dafāt*), [Uriya] Pay in addition to the rent for privileges attaching to the land, as right of fishing, &c.
- Daphāte-jamā*, [Karn.] (*jamā*, collection) Extra or miscellaneous collections (Mysore).
- Daphāte kharchu*, [Karn.] Extra or sundry disbursements (Mysore).
- DAPHEDAR**, [Uriya] Land of second quality.
- DAPHERAPHE**, [Mar.] Clearance of a debt, settlement of any business.
- DAPITA**, (*Dāpita*), [S. &c.] Fined, sentenced to pay a fine or compensation.

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*Dápya*, [S. &c.] Punishable by fine, liable to pay compensation.

**DAPNI**, (*Dápní*), Dahkini [Thug.] A dagger.

**DAPPU**, (*Dáppu*) [Tam.] A list, a schedule, an inventory.

**DAR, DUR**, [H.] (P.) In, within.

*Dar-âmad*, *Duramud*, [H.] An account of fees paid for serving a process, the return of a process : lit., coming in.

*Darbandi*, [H.] An item in the village accounts, statement of proportionate rates of revenue payment.

*Dar-bast*, or, *Dur-o-bast*, *Dur-bust*, *Dur-o-bust*, [H.] (P.) Entire, whole. The whole of a district or estate, as opposed to a kismat, or portion of it.

*Dar-bast-i-aima*, [H.] Grant of the whole of the lands, constituting a rent-free estate.

*Dar- (Dur-) hawâla*, [H.] Sub-tenure, holding a farm on lease from a farmer or lessee.

*Dar-ijâra*, [H.] (P. A.) A sub-lease or farm.

† *Dar-ijra-dar*, [H.] The holder of a sub-lease or firm.

*Dar-in-willâ*, [H.] (P. A. lit., in this proximity) A phrase heading official papers in some of the Courts in the south of India, implying, In the case, or, At this time. By these presents.

*Dar-mustâjar*, [H.] (P. from *mustâjar*, a tenant) A sub-lessee, or tenant holding of a farmer, not of the *Zamindâr*.

† **DAR-O-BAST-HAKUK**, [H.] All right and title whatever.

*Darôbastu lekkaṭu*, [Tel.] All the accounts of a district, &c.

*Dar-pattani*, or commonly *Darputni*, *Durputnee*, [Ben.] A subordinate or sub-leasehold tenure. A permanent tenure with fixity of rent. 62 C. L. J. 67.

*Dar-pattani-dâr*, [Ben.] The holder of

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a lease from a leaseholder, a sub-lessee.

*Dar-pattani-tâluk*, [Ben.] An estate held under a sub-lease. See *Putni* or *Pattani*.

**DAR, DUR**, [H. &c.] Rate, price, a number or quantity fixed as a standard, an allowance.

*Darbandi*, *Durbundee*, [H.] A statement of the different rates of a village. Assessing the price or value of crops or produce. Fixing the value or price of any thing according to a standard.

*Darjûsti*, [Karn.] An extra assessment, by making the cultivators buy the Government share of the crop at a rate above the market price.

*Darterrot*, (?) [Mar.] Fixing of rates, revision of assessment.

**DAR**, (*Dâr*), [H.] One who has, holds, possesses, &c. : used in compounds with the object held or possessed, as *Chob-dâr*, a mace-bearer ; *Zamindâr*, a landholder ; and the like. Also in Marathi, Solvent, having funds, as opposed to *Nâdâr*, having nothing, insolvent.

*Dâri*, [H.] (P.) The act or function of a possessor or holder, as *Zamindâri*, the condition of a Zamindar, an estate.

*Dârmadâr*, [H.] An agreement, a stipulation. Adjustment of a dispute (holding or not holding).

**DAR, DUR**, [H.] (P.) A door.

*Daricân*, [H.] (P.) *Darbân*, (Ben.) A doorkeeper, a porter.

**DAR**, (*Dâr*), [H.] (A.) A house, a mansion, one with several rooms or tenements and an open court. Used in composition, it implies a place where any public work is carried on, as, *Dâr-ul-zarab*, the house of striking 'coin,' the mint ; *Dâr-ul-inshâ*, the secretary's office, or house of letters ; *Dâr-us-shefâ*, the house of healing, an hospital ; or

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the residence of a prince, as, *Dār-al-khilāfat*, the residence of the khalif; *Dār-us-sultānat*, the dwelling of the Sultan—titles given to any royal capital or metropolis.

*Dār-ul-harb*, [A.] A country under a Government that is not Mohammedan: lit., the seat of hostility or war, infidels at all times being legitimate objects of attack.

**DARA**, (*Daṛā*), or, **DADA**, (*Daḍa*), incorrectly, **DURRAH**, [Mar.] A body or company of Pindāris.

**DARAD**, (*Daraḍ*), [Mar.] A steep slope, a high bank.

† **DARAIL**, **DARYLE** (?) [H.] A ridge of land forming boundary.

**DARAK** or **DARK**, **DURUK** or **DURK**, [Mar.] A hereditary public office, as that of *Pharnaris*, *Chīṭnis*, &c.

*Darak-dār*, [Mar.] A hereditary public officer, or functionary. The term was applied under the Marāṭha government especially to eight offices:—1. The *Kārbāri*, *Mukhtiyār*, or *Dīwān*, the chief financial minister. 2. *Majmūlār*, auditor and accountant. 3. *Pharnaris*, his deputy. 4. *Sabnis* or *Daftardār*, clerk. 5. *Karkūnis*, (?) Commissary. 6. *Chīṭnis*, secretary, 7. *Jamādār*, an officer in charge of all valuables, except cash. 8. *Polnis* cashier. The term was also applied to all the *Kārkūns*, or officers of account, who were paid by fees from the villagers, in addition to their salaries, but who were appointed and removed only by the supreme government, not by the district officers.

*Darak-paṭṭi*, [Mar.] A tax upon public functionaries: a fee levied from them, especially a tax of one year's revenue in ten on the lands of the *Deṣmukh* and *Deṣpāṇḍe*.

**DARANAMU**, (*Daraṇamu*), or **DHARANAMU**,

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(*Dharaṇamu*), [Tel.] An imaginary coin, of the value of two fanams.

**DARBAR**, (*Darbār*), **DURBAR**, [H. &c.] A court, a royal court, an audience or levee.

*Darbār-chāyanigā*, [Ben.] A plaintiff, or complainant.

*Darbar-kharch*, [H. &c.] Political and diplomatic expenditure, court charges, charge for presents and gratuities made to princes and public functionaries, bribes, &c. In many places under the old *régime*, an addition made to the assessment by government officers or the Zamindars, on the plea of providing for gratuities exacted by their superiors or the State on their payment of the revenue.

\* **DAR-CHUKANIDARS**—*This class of tenant holds direct from the Chukanidars.* (Per Finucane and Amcer Ali's B. T. Act.).

† **DAR-ITMAMDARS** is the permanently-settled estates of Chittagong bear same relation to itmamdars that the latter do to the talukdars. (Per Finucane and Amcer Ali's B. T. Act.)

**DARES**, [H.] A road. Margin. Any line very straight. (Supposed to have been adopted from the English military term "dress.")

**DARGAH**, (*Dargāh*), **DURGAH**, [H.] (P.) A royal court. In India it is more usually applied to a Mohammedan shrine, or the tomb of some reputed holy person, and the object of worship and pilgrimage.

**DARHOT**, [H.] Advance.

**DARI**, (*Dari*), [Hindi, &c.] A cave, a cavern, a natural or artificial excavation, a dell, a hollow.

† *Dariabadi*, [H.] (from '*daria*', the sea, ?) Land recovered from the Sunderbans in Eastern Bengal.

**DARIA-BAR-AMAD** (*Dariū-Bar-Āmad*) [H.]

\* † Reference see page 1.



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(P.) Alluvial soil, land gained from a river.

*Dariâ-burd*, or *-shikast*, *Durya-boord*, or *-shikust*, [H.] (from P. *burdan*, to bear, or *shikastan*, to break) Lands carried away by the encroachments of a river.

**DARIBA**, (*Daribâ*), [Hindi] A stall in a market where betel is sold.

† **DARICHE**, (?) [Mar.] Land prepared for sowing by previous burning.

**DARIDR-KHEDNA**, (*Dâridr-Khednâ*) [H.] (*khednâ*, to chase) Driving out poverty : a custom observed on the morning of the *Dicâlî*, when a sieve or winnowing basket is beaten in each corner of the house, or the dirt in each place is swept with a brush, and carried away in a basket, with the exclamation, *ġwar paithau*, *Dâridr niklo*, 'May God be present! Poverty depart!' or some equivalent prayer.—Elliot.

**DARK**, or, allowably, **DARAK**, incorrectly, **DIRK**, [A.] Consequence of any act or thing. In law, a contingency, a possible event.

*Kafl bil dark*, [A.] A surety or bail against what may happen, liability for contingencies.

**DARKHAL**, (*Darkhâl*), [H.] A cattle enclosure (Banarcs).

**DARKHAST** (*Darkhâst*), corruptly, **DHUR-KAST**, **DURGAST**, and **DIRGAST**, [H.] (P.) [Tel. and Karn.] **DARKHAS**, (*Darkhâs*), [Guz.] **DARAKHASA**, (*Darakhâsa*), [Mal.] A contract, a tender : a representation, an application, a petition. In judicial proceedings, an application which is required to be made for the admission of each exhibit in a suit, and for the summoning of each witness. In revenue matters, the representation of the proprietor of an estate as to the amount of revenue he is able to pay ; or a proposal for renting or farming an estate, or

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any branch of the public revenue ; or the engagement entered into by the Lambardârs to be responsible for a stipulated amount of revenue payment for a given time : It is also sometimes applied to the document issued by the revenue officer acceding to the term offered for land.

† *Darkhast-dar*, [Mar.] The offerer of a tender of rent or purchase of land.

*Darkhâst-i-khârij*, [H.] A petition of exclusion. In Bengal, a petition to the collector for the exclusion of the name of a proprietor, whose interest has lapsed by death or sale, and the insertion of that of another in the public books.

*Darkhâs-karawî*, [Guz.] Making a motion in a court of law.

† *Dar-shikamî*, [H.] Subordinate, as a tenure or sharer under a *Shikamî* holding or holder.

**DARMA**, (*Darmâ*) [Ben. &c. S.] A sort of long grass, much used for making mats (*Arundo bengalensis*). A mat, four or five feet long by three or four wide, much used in Bengal to make fences and walls to native huts.

**DARMAHA**, (*Darmâhâ*), **DURMAHA**, or **-MAHI**. (*Mâhi*) [H. &c.] Monthly pay or wages.

**DAROGHA**, (*Dârogha*), [H.], in some of the Hindu dialects it is written with the simple *g*, and with either a long or short vowel in the first syllable, as, **DAROGA**, (*Dârogâ*), [Tel., Mar.] **DAROGA**, (*Darogâ*), or **DAROGA** (*Dârogâ*). The chief native officer in various departments under the native Government a superintendent, a manager ; but in later times he is especially the head of a police, custom, or excise station. In the Dakhin, also, the officer employed to prevent the removal of the crops before the payment or assessment

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of the Government demand. A tax originally imposed to meet the expense of employing a *Dárogha*, and afterwards brought to credit as an item of public revenue.

*Dárogha-i-Ādālat*, [H.] Under the native system, a judge or deputy presiding over a court in the absence of a superior of high rank; as, the *Dárogha-i-Ādālat-al Ālia*, the deputy of the *Nāzim* in the Supreme Criminal Court of Bengal; *Dárogha-i-Ādālat-Dicāni*, the deputy of the *Diwan* in the Civil Court.

*Dárogha-i-āz-mukarrar*, [H.] An officer under the Mohammadan Government, whose office it was to draw up an abstract of papers which required the royal assent, and present them for confirmation and signature. He was especially charged with the superintendence of the assignments to the *Mansaldars*, for the horse they maintained.

*Dároghagi*, [H.] The function, charge, or jurisdiction of a *Dárogha*.

*Dároghāna*, [H.] The pay or fees of a *Dárogha*. Taxes levied for the payment of *Dároghas* under the Mohammadan Government.

*Darogagiri*, [Karn.] Office of a *Dárogha*, superintendence, headship.

*Darogātana*, [Karn.] Superintendence, inspectorship, duty of a *Dárogha*.

**DAROGH** (*Darogh*), or, more correctly,

**DARUGH**, (*Darūgh*), [H.] A lie.

*Darogh*, or *Darūgh-kalfi*, [H.] (from A., *half* an oath) Perjury, false swearing.

**DARA**, (*Daṛa*), **DURA**, (*Durā*), corruptly,

**DURRAH**, [Mar.] [properly **DADA**, (*Daḍa*), but the cerebral *d* is sounded like *r*] A body of *Pindāris*.

**DARRA**, **DURRA**, [H.] **DARA**, (*Darā*),

**DURA**, [Mar.] A hollow among hills, a ravine, a defile, a pass.

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**DARSA**, (*Darṣa*), [S.] Sight, seeing. The day of new moon, when it rises invisible. A sacrifice with fire on that day, performed by householders, who maintain a perpetual fire. Also *Darṣa-yāga*, from *yāga*, a sacrifice.

*Darṣapaurṇamāsa*, [S.] Sacrifices or oblations with fire, performed at the new and full moon by householders, who maintain a perpetual fire.

**DARSANA**, (*Darṣana*), vernacularly, *Darṣan*, [H.] Seeing: especially visiting temples, and seeing or reverencing idols. A school or system of speculative doctrine, of which six are recognised by the Hindus:—1. *Pārrā mīmāṃsā*, treating of the purport of the ceremonies of the Vedas. 2. *Ullāra mīmāṃsā*, or *Vedānta*, inculcating unity of spirit and matter. 3. *Sāṅkhya*, dualistic, teaching the distinctness of soul and matter. 4. *Pātanjala*, teaching the practice of abstraction, or *Yoga*. 5. and 6. Logic or dialectics in two parts: the *Nyāya*, as taught by *Gotama*, and *Vaiśeṣhika*, founded by *Kaṇāda*.

*Darṣana-pratibhā*, [S.] Bail or security for appearance.

**DARSAR**, (?) [H.] Distribution of the Government revenue amongst the several *Mauzās* of a *Pargana* (Garhwal). Corrupted strangely to *Dirroa*.

\* **DARTALUK**—This term has now a double meaning. The number of *dar-talukdars* i. e., under tenure-holders to *talukdars*, is minutely small. (Per Finucane & Ameer Ali's, B.T.Acts.)

**DARU**, (*Dāru*) [H. &c.] Spirituous liquor. Gunpowder.

*Dāru-kalālī*, [Mar.] (*kalāl*, a distiller) A tax or excise upon distilleries and liquor-shops.

*Dāru-sisā*, [H. &c.] Military stores, ammunition; lit., powder and lead.

**DARUVU**, [Tel.] An embankment for irri-

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gation. A mound on the bank of a river from which to raise water in buckets. A well.

**DARWADA** (*Darwadā*), incorrectly, **DARODA**, (*Darodā*), [Mar.] A gang of robbers. An attack on a village by such a gang.

**DARWESH**, or **DARVESH**, corruptly, **DIRVESH**, and **DERVISE**, [H.] (P.) A Mohammadan religious mendicant; in many instances a mere vagabond and stroller, occasionally leading about bears and monkeys, but in some cases persons leading a religious life, either independently, or enrolled in different orders.

**DARYAFT** (*Daryāft*), [H.] **DARIYAPHAT**, (*Dariyāphat*), or **DARIYAPHTI** (*Dariyāphṭi*), [Mar.] **DARIYAPTU**, (*Dariyāptu*), [Tel.] Inquiry, investigation, detection.

**DARZI**, **DURZEE**, vernacularly, **DARJI**, **DURJEE** [H.] (P.) A tailor.

**DAS**, (*Daś*), **DUS**, (*Duś*), [H.] **DASA**, (*Daśa*), [S.] (Lat., *decem*), Ten.

† *Dasabhaḡam*, [S. &c.] A tenth part, tithe; the tenth of the produce of a field irrigated from a reservoir, applied to keeping it in repair.

*Daśabhandama*, incorrectly, *Dasa-bandam*, [Tel.] A deduction of one-tenth of the revenue on account of compensation for some public work, as the construction of a tank, &c. Also land held at a reduced rent.

*Daśāha*, [Mar. &c.] (S.) A period of ten days. The period of impurity from the death of a relative.

*Daśaharā*, or vernacularly, *Dasharā*, written incorrectly, *Dasarā*, and corruptly, *Dusrah*, *Daschra*, *Daserru*, *Dussarat*, *Dusserat*, *Dussora* &c. [H. Mar. S.] (from 'Daśh' ten, i. e., sius, and 'Hara', what removes or expiates) A popular festival in honour of the goddess Durgā. In Bengal it is exclusively appropriated to her worship, and is celebrated

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for nine days in Aświn—September, October. In the west and south of India it is a military festival held at the same season, which, being the close of the rains, is the commencement of the period for military operations. It is said to have originated with *Rāma's* worship of *Durgā*, on his invasion of *Lankā*, by which he secured victory; hence the tenth Aświn is also called the *Vijaya daśamī*, or tenth of victory. The original festival, however, appears to have had no relation whatever to *Durgā*, being held on the tenth of *Jyeshṭha*, in honour of *Gaṅgā's* descent from heaven.

*Daśamī*, [H. S.] The tenth lunar day of the fort-night.

† *Dasanu*, vulgarly, *Daser*, [Karn.] (S. 'Das') A slave: a hereditary mendicant.

*Dasharā-bakra*, [H.] (A.) Goats or sheep levied from a village in some parts of India as an offering to Durgā at the Dasharā.

*Dasharā, kharch*, [H.] Expenses of the Dasharā festival. A cess levied on that pretext by a Zamindar.

*Dasharā, jhandā paṭṭi*, [Mar.] ('*Jhandā*', a flag, and '*Paṭṭi*', a tax) Tax upon hoisting flags at the Dasharā.

*Dasharā, paṭṭi*, [Mar.] The instalment of the public revenue, which is levied at the Dasharā. A portion of the allowance granted to temples under the Marāṭha Government, set apart for the Dasharā festival.

*Daśāmī*, [H. S.] ('*Nam*', a name) One of the ten-named order of ascetics. See *Darṣi*.

*Daso'ara*, *Dasotra*, [H.] Ten per cent.

*Dasrāt-panchrāt*, [Mar.] An ordeal or test of evidence: if a person's children or cattle should die within a

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few days after preferring a plaint, or giving evidence, it shewed that his case was bad, or testimony false.

*Daṣ-ṣāla*, [H.] Decennial, decennial settlement.

*Dāṣatrā*, [H.] Ten per cent. A tenth part. The tenth of the value of property litigated exacted from the successful parties under the Mohammadan system.

*Dāśwānū*, [H.] A tenth. Addition of a tenth to the revenue, as made in Bidnur in 1723.

**DASA**, (*Dāsa*), vernacularly, **ḌAS**, (*Dās*), corruptly, Doss, [H. S.] fem. **DASI**, (*Dāśī*), A slave. Fifteen kinds of slaves are recognised by Hindu law :—  
1. *Grihajāta*, one born in the house of the owner by a female slave. 2. *Kṛita*, one purchased. 3. *Labdha*, one acquired, as by gift. 4. *Dāyā-lupāgata*, inherited. 5. *Anakūlabhṛita*, taken as a slave in a time of famine, for support. 6. *Ābila*, taken as a pledge. 7. *Riṇa-dāsa*, one becoming a slave in payment of a debt. 8. *Yuddhaprāpta*, acquired in war. 9. *Panejita*, won in a wager. 10. *Tarāham*, one who voluntarily makes himself a slave, saying, 'I am thine.' 11. *Pravrajyāśrita*, an apostate—one who, having entered a religious order, forsakes it, and thereby becomes a slave of the Raja. 12. *Kṛita*, made, one who makes himself a slave for a definite term. 13. *Bhakta dāsa*, one who is a slave for his fool. 14. *Vaṣarābhṛita*, one who becomes a slave by marrying a female slave. 15. *Ātmavikrayī*, one who sells himself.  
**DASA** (*Dāsa*) also means, in some places, A fisherman. It is a suitable agnomen also for a man of the Śūdra caste, as *Candra-dāsa*; but it is also borne with that of a divinity, in token of devotion by other superior castes, as *Vishṇu-dās*, *Śiva-dās*, *Kṛishna-dās*, *Nārāyan-dās*—

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the slave of *Vishṇu*, *Śiva*, *Kṛishṇa*, *Nārāyan*, &c. In the days of Akbar it was borne by Rājputs, as *Raja Bhagwān Dāś*, of the *Kachwāha* tribe. It is now seldom used by them, except for illegitimate offspring.

*Dāsa* also *Dāsari*, and *Dāsugga*, [Tel. Karn.] A mendicant of a class in the south of India, a worshipper of *Vishṇu*.

*Dāśiputra*, [S.] A son by a female slave.

*Dāsira*, [Karn.] Son of a female slave.

**DASA**, (*Dāsa*), [H.] A reaping-hook.

(\*) **DASI**. *The word 'Dasi' under the Hindu Law as administered now is not understood literally as meaning a female slave, but a woman who lives as dependent in the family.* *Monghi Bai v. Nagu Bai* 47 Bom. 401 = 24 Bom. L. R. 1009 = A. I. R. 1923 Bom. 130 = 60 Ind. Cas. 291.

(\*) *Dasi-Putra*. *A son by a female slave, an illegitimate son by a slave girl.* *Jogendra v. Nityanand* 1. L. R. 11 Cal. 702. *Sudra's son by a concubine is treated as a 'Dasi-putra' and the word 'Dasi' is understood to include a woman kept as a constant concubine.* *Kripal Narain v. Sukurmoni* 1. L. R. 19 Cal. 91 (104). *According to the Hindu Law the woman who commits herself into the keeping of a man becomes his slave and son born of such a woman is 'Dasi-putra'.* *Horgovind v. Dharam* 1. L. R. 6 All. 329 (334). *Shome Sankar v. Rajeswar* 1. L. R. 21 All. 99 (101) *Rati and others v. Govinda* 1. L. R. 1 Bom. 97 (102, 108). *The word as used in 'Mitakshara' Chap. I. S. 12, which provides for the illegitimate son of a Sudra getting half of the share of a legitimate son in the father's property, has a much wider meaning than a son begotten on a female slave, and if a*

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*Sudra governed by the Mitakshara law has a permanent, continuous and exclusive concubine who lives as member of his family she is a 'dasi' and his illegitimate son by her who is himself brought up as a member of the family is a 'dasiputra' within the meaning of the rule laid down in the Mitakshara. Chaturbhuj Patnaik v. Krishna Ch. Patnaik 16. C. L. J. 335=17 C. W. N. 442=17 I. C. 276.*

**DASSA**, (?) [H.] Stones for building, from the Chumar quarries.—Ben. Reg. xxii. 1795, cl. 82.

**DAST, DUST**, [H.] (P., lit., The hand; also, technically, money in hand, Tel. The portion of revenue actually realised by some head-man, but not paid to government. [Mar.] Tax or assessment of the revenue.

*Dastak, Dustuk*, corruptly, *Dustuck*, [H.] (from P. *dast*, the hand, the signature) A passport, a permit. In the early days of the British government, a document authorizing the free transit of certain goods, and their exemption from custom dues, in favour of English traders. In later times, it applies more generally to a summons, a writ, or warrant; especially to a process served on a revenue defaulter, to compel him to pay any balance that may be due.

*Dastakāna*, [H.] Fee or remuneration to the officer who serves a writ or summons.

*Dastak-i-talb-i-xar*, [H. P.] Warrant issued against defaulters of revenue, demanding payment, and subjecting them to the expense of maintaining the officer who serves it until the amount is paid.

*Dastāwex, Dustawex*, vernacularly, *Dastāweej, Dustawees, Dustiwuj*, [H.] *Dastāweju*, [Tel.] *Dasta-ai-uaj*, [Mar.] A voucher, a document, any legal paper,

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a note of hand, a bond, a title-deed, and the like. Any thing in writing producible in evidence, or by which a person may be bound in law. A certificate of any kind.

*Dastāwex-i-hibba*, [H.] A deed of gift or bequest.

*Dastāwex-i-hissa*, [H.] A deed of partition.

† *Dastāwaj-yadi*, [Mar.] A bond, an acknowledgement of a loan.

*Dast-ba-dast*, [H.] (lit., hand with hand) Ready-money transaction.

*Dast-bāhi*, or *Dastu-bāhi* [H., Mar., Tel., Karn.] (A. 'Baki', remainder) Balance in hand, money collected but not brought to account, whether referring to balances in the hands of the native collectors, or to collections, made and embezzled by them.

† *Dastbandhak*, corruptly, *Dusht-lunduck*, [H.] A simple mortgage.

*Dast-bardāri*, [H.] Withdrawal of a suit from a court.

*Dast-farosh*, [H.] A pedlar, a hawker.

*Dast-gardān, Dast-garda*, [H.] (? the latter) : A loan without any voucher. Also a loan on verbal acknowledgment : any purchase or loan on a verbal promise to pay : it is also applied laxly to a note of hand promising payment of a settled sum or value.—Trihut.

*Dasti*, [Mar.] Assessable, taxable, (land, &c.) [H.] A present to native officials at the Dasharā.

*Dastibād*, [Mar.] Exempt from taxation.

*Dast-jamā-kharch*, [H.] Debit and credit account of collections. Account current.

*Dast-karīlan-i-daftar*, corruptly, *Duskerdon-dufler*, [H.] Account of money in hand. Cash account of collections. (From *dast*, as above, *kardan*. P., to make, and *daftar*, account).

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*Dastkhat*, sometimes abridged to *Daskhat*, [H.] Handwriting, signature.

*Dast-lâf*, [H.] Handsel, first money received in the day.

*Dast-muxd*, [H.] Wages, recompense. Revenue assessed upon the land.

**DASTAN**, (*Dâstân*), [Mar.] A store, a granary.

**DASTRAM**, [Tel.] The public document or record of a district or office. (? an error for *Daphtaramu*).

**DASTUR**, (*Dastûr*), **DUSTOOR**, [H. &c.]

**DASTURAT**, (*Dasturât*), Custom, usage, regulation. A customary fee or perquisite. A commission or per-centage on the collections, allowed by the Mohammadan government to the Zamindars. A subdivision of a Sirkâr, or aggregate of several adjacent Parganas (a sense in which it is now rarely, if ever, used). A high priest of the *Pârsis*.

*Dastûrî*, [H. &c.] *Dasturî*, [Ben.] A fee, a perquisite, a commission; especially a fee claimed by cashiers and servants on articles purchased, or on payments made.

*Dastûr-i-kazâ*, [H.] (Fees paid to a *Kâzi* for putting his seal to a document.

*Dastûr-al-âmal*. *Dustoor-ool-unul*, [H.] Rule, regulation, rules of practice, prescriptive mode of carrying on public business. The orders and rules of government. A body of regulations agreed upon by any number of persons for their future guidance. A body of instructions and tables for the use of native revenue officers, under the Mohammadan Government. (Although professing to be copied from the original of *Akbar*, no two copies of the *Dastur-al-âmal* agree; owing in part, Mr. Elliot conjectures, to their having been made up, in various degrees of completeness, from another account left by the Kanungos, the *Âmal-dastûr*, in which orders

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superseding those of the *Dastûr-al-âmal* were registered).

*Dastûr-paradešî*, [H.] (from S. '*Par-dešî*', a foreigner) Fees formerly levied at Benares from pilgrims from countries beyond Hindustan.

**DASTUR**, (*Dastûr*), **DUSTOOR**, [Mar.] Handwriting, signature, the signature of a clerk or amanuensis. The form of an official paper; (besides the ordinary meanings as above).

† *Dastur-i-khandan*, [H.] Family usage.

*Dastûr-khud*, [Mar.] (from P. *khud*, self) Written with one's hand, in opposition to a paper written or signed by an amanuensis.

\* **DASTURAT**,—An allowance by way of compensation to the proprietors for the loss of their proprietary rights in portions of their lands taken by the Government for the creation of *Jâgirs*. The word conveys the same meaning as "*Malikana*". *Rameshwar v. Secretary of State*, I.L.R. 39 Cal. 1 at p. 12 (P.C.)

\* *Dastur-ul-Amal*,—The rule of practice and guidance for administrative works. *Agha Ali v. Attaf Hasan* I.L.R. 14 All. 429 (438): *Settlement record of a village*. *Ibrahim Ali v. Md. Ahsanulla* I.L.R. 39 Cal. 711 at 734 (P.C.)

**DATAN**, (*Dâtan*), [Thug.] A police guard. Any person found unexpectedly on a place selected for a murder.

**DATTA**, **DUTTA**, [S.] (past part. of *Da*, to give, *datus*) Given, (or used as a noun substantive) A son given in adoption; also, Gift, donation. (It is sometimes vernacularly changed to *Dat*, *Dut*).

*Dattâ*, [S.] Given (a girl) in marriage, betrothed.

*Dattaka*, or *Dattrima*, [S.] (from '*Datta*', given) An adopted son, one given by his parents to a person who legally adopts him. (Also with *Putra*, a son, as *Dattaputra*, *Dattakaputra*).

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\* *Dattam, and Samarpimpahadina*—The words connote as absolute gift. The fact that the gift absolute is followed by an expression of the motive of the gift as being a charitable object, cannot lead to the inference that a trust is created for that purpose. *Seshacharlu v. Ramanyya Charlu*, 1937 M.W.N. 758 = 46 L.W. 413 = A.L.R. 1937 Mad. 789.

*Dattātma*, [S.] (from 'Atman', self) The son self-given, one who offers himself of his own accord to be adopted.

*Dattu-homam*, [S.] (from 'home' burnt-offering) (Oblations of clarified butter to fire, a ceremony performed at the adoption of a son, and by some held to be essential to the validity of the adoption. *Burnt sacrifice Among' p r sons of the 'Sudra' caste in Bengal no 'Datta-homan' ceremony, besides the giving and taking a child is necessary. Indramoni Choudhurani v. Beharilal Mullick* I.L.R. 5 Cal. 770 (P.C.) *But amongst twice-born classes, there could be no such adoption by deed, because the religious ceremony in their case is absolutely necessary. Shoshinath Ghose v. Krishna Sundari Dasi* I.L.R. 6 Cal. 380 (P.C.). *In the case of Dakkanī Brahmins the ceremony is not required to give relidity to the adoption. Atma Ram v. Madho Rao*, I.L.R. 6 All. 276. *Ramyanaya Kamma v. Alwar Setti*, I.L.R. 13 Mad. 214 (219).

*Dattola*, [Mal.] A deed of adoption.

*Dattāpradānikam*, [S.] (from 'Apradānik', not like a gift) Retraction or resumption of gifts, a head of Hindu law. (Also called *Dattasya-anap-ikarma*, The non-taking back of what has been given).

*Dat-patra*, [Uriya] A deed of gift.

*Datta*, commonly *Lutt*, [Ben.] A subdivision of the writer caste. A name

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commonly borne by members of the caste, as, *Jaykrishna-Dutt*.

**DATUA**, (*Datūā*), [Thug.] Cry of the hare : if on the right, a bad omen, and travellers must be spared.

**DAUL**, (*Daul*), **DOUL**, corruptly, **DOWLE**, [H.] (A state, condition) **DAUL**, (*Daul*), [Ben. & Mar.] also **DAVULU**, (*Davulu*), or **DAULU**, (*Dāulu*), [Karn.] Mode, manner, shape, appearance, form, estimate, valuation, a statement of the particulars of the gross revenue levied from an estate or district. An estimate of the amount of revenue which a district or estate may be expected to yield. In the west of India it is also used to signify a blank form ready to be filled up, and sometimes signed and sealed; or a blank return, of crimes when none have been committed, or of revenue when no collections have been made. In Trihut, a counterpart lease.

*Daul-bawl-o-bast*, [H.] (P.) Statement or particulars of the arrangement made for the amount of revenue realizable from a district. Although applicable to the settlement between the revenue payers and the Government, it was formerly used in Bengal and the northern Sirkars to signify especially the rent-roll of estates, the gross receipts demanded by the Zamindars from their tenants or farmers, or the agreement made with them with reference to the amount payable to the government after making certain authorized allowances and deductions.

† *Daul-darsani*, corruptly, *dool-dursance*, (?) [H.] A roll or register of landed proprietors kept in the north-west provinces under the native government.

\* *Daul-Fehrist* or *Dowl-Fehrist* [H.] *A memorandum by Zemindar's agent of the rates of rent which have been*

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*settled between the Zamindar and the tenant, and to which the tenants affix their signatures in testimony of their admission of their correctness of the jama recited therein. But it is not a binding and conclusive evidence of contract. Ganga Persad v. Gogin Singh* I. L. R. 3 Cal. 322 at 323.

*Daul-i-ʿāfak*, [H.] (A.) Statement or estimate of additional sources of revenue.

*Daul-jamā*, [H.] Particulars of the total revenue assessed upon a district or a village.

*Daul-khazīna*, [H.] A memorandum given to the Ryot by the native revenue-officer, specifying the sum due by him for the current instalments.

*Daul-kistbandi* [H.] Engagement to hold land upon payment of the revenue by fixed instalments.

*Daul-nāma*, [H.] (P.) Extract from the general particulars of an estimated assessment, for the information of the person paying, supplied to him as a *Paṭṭa*, or lease : also termed *Daul-paṭṭa*.

*Daul-patra*, [Mar.] (S.) A blank form, a blank return.

*Daul-tashkhiḡ-i-band-o-bast*, [H.] Particulars of the assessment of a village : one of the accounts formerly kept by the Kanungo.

*Daul-wāḡil-bāḡi*, [H.] Statement of collections and balances.

*Ḍavulḍār*, or *Ḍavulḍār*, [Karn.] An appraiser, one who estimates the amount and value of the crop.

*Ḍavulu-huttuwaṭṭi*, [Karn.] Estimate of the probable produce.

*Ḍavulu jamā-banti*, [Karn.] Estimated assessment of the revenue of a village.

*Ḍavulupatti*, [Karn.] An account of the estimate of each farmer's produce.

**DAUL**, (*Ḍaul*), or **DAULA**, (*Ḍaula*), [H.]

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The boundary of a field, a boundary mark, or mound of earth for that purpose.

**DAUNDI**, (?) [Mar.] A small drum beat by a public crier. A proclamation.

**DAUR**, [H.] The strings attached to a basket to throw up water for irrigation.

*Dauri*, [H.] The basket so used.

**DAUR**, (*Ḍaur*), [Mar.] A small drum, shaped like an hour-glass.

*Dauri*, [Mar.] A player on the *Ḍaur*.

*Dauri-gosāi*, [Mar.] The Gosain who beats the *Ḍaur* : he is one of the inferior village officers, or *Ālūt*.

† **DAURA** (?) [Beng.] A canal, a water-course.

**DAURA**, (*Daurā*), [Uriya.] (probably from H. *Daur-nā*, to go about) Sessions, circuit.

**DAURAPA**, (*Daurāpa*), [H.] A village runner or messenger.

**DAURI**, (*Dauri*), or **DAURI**, (*Ḍauri*), [H.] The rope that ties the bullocks together when treading out corn.

**DAVASA**, [Karn.] Produce of the fields. Grain in general.

*Davasadaḡanu*, [Karn.] A corn factor.

**DAWA**, (*Dāwā*), or **DAWI**, (*Dāwī*), [H.] (A) as there is no equivalent in the Hindu dialects, this word and its derivatives are written with the simple long vowel, followed by *u* or *v*, pronounced as *o*, [Ben. Mar. Tel. Karn.] A claim, a demand, a complaint, a suit, a prosecution. In the west of India it has come to signify a right, a just claim.

*Dāwā*, or *Dāwā-dār*, [H. &c.] A complainant, a plaintiff, one who has a just claim or right.

\* *Dawami*. The word does not denote perpetuity. *Sankatha Prasad v. Rameswar Bux Singh*. 3 U.P. L. R. (B.R.) 2. In a case it does not per-se convey an estate of inheritance. *Silla Baksh Singh v. Gulab Singh*. 7 L.R. 81

\* † Reference see page 1.



## DA

(Rev.) = 93 Ind. Cas. 927 = 3 O.W.N. 213 = A.I.R. 1926 Oudh 260.

*Dāwī-ghīrat*, [A.] Plea of error : in Mohammadan law.

*Dāwī-kīng*, [A.] Claim of penalty ; in Mohammadan law.

**DAWAT**, (*Dāwat*), [H.] (A) Invitation, benediction, a feast, a banquet.

**DAWAM-BAND-O-BAST**, (*Dawām-band-o-bast*), [H.] Perpetual settlement.

**DAWAN**, (*Dāwan*), **DAWUN**, [H.] Threshing the corn by bullocks, attaching some six or eight in a row, and driving them round a central pivot over the corn strewn upon the floor.

**DAWAN**, (*Dāwan*), or **DAWEN**, (*Dāwen*), [Mar.] A rope fastened at both ends to which cattle are tied.

\* *Dawani* (Sec. 'Humesha') The use of this word in a lease per-se might not imply perpetuity. *Mohammad Ismail v. Jawahir Lal*. A.I.R. 1935 Mad. 192 = 1935 A.L.J. 1288 = 154 Ind. Cas. 305.

**DAWARA**, (*Dawarā*), **DAURA**, (*Daurā*), or **DAHWARA**, (*Dahwarā*), corruptly, **DOWRA**, [Mar.] A hole dug for water (in the dry bed of a river, or the like).

**DAYA**, (*Dāya*), [S.] but adopted in most dialects, at least in its legal sense, Gift, donation. In Hindu law, Portion, inheritance, which may be of two kinds ; without hindrance or impediment, i.e., absolute, direct, *Aprat bandha*, e.g., wealth of father and grandfather which becomes property of his sons or grandsons by the right of being sons, and grandsons ; and this is termed as unobstructed ; and *Sapratibandha*, with obstruction, indirect, contingent, or presumptive. e.g., property devolving upon parents, brothers and the rest on the demise of the owner without male issue and this is termed as obstructed. *Debi Parsad v. Thakur Lal*. I.L.R. 1. All. 105 at 112 (F.B.). The term as

## DA

defined in *Dayabhaga* is that wealth in which property dependent on relation to the form owner, arises on the demise of that owner. The derivative meaning of "Daya" signifies "what is given." But the use of the verb 'da' is here secondary or metaphorical. The author of the *Mitakshara* on the other hand defined 'Daya' as wealth which becomes the property of another solely by reason of relation to the owner. *Krishna v. Sami* I.L.R. 9 Mad. 61 (69).

*Dayabhāga*, or *Dayavibhāga*, [S.] (from 'Bhag', a share, or 'Bibhag' partition) Partition of inheritance. Title of law-books relating to the apportionment of heritable property amongst heirs.

*Dāyāda*, corruptly, *Diālee*, *Diādi*, *Diādul*, [S.] (from 'Ada' to take) An heir, whether direct, collateral, or contingent. A claimant. In popular language it is one who takes a deceased's estate by obstructed succession. *Bai Parson v. Bai Somli*, I. L. R. 36 Bom. 424 (433).

\* *Dayadi Pattan*. It is a peculiar custom regulating the succession of a certain *Palayam*. On the death of the *Palayajar*, the estate devolves not on his heir according to Hindu Law, not on the eldest son according to law of Primogeniture, but on the *dayadi* or cousin of the deceased. *Sivasubramania v. Krishnammal*. I. L. R. 18 Mad. 287.

*Dayādopāgata*, [S.] (from *Upāgata*, come or descended to) A slave received as inheritance.

*Dāyājī*, [Mar.] An heir, a kinsman.

† *Dājara*, corruptly *Daierah*, [H.] Inheritance, hereditary property.

**DAYA**, (*Dāya*), [Ben.] Charge, plaint, law-suit (besides the preceding senses).

*Dāyak*, [Ben.] An accuser. Also a donor, &c.

\* † Reference see page 1.

## DE

† **DE**, [Tibet.] A measure of capacity, one-twelfth of a *Dobu*.—Kamaon.

† **DEAKE**, (?) [Asam.] The deputy or vice-president of a religious conference or assembly.

\* **DEARAH, DIARA** or **DIWARA**, *corruptly, DIRA* and **DEWRY**, [H.] *Alluvian, an island formed in the bed of a river, land gained by recession of a river. Beni Persal v. Chaturji*, I. L. R. 33 Cal. 444 at 447. *Tract of alluvial land Secretary of State v. Ram Ughar*, I. L. R. 7 All. 140 at 142 (F. B.)

**DEB**, [Ben., Uriya, &c.] (the vernacular pronunciation of *Dev*, q. v.) A divinity, a deity, an idol, a king, a title of respect in addressing a person of rank, a cognomen appropriate to Brāhmins, as *Chand-datch*. (There being no *v* in Bengali, the *b* is substituted for it in this and all similar words).

*Deb-dāhā*, [Uriya.] Enumeration of estates and villages.

*Debhi-āzāmi*, or *Debhi-raiyat*, (?) In Behar and western Bengal said to mean, a resident cultivator, one having a right of property in the ground he cultivate.

† *Deb-seba*, [Beng.] lit. Service of a deity : any religious purpose or endowment.

† **DEBBA** (?) Marshy land.—Chittagong. *Also generally used to describe cremation place or death place. A birth place is never described. Kartar Singh v. Guradivara Prabhanlak Committor*, 6 I.R. (Lah.) 134=145 I. C. 727=A. I. R. 1933 Lah. 475.

\* **DEBOTUR**—From *deba*, a god, and *oottur*, fit for, belonging to : a grant of land for the expense of the deity. *An Hindu grant (Per Finucane & Ameer Ali's B.T. Act.)*

\* **DEGICHUR, DOBACHOR, NUTANCHUR**, *These terms precisely mean much the sameth'ng, namely a chair which emerges only at ebb-tide and remains under water*

## DE

*at flow-tide. Asghar Ali v. Secretary of State*, I.R. 1931 Cal. 192=129 I. C. 416=53 C. L. J. 229=A. I. R. 1930 Cal. 764.

† **DEGREE-JARI**, *Digri-jari*, [Beng.] (from the English 'Degree') Proceeding or recovering, as a loan, gradually, or by degrees ; a written sentence or decree of a Court to that effect.

\* **DEH**.—*Mouza*. It is a Hindi word and means a definite area of agricultural holdings with houses upon it. 'Dev' and 'Mahal' are distinct conceptions. In one 'Deh' there may be several Mahals and in one 'Mahal' there may be several 'Dehs'. A village or portion of it is called 'Deh' from physical point view. *Jucar Ram v. Towli Singh* I.L.R. 34 All. 13 (18).

It means a village in the sense of a definite local area, the actual village with land belonging to it. It does not mean a 'Mahal'. *Dalganjan v. Kelka* I.L.R. 22 All. 1 at 27. (F.B.); *Anseri v. Rambhajan* I. L. R. 27 All. 602 (1908.) *Dari v. Jiwan Ram* I. L. R. 32 All. 265 (278).

**DEHRI**, (*Dchri*), [H.] A marshy soil. See *Dahr*.

**DEJA**, (*Dejā*), (from S. 'Deya' to be given) A portion, a dowry. **DEJA**, or **DEJ**, [Mar.] Money given at Śūdra marriages : given by the bridegroom to the father of the bride.

*Dejā*, [H.] Part of a dowry.

**DEL**, (*Del*), [H.] Land ploughed and ready for the *Rabi* crop (Bundelkhand). Land prepared for cotton after being cropped for gram (Sagar).

**DENA**, (*Denā*). [H. &c.] (that which should be given.) **DENE**, (*Den-*), [Mar.] Money due, a debt.

*Denā* or *Dene-dār*, or *Dendār*, [H. &c.] A debtor.

*Denī-pānā*, *Dena-Powna* [H. B.] Profit and loss, settlement of affairs. *Liabilities and outstandings of the con-*

## DE

*cern, Dhuronidhar v. Agra Bank* I.L.R. 5 Cal. 86.

*Deqegheh*, [Mar.] Money transactions, paying and receiving, lending and borrowing.

*Den-hákimi*, [H.] The share of the government or Zamindar of the produce.

*Denekari*, [Mar.] A debtor.

*Den-len*, [H.] Money dealings, paying and receiving, borrowing and lending, buying and selling, &c.

*Den-mahr*, [H. &c.] A dowry, a wife's portion.

*Detághetá*, [Mar.] A regular dealer, one who is punctual in money transactions.

**DENDA**, (*Denda*), pronounced **DENDO**, (*Dendo*), **DENDU**, (*Dentú*), also **DEÑPA**, (*Denpa*), pronounced **DENPO**, (*Denpo*), **DENPU**, (*Denpú*), [Ben.] Technical terms used in the measurement of land, implying relative position or bearing—thus, *Denda* imports that there is a parcel of land between the lots last named and the next lot, lying a little to the south of the land which is immediately to the south. *Dentú* imports that which is a little to the north of the land immediately north. *Denpa* is that which is a little to the west of the land immediately west. *Denpú* is that which is a little to the west of that lying west. (The *a* of *Dendo* and *Denpo* is only the common Bengali articulation of the short *a*).

**DEO**, [H. &c.] (for S. 'Deva') A god, a divinity. See '*Deva*' and its compounds.

**DEO**, or **DEO LINK**, [Thug.] An exclamation from the lookout confederates, to signify that all is safe and the murder may be committed.

**DEOLA**, (*Deolá*), [H.] Mounds, high ground (East Oudh).

**DEORHA**, (*Deorhá*), [H.] One-and-a-half : used to express interest in kind on grain at the rate of fifty per cent.

## DE

**DEORHI**, (*Deorhi*), [H.] A threshold, a porch. It is also applied to an enclosure containing a lesser or greater number of buildings.

*Deorhi-dár*, [H.] A porter.

**DERA**, (*Derá*), [H.] A tent, any temporary dwelling, a Ryot's hut.

**DERH**, (*Derh*), One-and-a-half.

*Derh-páo*, [H.] A quarter-and-a-half, three-eighths.

*Derhpaicá*, A weight equal to three-eighths of a *scr*.

*Deri*, [Ben.] Ill-prepared ; applied to rice when only half cleaned, or husked once and-a-half, it being usual to make the most ordinary kinds pass through the mortar three times.

**DESA**, (*Désa*), [S.] vernacularly, **DES**, [H.] (*Dés*), [H. Mar. Ben. Tel. Karn. Tam. Mal.] as the palatal *s*, which is used by all, except the Hindustani, is slightly aspirated in Sanskrit, the aspiration is exaggerated in some of the dialects, and the word and its compounds are pronounced, as in Maráthi, *Desh* : in that language, however, it also occurs, less correctly, but optionally, *Des*, with the dental sibilant. Country, district, place, region. In different parts of India it is emphatically applied to particular districts, as constituting 'the' county. In Rohilkhand it denotes the cleared villages on the borders of the *Tarái*. In the Himalayan regions it signifies the plains of Hindustan. With the Maráthas it especially designates the country between the Sahyádrí and Bálaghat hills, the Karnatik and the Godavéri river. It also applies to any plain, open, or campaign country. In Malabar it likewise signifies, the proprietary possession of a village, and the rank derived from it.

*Deśúchár*, [H. S.] Local observance, custom of the country.

*Deśúdhikári* incorrectly, *Deśadikári*,

## DE

[S.] Chief, or governor, or superintendent of a given tract of country.

*Deṣādhipati*, [S.] Chief or head ruler of a district or country. The representative of the Raja.

*Deṣādhipatyam*, [S. &c.] Office of governor, government of a district.

*Deṣabhāsila*, or *Deṣ-bāṣil*, [Tel.] Inland or transit duties.

*Deṣāt*, corruptly, *Desae*, and *Dessye*, [Mar.] (from S. *Deṣādhipati*.) The superintendant or ruler of a Pargana or province, the principal revenue officer of a district, under the native government : the office was hereditary, and frequently recompensed by grants of land, so that the *Deṣāt* often became a kind of petty chief in the south of India.

*Deṣāt*, [Karn.] A chief man among the merchants of the Lingam sect.

*Deṣāt-giri*, [Mar.] Office of *Deṣāt*, emoluments or fees attached to it.

*Deṣa-lekhika*, S. (*Lekhik*, a writer) The accountant of a district.

*Deṣānt*, [H.] (from S. *Anta*), end) The boundaries of a country or district.

*Deṣāntar*, [H.] (from S. *Antar*), different) A foreign country, belonging to a different country, a foreigner.

*Deṣastha*, or *Desasth*, less correctly, *Deṣasth*, [Mar.] (from S. *Stha*, who is, or belongs to) One of a tribe of Marāṭha Brāhmins, who consider themselves superior to the rest. In other parts of the South, a Marāṭha Brāhmaṇ in general.

*Deṣāvar*, [H.] A foreign or different country.

*Deṣāvarī*, [H.] Goods, the manufacture of another country.

*Deṣ-chaughalā*, [Mar.] The assistant to the chief native revenue officer of a district.

\* *Deṣgatrav*, *Property held as ("Desai")*

## DE

*appertaining to the office of "Desai" which lies within the British territory. Adrishappa v. Gurusidappa*, I.L.R. 4 Bom. 494 at 494 (P.C.)

*Deṣ-holā*, [Uriya.] Service lands of a village officer.

*Deṣī*, [H. &c.] (S.) Belonging to, born or produced in a country, a native of a country.

*Deṣiya*, [H. &c.] (S.) Belonging to a country, native, local.

*Deṣ-kārai*, [Tel.] Black mail, fess paid to prevent a village from being pillaged, expenses of guarding a district.

*Deṣ-kulkaranī*, [Mar.] The district accountant, one who prepares a general account from the several statements of the village accountants.

*Deṣ-kulkaranī-vartana*, [Karn.] (S. *'vartana'*, subsistence) A per-centage formerly allowed to the district accountants on the collections of the revenue.

*Deṣmukh*, *Deṣmookh*, or *Deshmookh*, corruptly, *Desmook*, [Mar.] (S. *'mukhye'* chief) A hereditary native officer under the former governments, exercising chief police and revenue authority over a district, containing a certain number of villages, and responsible for the revenue : holding for compensation lands rent-free, and being entitled to the various fees and allowances, corresponding generally to the Zamindars of Bengal. Under the present administration the *Deṣmukh* is a district revenue officer who is expected to superintend the cultivation, and report on the state of the crops, to assist in the settlement of the annual revenue, and to give general aid to the collector and his establishment in the discharge of revenue duties.

*Deṣmukhī*, [Mar.] The office or duty of *Deṣmukh*. The fees or perquisites levied by him, or on his account.

## DE

*Des nikûlâ*, [H.] Exile, banishment.

*Despîndê*, or *Despîndgâ*, corruptly, *Despandeah*, *Despōndeah*, *Despondee*, *Daispauntlee*, [Tel. Mar.] The hereditary revenue accountant of a district or certain number of villages, holding office by hereditary tenure, and paid by lands. Under the British administration this officer is expected to keep a duplicate set of the public accounts, to superintend and check those of the village accountants, keep note of the collections, and see that they are regularly paid, to assist in the annual settlements, and give general information and aid to the collector and his subordinates. In some parts of Telingana the Despaṇḍyā acts independently of the *Desmukh*, discharges the same duties, and enjoys the same privileges and emoluments.

*Deṣapramîṇi*, [Mal.] Head of a village: also, *Deṣamukhyasthan*.

*Deṣ-tyâg*, [H.] (from the S. 'Tyag,' abandoning) Emigration.

*Deswâl*, [H.] A tribe of Tagas, holding a few villages in Bhagpur.

*Deṣwâlâ*, or *Deṣwâlî*, [Mar., H.] A native of any country. In Bengal it is applied to a native of the north-west provinces.

*Desawâlî*, [Mal.] The head or ruler of a district. The same as *Desaî* q. v.

*Deswâr*, [H.] Relating to a district or districts, a statement, assessment, &c.

**DEULA**, [Ben., Uriya] (from the S. *Deva'*) A temple,

*Deula-karan*, [Uriya.] Accountant of a temple.

**DEVA**, [S.,] vernacularly pronounced whether singly or in many of its compounds, **DEWA**, **DEV**, **DEB**, or **DEO**, (*Deus*) A god, a divinity, an idol. A man of high rank, a sovereign. A Brâhman. A cognomen suited to Brâhmans.

*Devadâna*, [S.] A gift or offerings to a divinity.

## DE

*Devadarsana*, [S.] ('*Darshan*' seeing) Visiting or paying reverence to an idol: particularly, in the south of India, such a visit paid by the bride and bridegroom, with their friends, at a particular period after their marriage.

*Devadâsî*, [H. &c.] (from S. '*Dasi*' a female slave) A dancing girl attached to a temple.

*Devadâya*, *Devadâyam*, *Devadâyanu*, corruptly, *Devadon*, *Devudgen*, and *Devadogam*, [Karn.] (from S. '*Dugam*', a donation) Lands or allowances for the support of a temple, an endowment. *Though the word is used in the revenue records to describe the lands attached to a temple may not be conclusive, the use of the words "Perumat Koil inam" tends to show that the 'inam' was regarded as an 'inam' belonging to the temple.* *Srinivasa Iyengar v. Ramalinga Iyer*, 125 Ind. Cas 250 (Mad.)

*Devadechârâ*, [Mar.] Running about from idol to idol, importunate in prayers and supplications.

*Devadharmâ*, [S.] Religious offices, acts of supererogation in honour of a divinity.

*D. vadigâr*, [Karn.] A man of a low caste, who performs menial offices in temples in the south of India.

*Devaka*, [Mar.] (from S. a deity, or a minor deity) The deities worshipped at marriages, and other essential ceremonies.

*Devaka-gondala*, [Karn. &c.] Decorating the household or other deities who are worshipped at the Sanskâras or essential ceremonies.

*Devala*, (from S. *Devalâya*) vernacularly in [Ben. &c.] *Deval* or *De cal*, *Deul*, &c. A temple.

*Devala*, [S. and Mar.] *devalan*, [Karn.] A Brâhman of an inferior order, who attends upon idols, and lives upon the offerings made to them.

## DE

*Devālaya*. [S.] (from 'Alaya' an asylum) A temple, a shrine.

*Devāla-prajā*, corruptly *Devul purchā*, [Ben.] One of three officers, so named, managing the temple of Jagannāth, under thy Raja of Khurda, but appointed formerly by the collector.

*Devāla*, or *Devālaya-dīya*, (from S. *Dīya*, an oath) Making an oath in a temple, or before an idol.

*Devālī*. [Mar.] A small building made for an idol only, not admitting worshippers. A frame or shrine within a temple.

*Devamātrika*, [Mar.] *Deramātruka*, [Tel.] (S.) Watered by rain; fields, lands, &c., as opposed to those dependent upon artificial irrigation.

*Devānya*, [Karn.] (from S. 'Anyā' the body) A Lingayat, one who carries the emblem of Śiva on his person.

*Devānya*, [Tel.] *Devāngada*, [Karn.] The title assumed by the caste of weavers in the Karnatic.

*Devārāya-raṭṭa*, [Karn.] A tax formerly levied in Mysore on the lands of rebellious subjects, rated at so much for each temple on them.

† *Devaseṭ*, [Mar.] ('Seṭ' a field) Land granted free to a person who has been successful in an appeal to divine agency, as in an ordeal on behalf of the village community.

† *Devaseva*, vulgarly *Debsheca*, [H.] (S. 'Seba,' Service) Doing the duty or managing the affairs of a temple; also a religious grant or endowment.

*Devaskī*, [Mar.] Annual ceremonies in honour of village divinities.

† *Devason*, (?) [Mal.] A temple (perhaps an error or corruption of *Devasthan*, or *Devaswam*).

*Devasthala* [S.] Any sacred place or temple. In Malabar, a temple of the first order, dedicated to Śiva, as Trimurti.

## DE

*Devasthāna*, corruptly, *Deostan*, [S. &c.] (from S. 'Sthanam,' a place). A temple. Revenue applied to the support of a temple.

*Devasthāpana*, [S.] Setting up an idol in a temple, or in a room in a dwelling.

*Devasthāna-pudi-raṭṭa*, [Karn.] A tax of two-and-a-half fanams per *kāndi* of land, levied upon the Ryots, on behalf of the temple or temples of a district (Mysore).

*Devasira*, [Mar. Karn.] (from the S. 'Sua' own) Property belonging to a temple. An endowment.

*Devathikē*, [Mar.] A spot of land held rent-free in some villages by the Mukaddam or Mhar, in reward of his having established by ordeal the disputed boundaries of the village.

*Devotthāna*, [S.] vernacularly, *Deotthān*, (from 'utthanam' rising) The eleventh day of the light half of Kārtik, when Vishnu is supposed to rise up from his four months' sleep. The end of the rainy season. It is also the period at which the sugar-cane is first cut. See *D. thucan*.

*Devthārā*, [Mar.] The niche or shrine in which an idol is placed.

*Devī*, [S.] adopted in all the dialects, "Devī" Any goddess, but especially a name of Durgā, the wife of Śiva, the goddess.

*Devotthāpana*, or *Deotthāpan*, (from S. 'utthāpanam', raising up) The ceremony of removing or dismissing deities at the end of the rite at which they were supposed to be present.

† **DEVALA**, [H.] A bankrupt.

**DEVATA**. (*Devatī*), [S.] A divinity, a deity, an idol.

*Devātara*, [Mal.] A temple dedicated to an inferior divinity.

*Devatāputtāra*, [Karn.] Lands allotted rent-free for the support of a temple.

## DH

*Devatrā*, or *Devotara*, [S.] vernacularly, *Deotar*, *Deptara*, [Ben. and Uriya,] *Dehotlar*, [Karn.] *Devalāvuttāra*, corruptly, *Dejcuttur*, *Deicutter*, *Deivutter*, *Daooter*, *Debater*, *Debutter*, (S. 'Tra', what preserves, or *uttar*, what belongs to) Land rent-free, granted for the support of a temple or an idol. *To constitute a calid 'Debutter' grant, property must absolutely be dedicated to a Thakur or [and it must be subjected to a religious charge. Shymacharan v. Abhiram. I. L. R. 33 Cal. 511 at 523.*

*Deratottāpāna*, [Mar.] Dismissing the deities who have been invited to a ceremony, upon its termination.

\* **DEWALI SHOUKTHU**, *The term may mean petitioning-creditor as well as insolent. Maung Tha Dun v. Po Ka. 5 Rang. 768 = 107 Ind. Cas. 172 = A.L.R. 1928 Rang. 60.*

**DHABBU, DHUBBOO**, [Mar.] A double piec.

**DHABDHABI**, (*Dhabdhabī*). [Mar.] A waterfall, the noise of falling water.

**DHAD**, (*Dhād*). [Mar.] (pronounced **DHAR**, *Dhār*). An onset, an over-whelming multitude or crowd, whether of robbers and the like, or of locusts or other destructive creatures.

**DHADA**, (*Dhādā*). pronounced **DHARA**. (*Dhārā*). [Hindi] A robbery.

**DHADA**, (*Dhādā*) [H.] (S. 'Dhira' a stream) Water falling from above, a waterfall (Rohilkhand).

**DHADA**, (*Dhādā*). [Mar.] A weight of ten *śers*, an accumulation of weight in a balance.

**DHADA**, (*Dhādā*). or **DHADDI**, (*Dhaddī*). **DHUDDA**, (*Dhudda*). **DHUDDIE**, (*Dhuddī*). [H.] A term applied to low ground (Rohilkhand).

**DHAGA**, (*Dhāgā*). [Thug.] Eliciting the intentions of travellers. Negotiation with persons in authority for protection or release from arrest.

## DH

**DHAGAL**, (*Dhāgāl*). [Thug]. Papers.

**DHAGSA**, [Thug.] Hilly or woody country.

**DHAHIMA**, (*Dhāhima*). [H.] A tribe of Rājputs, formerly lords of Biana, one of the thirty-six royal races. There are also Dhāhima Jāts and Ahīrs.

**DHAI-GIYA**, (*Dhāi-giyā*). [Hindi] (from 'Giya' gone) Washed away inundation (Puraniya).

**DHAJA**, (*Dhājā*). **DHUJA**, (*Dhujā*). [H.] A flag. A pole with a strip of cloth tied to the end of it, and erected sometimes near a place of worship, in satisfaction of a vow. Also, a flag hoisted on some lofty situation on the last day of Āshārḥ, called the *Pavān-parīkshā*, trial of the wind; as, from the direction of the wind on the sunset of that day, as shewn by the flag, the people draw their auguries of the quantity of rain likely to fall in the ensuing rainy season. If the wind blows from the west, it is said that there will be *Binyā kū pānī*, grain-dealers' water—the season will be dry: if a little more round, it is *Kūmhār kū pānī*, potter's water, as they do not like much wet: if from the north, moderate weather may be expected, and it is called *Mālī kū pānī*, gardener's water: and if from the east, copious rains are expected, called *Dhobī kū pānī*, washerman's water, i.e., abundant rain.

**DHAK**, (*Dhak*). **DHUK**, [Ben.] A weight.

**DHAK**, (*Dhāk*). **DHAKA**, (*Dhākā*). or **DHAKHA**, (*Dhākhā*). corruptly, **DAWK**. [H.] A tree common in India (Buter frondosa), also called Palāsa, the products of which are very useful. The bark yields an astringent exudation, called *Palāsyoni*, or Bengal kino: a strong rope, called Bukel, is made from the root; the wood is used for coating wells, and is valued as fuel for sacrificial fire; the flowers are of a bright

## DH

red colour, and yield a yellow or orange dye. In Bengal, and in and along the hills, it is a good-sized tree; but in the plains of the north-west it is of stunted growth, and comes to signify any dwarf shrubs or brushwood. *Dhāk-jangal*, is any wilderness of bushes.

**DHAK**, (*Dhāk*). [Hindī] Arable land in a ravine (Puraniya).

**DHAKARA**, (*Dhākara*). [H.] A tribe of Rājputs, scattered over the country, from the south bank of the Jumna about Agra and Mathura, across the Doab to Rohilkhand.

**DHAKATA**, (*Dhākātā*), or **DHAKUTA-PANA**, (*Dhākutā-pana*). corruptly, **DHAKTE-PUNA**, (*Dhaktepuna*), [Mar.] Inferiority in stature, age, &c., lesserness. Claim to inheritance, or other rights of the junior branches of a family.

*Dhakata*, or *Dhākati*, incorrectly, *Dhakti*, *khās*, [Mar.] The third or inferior class of village officers. See *Baluta*.

**DHAKI**, (*Dhāktī*). [Ben.] A deduction of rent allowed to tenants by the Zamindar.

**DHAL**, [Hindī.] An influx of water coming down a river from the hills (Puraniya).

**DHALA**, (*Dhāla*). [H.] Collections from the individual villagers, to cover village expenses in Rohilkhand, usually at the rate of one *ana* in a rupee, or one *ser* of grain per maund. In the Central and Lower Doab it is generally used with *Jamā*, as *Jamā-dhāla*, and signifies a particular tenure. See *Dhār-bāchh*. In this sense it occurs also *Dāln*, with the initial unaspirated.

**DHALAIT**, (*Dhālāt*), [H. &c.] (probably from *Dhāl*, a shield) An armed attendant or peon.

**DHALAL**, (*Dhālāl*), [Thug.] Spirit vender.

**DHALBHOL**, (*Dhālbhol*), also *Dhali-Boli*: [H.] Complete transfer by sale (Kamaon). Also, foreclosure of a mortgage.

## DH

† *Dhalkaxamin*, [Sindh.] Land paying money-rent, as growing articles more valuable than grain, cotton, tobacco, &c.

**DHALPHOR**, (?) [H.] A class of the *Kūrmī*, or great agricultural tribe in Hindustan (cold piercers).

**DHALWAN**, (*Dhālwan*). [Hindī] The slope of the inclined plane down which the oxen descend from a well.

**DHAMAN**, (*Dhamān*), [H.] (?) Payment of rent in kind: applied also to lands or a village when the revenue is so paid.

**DHAMI**, (*Dhāmī*), [H.] (plur. *Dhāmīān*) A follower of Prānnāth, a Hindu reformer, who flourished in the seventeenth century in Bundelkhand.

**DHAMKAI**, (*Dhamkai*), [H. &c.] (from H. or Ben. 'Dhamka' to threaten) Reprimand, reproof, threatening.

*Dhamkāibā*, [Ben. Uriya] Intimidation.

**DHAMONI-KI-MANJ**, [Thug.] Fighting of cats, a bad omen.

**DHAMRI**, (*Dhāmri*), [Thug.] Metal utensils.

**DHAMUKA**, (*Dhamukā*), [Tel.] A road made with gravel. A ridge or bank passing across water.

**DHAN**, (*Dhān*), or **DHANA** corruptly, **DAUN**, [H. &c.] (from the S. 'Dhanya'). (Grain in general, but especially applied to the rice plant, or to rice in the husk, of which there are a great number of varieties, bearing different names. Sixty-six different appellations are enumerated by Mr. Elliot as known in the western provinces; and he states that the variety is still greater in Bengal and Behar. In what respects they differ, except in name, does not appear.

*Rent, having formerly been and being often still in this Country paid in grain, 'Dhana' is frequently used to mean rent. Dolsanj v. The Collector of Kaira* I. L. R. 4 Bom. 367 (387).

*Dhān*, or *Dhāna-bandī*, corruptly,

† Reference see page 1.



## DH

*Danabundy*, [H.] Estimate of the extent of the crops of rice or other grain. In Sindh, settlement of division of the crop between the cultivator and the government according to previous agreement.

*Danhâ, Dhunha*, [H.] A rice cultivator; rice-bearing, as a field, &c.

*Dhânî*, [H.] A good soil, fit for grain.

*Dhanîkar, Dhunkar*, [H.] A stiff soil, bearing rice if rain has fallen plentifully. A field cropped with rice in the previous season.

*Dhân-kâti*, [H.] The season for cutting rice.

*Dhân-maîi*, corruptly *Danmoodie*. [Tel.] A rice field.

*Dhanl'hiâ, Dhuntâ*, A field which has been reaped for rice (Rohilkhand).

*Dhânucâiyâ*, [H.] A thresher or a seller of rice.

**DHAN, DHUN**, [H. &c.] Wealth, property. A loan. The cattle of a village.

*Dhanî*, and *Dhanik*, [H. &c.] (S) One having property, a master, an owner: also, a lender, a creditor.

*Dhanî-jog*, [Mar.] (from S. *Yogya*, fit, proper) Payable to the purchaser, a bill, &c., as distinguishable from that which is payable to some other, *Ṣahâjog*.

*Dhanteras*, [Mar.] The thirteenth of the dark half of Aswin, when the bankers worship money.

**DHANA**, (*Dhâna*), [Mal.] Fried barley or rice.

**DHANA**, (*Dhâna*), [H.] The Gond portion of a village, which is always separate from the rest (Sâgar).

**DHANA**, (*Dhâna*), [Uriya] (probably vernacular corruption of **DANA**, (*Dâna*), a grain, a seed) A measure of weight for the precious metals, four *dhânas* (grains) equal to one *ratti*.

**DHANAK**, (*Dhânak*), [Ben.] A copper coin, about the value of two-pence.

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**DHANDHOI**, [Thug.] Any man employed in the pursuit of Thugs.

**DHANDHOI**, (*Dhandhoi*), **DHUNDHOEE**, (*Dhundhoee*), [H.] The scum of the sugar-cane juice when boiling (Dehli).

**DHANDHORA**, (*Dhandhora*), **DHUNDHORA**, (*Dhundhora*), corruptly, **DHANDERO**. [H.] (from S. 'Dhund' to search). Proclamation by beat of drum.

*Dhandhoria*, [H.] A crier.

**DHANGA**, (?) Any hiding-place of robbers and marauders; three such were especially notorious in Katiwar—one in the neighbourhood of Chutîla, one about twenty *kos* to the southward, and the third in the forest of Chachai.

**DHANGAR**, (*Dhângar*), or **DHANGAR**,

**DHUNGUR**, [H. &c.] A tribe of people inhabiting the hill country in Râmgarh and Chota-nagpur: some of them come periodically into the plains for employment, and are engaged as labourers and scavengers. In the south of India, **DHANGAR** is generally applied to the caste of shepherds and weavers of wool. In Telingana, they are also cultivators, and are divided into twelve tribes, who do not eat together, nor intermarry.

*Dhangar-mâg*, [Mar.] (from 'Mag', a loom) The loom of a woollen weaver.

*Dhangar-mâniyam*, [Karn.] Taxes on shepherds. Charge for pasturage.

† **DHANGARIA, DANGUREEA**, (?) [Guz.] Villages or lands producing rice crops.

**DHANGI**, [Thug.] A brass pot.

**DHANTERA**, [Thug.] An ass, whose braying is an omen highly esteemed, whether for good or evil.

† *Dhann*, [Mal.] The fourth Malabar month, December, the Sun being in *Sagittarius*.

\* **DHANI**, *The owner or lender. In the ordinary commercial language of the Bombay Presidency it does not mean 'bearer' but one having property, a*

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*master, an owner. Jetha Parkha v. Ramchandra I. L. R. 16 Bom. 689 (694, 698.)*

**DHANYA.** (*Dhānya*), [H.] but in all the dialects also : (S.) Grain in general, especially rice, but nine principal kinds are enumerated under this title ; small quantities of each of which are sometimes given to Brāhmins at festivals : the donation is called the *Nava-dhānya-dānam*.

*Dhānyādāyam*, [Tam.] (S.) Receipt of revenue, &c., in grain.

*Dhānyadulu*, [Tel.] All sorts of grain.

*Dhānya-sāramu*, [Tel. &c.] Grain after threshing (from S. 'Sar' substance.)

*Dhānyavardhanam*, [Mal.] (from S. 'Dhānya' and 'vardhanam', increasing) Lending grain at interest, receiving a usurious return for seed corn supplied to the cultivators.

*Dhānya-crudhhi*, [Mal.] (from S. 'bridhhi' increase) First-fruits, or the first sheaf reaped.

**DHANUK**, (*Dhānuk*), [H.] (from S. *Dhanush*, a bow) The name of a low tribe in the upper provinces, but most numerous in Bahar : they follow the practice of fowling and archery, and feed upon their booty : they are also employed as house guards, and in various menial offices, and sometimes become slaves. The females are in request as midwives. They are said to be divided into seven branches, between whom there is no social intercourse.—Elliot. According to Buchanan, however, the Dhānuks of Bahar, Bhagalpur, and Puraniya are a pure agricultural tribe, perhaps not essentially different from Kūrmis : many of them, however, are agricultural slaves.—Western India, i, 167.

**DHANUS**, or **DHANUSH** vernacularly, **DHANU** and **DHANUK**, [S.] (*Dhanus*), A

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bow, a bow used for cleaning cotton. A land measure of four cubits.

*Dhanur-vidyā*, [S.] ('*Dhanush*' the final being changed to *r* before certain consonants, and '*B dya*' knowledge). The science of archery, literally, but comprehending the whole of military science, the art of war : also *Dhanurveda* and *Dhanur-sāstram*.

**DHAH**, (*Dhāp*), [H.] One-fourth of a *kos* : a pass, a ghat : an expanse of low ground.

*Dhapia*, *Dhupea*, [H.] (from S. *Dhāva*, running) A short *kos*, a distance which a man may run without stopping to take breath.

**DHAR**, (*Dhār*), [H.] A heap of corn (Benares).

**DHAR**, (*Dhār*), [H.] A hollow tree inserted in the mouth of wells in the Tarāī, to prevent their falling in.

**DHAR**, (*Dhār*), or **DHARA**, (*Dhārā*), [H.&c.] A stream, a channel, a flow of water.

**DHAR**, (*Dhār*), [Hindi.] A ravine with or without water.

**DHAR**, (*Dhār*), or **DHARA**, (*Dhārā*). [H.&c.] Settled assessment, fixed or customary rate, a proportionate share or charge. The same tenure as *Dhārbāchh*, q. v. also, Mar. **DHARE** (*Dhāre*).

**DHAR**, (*Dhār*), [Ben.] A loan, a debt : an edge, a limit, a boundary.

*Dharāt*, or *Dhartta*, (?) [Ben.] A loan, a sum deducted from the amount lent, by the lender, as a bonus.

*Dharttā*, [Ben.] A debtor.

† **DHARA**, (?) [H.] A subdivision of a village. —Kamaon.

**DHARA**, (*Dhārā*), [Thug.] Vessels of metal.

**DHARA**, (*Dhārā*), **DHURA**, [Ben. Uriya.] (from S. 'Dhar' having, holding) Personal restraint, arrest, apprehension of a criminal.

**DHARA**, (*Dhārā*), incorrectly, **DHUR**, [Ben. Mar.] Usage, practice, custom, customary or current price, rate, or assess-

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ment, tax on gardens and plantations. A right to a portion of a village, varying in extent and value from many fields to a single tree, held at a fixed rate of assessment.

*Dhârâ-chadâo*, [Tel.] (?) The former custom of making the cultivators pay a premium on the market price for the share of the crop relinquished by the government.

*Dhârâ-kari*, or *Dhâre-kari*, [Mar.] (from S. 'Kar' who makes) A tenant, one who pays the government assessment, one who is possessed of fixed rates or fees. The permanent occupant of a farm, one who cannot be disposed of as long as he pays his revenue, and who may abandon his farm for a time without losing the right of resumption on paying a compensation to the temporary occupier.

*Dhârâ-pramân*, [Uriya.] According to custom.

\* *Dharamda*. The expression means rents of the houses given to the widows and does not assist in ascertaining the meaning of the expression 'Dharam' to which the residence of the testator's property is to be devoted. *Vundrarandas v. Cursondas* I. L. R. 21 Bom. 446 (466).

**DHARAUKI, DHUROUKEE**, [H.] Ascertain-  
ing by guess.

**DHARAUNA**, (*Dharâunâ*), [H.] A woman married a second time. In case of a dispute, the quantity of land in cultivation (East Oudh).

**DHARAWAT**, (*Dharâwat*), [H.] Land ascertained and apportioned by estimate, not measured (Benares).

**DHARAWATU**, (*Dharâwatu*), [Tel.] A deposit, an instalment of revenue in advance; also read *Dharâwati*, and, incorrectly, *Dharoti*.

**DHARA**, (*Dharâ*), [Mar.] A weight of ten

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*sêrs*, the quantity weighed by it, a peculiar mode of multiplying weights.

**DHARAI**, [Thug.] Share assigned to the leaders of an expedition, usually one article in ten, or one ana in the rupee on the value.

**DHARAKHA**, (*Dharakhâ*), or **DHARALA**, (*Dharalâ*), [H.] A scarecrow.

**DHARAN**, (*Dhâran*), [Mar.] Rate, current or market price.

**DHARAN**, (*Dharan*) [Mar.] (from the S. 'Dharanam' holding, confining) A dam, a bank across a river: a weight of twenty-four gunja seeds: a sum of nine anas.

**DHARBAND**, [Mar.] A law, a rule, a regulation.

**DHARBACHH**, (*Dhârbâchh*), [H.] Any even or general distribution of charge or rate, &c., especially that which is levied from the individual holders of a coparcenary estate, to make good any deficiency in the produce of land held in common, or let to cultivators. In the central part of the north-west provinces the term denotes an imperfect Pattidâri tenure, in which part of the village land is held in common and part in severalty. The profits of the former are first applied to the payment of the government assessment and the village charges; and any deficit is made good by the proprietors of the latter, in proportion to their holdings.

**DHARBIGAR**, (*Dharbigâr*). [Mar.] (from S. 'Dhar', seizing, and *bigâr*, forced labourer) Pressing people for carrying burthens.

**DHARDHO**, [Thug.] A river.

**DHAR-DHURA**, (*Dhâr-Dhûra*) [H.] The boundary formed by a stream. (From *dhâr* or *dhârâ*, a stream, and *dhura*, a boundary). *Sibet Ali v. Moniruddin*. I.L.R. 6 All. 479: A custom that the boundary of estates should vary with the

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*main stream of the river. Rūtraj v. Sarfarax* I.L.R. 27 All. 655 at 656 F.B. (P.C.) *It is not a term of art signifying necessarily always and under all conditions that the deep stream continues to be a permanent boundary between two estates on opposite banks of a river. There are many variations in the sense of the word. Balbhaddar Prasad v. Narayan Das* 9 O.L.J. 578 = A.I.R. 1923 Oudh 102.

**DHARE-BANDI**, (*Dhāre-bandī*). [Mar.] (Land) held on condition of paying a part of the produce : settling the portion to be given.

**DHARE-EHSAN**, (*Dhāre-ehsān*). [Mar.] A mitigated assessment, a stipulation favourable to the cultivators.

*Dhāre-ehsānī*, [Mar.] Land lightly assessed.

† **DHAREKARI**, incorrectly, *Darekuree*, [Mar.] The holder of land lightly assessed : laxly, the land so held.

*Dhāre-māp*, [Mar.] (from 'map,' measure). The measure by which the government share is received in kind.

**DHARI**, (*Dharī*). **DHUREE**, (*Dhurce*). corruptly **DURREE**, [H.] A measure of five *sērs*. In Guzerat it is also applied to a measure of cotton = to 48 *sērs*.

**DHARICHA**, (*Dharichā*). [H.] The second husband of a widow, among the lower classes of the Hindus.

**DHARINGA**, (*Dharingā*). [H.] A kind of rice (Rohilkhand).

**DHARMA**, more correctly, **DHARMMA**, but in practice commonly dropping the second *m*, *S.*, used in all dialects, but commonly corrupted to **DHARM** or **DHARAM**, **DHURM**, **DHURUM**, incorrectly, **DURUM**, (*S. Dharma*, from *Dhri*, to hold, that which keeps man in the right-path) Law, virtue, legal or moral duty. *Religion, charitable or religious purposes. Hence a bequest to 'Dharma' is void for*

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*uncertainty. Ranchordas v. Parvati-bhai. L. R. 26 I. A. 71 ; Parvati Bibi v. Ram Barua. I. L. R. 31 Cal. 895 at 897 Gordhan v. Chunnilal. I. L. R. 30 All. 111 (114).*

\* *Dharmada. It is property set apart for 'Dharma' and there is no difference between 'Dharmada' and 'Dharma'. The bequest in favour of 'Dharmada' is void by reason of uncertainty. Devshankar v. Moti Ram. I. L. R. 18 Bom. 136 (140).*

*Dharmādīkār*, or *kārī*, [*S. &c.*] (from '*Adhikar*' who presides over) A judge, a magistrate : a superior over Brāhmins invested with power to investigate and chastise breaches of custom, violations of caste, and the like.

*Dharmādīkaraṇa*, [*S.*] (from '*Adhikaran*', superintendence) A court of justice. The duty of a magistrate or judge.

*Dharma-dāna* or *Dharmadāyam*. [*S. &c.*] vernacularly, *Dharmadāo*, corruptly, *Dhurmudow*, (from '*Dan*' donation). An endowment, grant of food, or lands, or funds, for religious or charitable purposes.

*Dharma* or *Dharm-dās*, [*S. &c.*] (from '*Das*' a slave) An attendant upon a temple.

*Dharma-kartā*, [*S. &c.*] (from '*Karta*' who makes) A judge, a magistrate. In the south of India, the manager of a temple, and appropriator of the benefits derived from it.

*Dharma-kārya*. [*S. &c.*] (from '*Karyya*', an act) Any good or pious work, building a temple, digging a tank, &c.

*Dharma-khātēṇ*, [Mar.] The head of accounts under which pious or charitable gifts are entered.

*Dharmma-kīlam*, [Mal.] A jurisdiction, A district under the same legal administration.

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\* *Dharma-kriyā*, In *Guzerati* the word means religious ceremonies. *Abdul Sakur v. Abubakhar* 32 *Bom. L. R.* 215 = *A. I. R.* 1930 *Bom.* 191.

\* *Dharmam*, *Charitable trust* *Sri Venkata Challapathy v. Kanakasabhapathia* *I. L. R.* 33 *Mad.* 494 (1906).

*Dharma-patni*, [S. &c.] (from 'Patni' a wife) A wife who has been married according to the legal forms, and is of the same caste as her husband.

*Dharma-patra*, or *Dharm-patra*, [S.] (from 'Patra,' a leaf) A deed of gift or endowment for religious or pious purposes.

*Dharma-poī* or *-poīaī*, [Mar.] Giving water and food to wayfarers or paupers. A booth or shed where they are given.

*Dharma-putra*, [S. &c.] (from 'Putra,' a son) A legitimate or adopted son, a person appointed by a widow or by the estate of one deceased to act as a son in performing the obsequial ceremonies : as applied to Europeans, it signifies god-son ; as *Dharm-pitā*, or *Dharm-bāp*, or *Dharmmā*, signify godfather or godmother.

*Dharmārth*, [S. &c.] (from 'Arthas,' object) Any thing given for charitable or pious purposes. *A bequest or trust for such wife and vague charitable purposes as distribution on 'dharmarth' is void, and the property designated for such purposes in undisposed of. There is no difference between 'dharm' and 'dharmarth', where a will bequeathed certain property for 'dharmarth' without specifying any special charity oral evidence was held inadmissible to show that 'dharmarth' was intended to mean only the maintenance of a langar.* 63 *P. W. R.* 1912 = 106 *P. L. R.* 1912 = 78 *P. R.* 1912 = 14 *Ind. Cas.* 247.

*Dharma*, or *Dharm-śālā*, [S. &c.] (from *Śālā* a hall) A building for any

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legal or pious purpose, as a court of justice, a place where religious persons assemble, a place of accommodation for travellers and pilgrims, or for the poor and sick, a *Serāī*, in hospital, a monastery, temple.

*Primarily a place of rest and has subsidiary meanings which connote both, a Hindu place of worship and a sikh place of worship. In order to establish that an institution is a sikh dharmsala it should be proved that it is established for use by Sikhs for the purpose of public worship and that it had been so used by Sikhs.* *Gobinda Mal. v. Labh Singh* 13 *Lah. G.* 33 *P. L. R.* 395 = *A. I. R.* 1932 *Lah.* 268. Also, indicates a place wherein 'a certain section of the public have got a right of residence without any payment. A public boarding house is not a 'Dharmasala'. *Anant Ram. v. Ishri Prasad* 78 *Ind. Cas.* 320 = *A. I. R.* 1925 *Oriss* 202.

*Dharma-sabhā*, [S. &c.] (from 'Sabha' an assembly) The word has much the same meanings as the preceding ; but in Bengal it applies to an association of influential Hindus, to uphold their religion.

† *Dharmasādhanā*, [S. &c.] (from 'Sadhan', a means) A deed of gift.

† *Dharmasanam*, vulgarly, *Durmasanom*, [Tam.] Land or villages granted to Brahmans either rent-free or at a quit-rent.

*Dharma-śāstra*, [S.] (from 'Śastra,' a scripture) A work on the whole body, or on particular subjects of Hindu law. The collective writings of the Hindus on their laws and institutions. The Hindu code.

*Dharmātār*, more properly, perhaps, *Dharmottar*, [H.] A charitable grant, an endowment.

*Dharmāvatār*, [S. &c.] (from 'Avatar'

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descent from heaven, incarnation) A term addressed by Hindus to a respectable person, sometimes in the way of flattery to Europeans.

*Dharmopādhyāya*, or *Dharmopādhyāyika*, [S.] (from 'Dpādhyā', a teacher) A Brāhman supposed to be acquainted with the law, and, exercising in some places in the Marāṭha country the functions of censor and judge of offences against the laws, especially of caste, and receiving perquisites and fees in that capacity.

\* **DHARMILA**. *An inam granted subsequent to the Settlement is a dharmila inam as opposed to inams granted prior to the Settlement and excluded from the assets of a permanently settled estate and afterwards enfranchised by the inam rules in 1861 to 1864. *Sannidhiraju Subbaryadu v. Secy. of State*, 105 Ind. Cas. 864 = 50 Mad. 961 = 26 M. L. W. 513 = 1927 M. W. N. 854 = A. I. R. 1927 Mad. 988 = 53 M. L. J. 868.*

**DHARNA**, (*Dharnā*), or **DHARNE**, (*Dharnē*), [H. Ben., Mar., &c.] (from the S. 'Dharanam'), Sitting at the door of a house or tent, to compel payment of a debt due by a debtor, or of arrears owing by a public officer or prince. The person so sitting observes a strict fast, and as long as he so sits the person from whom he demands payment is obliged to fast also, and abstain from his usual occupations and amusements; as, if the suitor were to perish, the consequences of the sin would fall upon him. Originally the person sitting in Dharnā was necessarily a Brāhman, either on his own behalf or that of another, and the sin of Brāhmanicide would be incurred by his death. The practice is not restricted to Brāhmans; but is altogether obsolete in the Company's provinces, having been made a

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punishable offence by Ben. Reg. vii. 1820. In some parts of the south of India a similar practice is observed, to extort a boon, or the promise of one, from an idol, by sitting permanently at the door of a temple until the attendant priests assure the person his desire will be granted. *Dharne*, in Mar., also means an armed party sent to seize an offender.

† **DHARO**, incorrectly, **DARA**, [Guz.] Rule for Government dues and Collections.

**DHAROHAR**, [H.] (from *Dharnā*, to place) A deposit, an instalment.

**DHAROHAR**, (*Dharohar*), [Thug.] Strangling.

**DHARTA**, corruptly, **DURTH**, [H.] Discount and commission. Increase of demand upon land: also, an item of account usual with bankers, in addition to a sum actually lent, generally about three per cent. (Sāgar). Bonus, premium. Also, *fine* *Lalli v. Ramprasad* I. L. R. 9 All. 74.

**DHARTI**, (*Dharti*), [H.] (from S. 'Dharitri'), The earth, land, soil. Proportion of government revenue in some of the villages of the north-west provinces payable by each co-parcener according to the extent of his share.

**DHARWAI**, (*Dharwāi*), [H.] The village officer or accountant who weighs grain. (From *Dharī*, a weight of five *seers*, which is considered his perquisite at the harvest).

**DHASANI**, (*Dhasāni*), [Ben.] Falling in of the banks of a pond or river.

**DHASAN**, (*Dhasān*), **DHUSAN**, **DHASAO**, (*Dhasāo*), **DHASAM**, [H.] A swamp, a quagmire. (From *Dhasnā*, to sink).

**DHATURA**, (*Dhatārā*), [H. &c.] (S.) A plant (*Datura fastuosa*), the seeds of which have strong narcotic properties, and are often given with sweetmeats, to stupify previous to robbery.

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**DHATA**, (*Dhātā*), [S. &c.] The tenth year of the cycle.

**DHATKAR**, (*Dhātkar*), [Hindi] A pound or pen for cattle, or the rails of it (Puraniya).

\* *Dhatu*, The term does include coal. *Agabeg v. Horgobind Tewari* 118 Ind. Cas. 603 = A. I. R. 1929 Pat. 190.

**DHAUL**, or **DHAUR**, [H.] A kind of sugar-cane (Rohilkhand).

**DHAULANI**, (*Dhaulāni*), [Thug.] One of the sects of the Thugs.

**DHAUL**, (*Dhaul*), [Mar.] An official paper, sealed and signed ready to have the blanks in it filled up when required.

**DHAURI**, (*Dhauri*), [H.] (for *Adhauri*, a half) A bull's hide cut in two pieces (Dehli).

**DHAVA** (*Dhavā*) [Hindi] The best kind of grass for thatching.

**DHAWAR** (*Dhāwar*), [Mar.] Name of a tribe, smelters of iron.

**DHE**, (*Dhe*), [H.] A chief but recent subdivision of the Jat tribe in the north-west provinces.

† **DHEKURI**, (?) [Guz.] An apparatus for raising water from a river by bullocks, similar to that used for wells, practicable only when the river runs under a nearly perpendicular bank.

**DHELA**, (*Dhelā*), or **DELA**, (*Delā*), [H.] A cold of earth : also small piece of clay made into a pellet, and cast at birds from a sling, by a person stationed to protect the crop.

**DJEN**, [H. &c.] (S.) A milch cow.

**DHENKA**, (*Dhenkā*), or **DHENKI** (*Dhenki*), [H., Ben.] A kind of pestle or pedal projecting from the end of a lever, one end of which being pressed down by a weight, or by the foot, the other falls of its own weight when the pressure is withdrawn. It is used to clean rice or tobacco, to pound brick-dust, &c.

**DHENKAYA**, (*Dhenkāyā*), [Ben.] A debtor, a creditor.

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**DHENKLI**, (*Dhenklī*), [H.] A machine for raising water, a horizontal lever resting on an upright, having a weight at one end and a string pulled by a man with a bucket or water-jar attached to it at the other. The word is provincially corrupted into **DHEKLI**, (*Dhekli*), **DHUKLI**, (*Dhukli*), **DHIKLI**, (*Dhikli*), and **DHEOKAL**, (*Dheokal*).

**DHELI**, (*Dheli*), [Mar.] Having the impression worn ; a coin.

**DHENRI**, (*Dhenri*), [H.] A seed vessel, a capsule.

**DHEPA**, (*Dhepā*), [Hindi] **DHEP** (*Dhep*), or **DHENP**, (*Dhepp*), [Mar.] A clod of earth, any large lump. Arable land. A piece of ground assessed in the lump, or according to the quantity of grain it is estimated to yield, without reference to its area.

*Dheppphāyā*, [Mar.] Inspection or survey of arable land.

**DHEPALI**, (*Dhepālī*), [Mar.] A hole in the ground into which the boiled juice of the sugar-cane is poured to harden and form into lumps.

**DHER**, (*Dher*), or **DHED**, (*Dhed*), corruptly, **DHAIR**, **DHEYR**, [Mar.] **DHERH**, (*Dherh*), [H.] **DHEDA**, **DHED**, (*Dhed*), or **DHER**, [Guz.] A man of a low caste, employed as a watchman and messenger in the village establishments. In the Dahkin especially, commonly but incorrectly identified with the Mahār, and properly a worker in leather and hides. In some places he performs the duty of scavenger. In the Sāgar territory the *Dhers* eat dead animals, clean the skins, and sell them to the *Chamārs*. In Kanara, they are labourers on the soil, and in a very large proportion are slaves, the property of individuals, saleable with or without the land on which they work : they are very numerous, and are distinguished into twelve sub-divisions, who

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do not intermarry. They are rare in the north-west provinces.

*Dherwāro*, [Guz.] A place set apart for the huts of the *Dhera*.

**DHER** (*Dher*) or **DHERI**, (*Dheri*), A heap, a parcel. In the upper provinces, a piece or share of landed property in a joint-tenancy village, a subdivision of a Patti, or a Taraf. In the Upper Doab, *Dheri* is applied to a sharer, especially in landed property, one who has a lot or heap.

*Dheridār*, [H.] The holder of a *Dheri* or subdivision of joint-tenancy lands.

**DHERA**, (*Dherā*), [Ben.] A mark made by a person who cannot write.

**DHERI**, [Thug.] A sarai, a village.

**DHI**, (*Dhi*) or **DHIH**, (*Dhih*), [Hindi.] The site of a village, whether occupied or deserted (Puraniya).

*Dhtauri*, [Hindi.] Ground-rent for the land on which the houses stand of those who do not cultivate village lands.

*Dhizāa*, [Hindi.] Lands on the site of a deserted village; much valued.

**DHI**, (*Dhi*), **DHEE**, (*Dhee*), [H.] The high bank of a river (Sāgar).

*Dhithā*, *Dheehā*, [H.] Rising ground, mounds. Also *Dhta*.

\***DHIK**, (*Dhik*) *Royalty paid to the Banindar at the time of sale of a property within the Zamindari. Bhaddar v. Khairuddin* I. L. R. 29 All. 133 (135).

**DHIKADI**, (*Dhikadi*), [Guz.] A contrivance for drawing water from the bed of a river.

**DHILKA**, [Thug.] A *paisa*.

**DHIMA**, [Thug.] The belly. *Dahkini* [Thug.] Goats or sheep.

**DHIMAR**, (*Dhimar*), [H.] (S. *Dhivara*.) A fisherman by caste and occupation. They are, properly speaking, a branch of the Kahār or Bearer caste, but are sometimes considered offshoots of the Mallas or Boatmen.

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**DHIMATU**, [Tel.] A notice, a memorandum, a documents given before a lease is finally granted, a private agreement. (Probably a vernacular form and local use of *Dimmat*, q. v.)

**DHINGA**, (*Dhingā*), or **DHINKA**, (*Dhinkā*), [H.] A small kind of rake or pitchfork with curved prongs.

**DHINGAR**, (?) [Ben.] An agricultural slave (Puraniya).

**DHINKHAR**, (*Dhinkhar*), [H.] A bundle of thorns tied together and drawn by bullocks, either as a harrow, or to beat out ears of corn.

**DHIRHOR**, (*Dhirhor*), [H.] A tribe of inferior Ahirs in Benares and Gorakhpur.

**DHIRNA**, (*Dhīrnā*), [Thug.] The belly.

**DHOAT**, (*Dhoāt*), [Ben.] Alluvial soil: what has been washed down by the rains.

**DHOBI**, (*Dhobi*), [H.] A washerman in general. The washerman of a village. As forming a caste, various subdivisions are recognised, which do not eat, drink, or marry together. There are even such in the north-west provinces, but they differ, or are at least differently named in different provinces.

*Dhobi-hardi*, (perhaps for *kar*, every, *din*, a day) [Mar.] (?) A right of having a garment washed daily by the village washerman claimed by the *Pāṭil*.

**DHOI**, (*Dhoi*), [H.] lit. Washings, applied in the opium department to refuse opium. Soaked pulse, a mash. In Cuttaek, Inundation.

**DHOKA**, [H.] A grain measure, equal to five *dabīs* of the khārif crop. Ten *dhokas* make a *bojh*, or load.

**DHOKA**, (*Dhoka*), or **DHUKA**, (*Dhūka*), **DHOOKA**, (*Dhooka*), [H.] Small stones, of irregular shape and inferior quality, allowed to be extracted from the Chunar quarries by poor people for sale —Ben. Reg. xxii. 1795, cl. 82.



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**DHOKAR**, [Thug.] A dog. A man who seizes Thugs.

**DHOKHA**, (*Dhokhá*). A scarecrow.

**DHOLAI**, (*Dholái*.) or **DHOLAN** (*Dholán*). [Ben. Uriya.] Transport of goods, transit; or the charge for conveyance from one place to another.

**DHOLIA**, [Thug.] An old woman.

† **DHON**, (?) [H.] A grain measure = 16 *Pathas*, or one-twentieth of a *Khari* (?) if it should not be *Dron*. See *Khari*-Garhwal.

**DHONCHA**, (*Dhunchá*.) [H.] Four-and-a-half: a term used in tables of the multiplication of fractions used by the native surveyors in reducing their linear measurements to *bighas*. The several terms are thus specified by Mr. Elliot:—

*Deorchá*, =  $1\frac{1}{2}$ ; *Dhamá*, =  $2\frac{1}{2}$ ; *Honchá*, =  $3\frac{1}{2}$ ; *Dhunchá*, =  $4\frac{1}{2}$ ; *Ponchá*, =  $5\frac{1}{2}$ ; *Khonchá*, =  $6\frac{1}{2}$ ; *Satonchá*, =  $7\frac{1}{2}$ . The size of the fields seldom requires the specification to proceed further.

**DHONDAL**, (*Dhondál*). [Mar.] (from '*Dhonda*', a stone) Stony, abounding with stones: applied to one kind of black soil, that which has stones in it, and which is therefore more retentive of water, and is the most esteemed for crops depending on the rains for irrigation.

**DHONDA**, (*Dhondá*). **DHONDI**, (*Dhondí*), [H.] A grass that grows in rice fields, and sometimes chokes the crop.

**DHONDH**, (*Dhondh*). [H.] A capsule, a seed vessel, especially of the poppy, cotton, or gram.

**DHONKI**, (*Dhonki*). [Thug.] A policeman or guard.

**DHOPA**, (*Dhopá*.) [Ben.] A washerman.

**DHOR**, (*Dhor*). [Mar. Guz.] The general name of horned cattle, or bulls, cows, and buffaloes. A man of a low caste, a

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worker in leather. (Another form, perhaps, of *Dher*).

*Dhorwero*, [Guz.] A tax on cattle.

**DHORA**, (*Dhora*.) [H.] An insect very destructive to the *Cicer arietinum*. A mound of earth raised by the side of a ditch.

**DHOTAR**, (*Dhotar*). [Hindi.] Cultivation carried on by ploughmen from a distant village, finding their own ploughs and bullocks, and erecting a temporary residence (*Puraniya*). (?) Also in [Karn]. A coarse cotton-cloth manufactured in Dharwar.

**DHRUVA**, [S.] The north pole: thence, fixed, stationary, (in general).

*Dhruva-kavulu* [Tel.] A permanent lease.

*Dhruca-pairu*, [Tel.] Garden produce, permanent crop. A tax levied on garden trees after a due period of their plantation.

**DHUANSA**, (*Dhuánsa*). [Thug.] Dry tobacco.

**DHUA**, (*Dhuá*.) or **DHUHA**, (*Dhubá*).

**DHOOA**, **DHOOHA**, [H.] A mound of earth raised as a boundary, most usually about four feet, high, and placed round the limits of each township at the distance of about 200 yards from each other.

**DHUH**, (*Dhuh*). **DHOOH**, (*Dhooh*). [H.] Elevated ground in the midst of ravines (Central Doab).

**DHUHA**, (*Dhúhá*), **DHOOHA**, (*Dhoohá*), [H.] A scarecrow. See also *Dhuú*.

**DHUKLI**, (*Dhukli*), **DHOOKLEE**, (*Dhooklee*), [H.] A machine for raising water. See *Dhenkli*.

**DHUL**, [Ben.] A measure of land, a *kátá*, or the 20th of a *bighá*.

\* **DHULIBHAG**, (*Dhulibhag*) Means literally a "sharing of the dust" and implies an equal division of the grain as well as of

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*bye-products.* (*Per Finucane & Amcer Ali's B. T. Act.*)

**DHULIDHOYA**, (*Dhúlídhoiyá*), [H.] A washer of refuse or dust. (From the S. '*Dhulí*', dust).

*Dhuligutta*, [Tel.] A rent levied on a field before any seed is sown, a dust rent.

*Dhúlábáph*, [Mar.] Sowing grain in the dust, *i. e.*, before the rains have begun, or immediately afterwards, before the ground is moist.

**DHUNDI**, (*Dhundi*), **DHOONDEE**, (*Dhoondée*), [H.] The pod of gram, *Cicer arietinum* (Benares).

† **DHUNGRA**, (?) [Guz.] Name of people who gather the cotton pads from the field.

**DHUNIA**, (*Dhuniá*), [H.] A cotton comber or carder.

**DHUNKA**, (*Dhunká*), or **DHUNRA**, (*Dhunrá*), [H.] The chimney of a sugar-cane mill.

**DHUPA**, (*Dhúpá*), [S. &c.] Incense, the vapours of any fragrant gum or resin burnt slowly.

**DHUR**, (*Dhúr*), **DHOOR**, [H.] A measure of land, the twentieth of a *biswá*.

*Dhúrkí*. The twentieth part of a *dhúr*.

**DHURA**, **DHOORA**, [H.] or **DHURA**, (*Dhúrá*), [Mar.] (?) A boundary, the border or limits of a village.

*Dhuriyá*, (?) [H.] A ploughman who works two days on the field of one who hires him, and one on his own (Bahar).

**DHURKAT**, (*Dhúrkát*), [H.] An advance of rent paid by the cultivators on the Zamindars in the months of Jyeshth and Ashárh (Benares).

**DHURPHORYA**, (*Dhurphoryá*), [Mar.] A quarryman, a stone-breaker by caste and occupation.

**DHUS**, **DHOOS**, [H.] A kind of soil of mixed quality. Sloping ground. Sterile sandy eminences.

**DHWARI**, (*Dhwári*), [Mar.] The brother's

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daughter of a man, the husband's brother's daughter of a woman.

**DHYAN**, (*Dhyán*), [H.] (S.) Religious meditation; meditating on a divinity so as to perceive him with his attributes mentally.

**DI**, (*Di*) or **DIHI**, (*Dihi*) [Ben.] A district composed of a few villages.

*Dibandi* or *Dihibandi*, [Ben.] Settlement of the revenue of a small district.

**DIARA**, (*Díará*) or **DIWARA**, (*Diwára*), corruptly, **DIRA**, (*Dirá*), and **DEWRY**, **DEARAH**, **DEEHARA**, [H.] Alluvium, an island formed in the bed of a river, land gained by recession of a river.

**DIBBA**, or **DIBBA-BHUMI**, (*Dibba-Bhúmi*), [Tel.] (from S. '*Bhumi*', land) High land, a height.

**DIBBI**, (*Dibbi*) [Ben.] (from S. '*Dihya*') An oath, an ordeal.

**DIBI**, (*Dibi*), [Hindi] The germ in seeds.

**DIBIYA**, (*Dibiyá*), [Hindi] A small portion of grain given at harvest to some of the inferior village servants.

**DICHHIT**, (*Dichhit*), **DEECHHÍT**, a vernacular corruption for **DIKSHITA**, (*Dikshita*), [H.] (S. '*Dikshita*', initiated) A name most appropriately given to Bráhmans, and the title of one of the sixteen branches of the Kanojia Bráhmans: it is also borne by some families of Maráṭha Bhráhmans; and in Ghazipur and adjacent provinces by a tribe of Rájputs. See also *Dikhit*.

**DIDAH WA DANISTAH**, (*Didah wa dānistah*), [H.] (P.) Wilfully, purposely: applied to committing any offence deliberately and intentionally.

**DIDAR**, (*Didár*), [H.] (P.) An overseer, an inspector, an officer formerly employed in that capacity in the Company's factories. An overseer, a person stationed by the owner of a village over the ripe crops, to see that the whole is brought to the threshing-floor: he remains in

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charge till the Ryots have paid their rents, or the owner is satisfied by the sale of the grain. In this latter sense it is more correctly, perhaps, *Dihdâr*, q. v.

*Didâr-kharch*, [H.] (A.) The charge of maintaining an overseer.

**DIDHISHU, DIDHISHU**, (*Didhishû*), or **DI-DHISHU**, (*Didhishu*), [S. &c.] (when a masc. noun) The husband of a woman married a second time; (when fem.) A virgin widow remarried: an elder sister unmarried, whose junior is a bride: the childless widow of a brother whom, under the old law, a surviving brother was required to marry.

**DID**, (*Dið*), or **DIDH**, (*Diðh*), [Mar.] (vernacular forms of H. *Deh*), One-and-a-half.

*Didhikâðh*, [Mar.] Advance of grain by the grain-dealers to the cultivators, on condition of receiving back half as much more at the harvest.

*Diðhotarâ*, incorrectly, *Deedotrâ*, [Mar.] Interest at one-and-a-half per cent. per mensem.

*Dirkt*, [Mar.] A piece of money, a *dugâni* and a half.

**DIG**, or **DIK**, also **DIS**, (*Dið*), or **DISA**, (*Diðâ*), incorrectly, **DEESHA**, [H. &c.] (S. '*Dish*' nom. '*Dik*' or '*Dig*'), A quarter or division of the horizon, of which ten are enumerated; the cardinal and intermediate points, the zenith and nadir.

**DIGAMBARA**, [S.] (lit. sky-clad) A mendicant going about naked. A division of the Jains, the members of which either go naked or wear coloured clothes, in opposition to the Swetâmbaras, or those who wear white.

**DIGAR-RAKM**, (*Digar-rahm*), [H. P.] Any kind of crop: a term used in leases (Puraniya).

**DIGH**, (*Digh*), [Hindi.] A pace, two cubits (Puraniya).

**DIGHI**, (*Dight*), corruptly, **DIGGHY**, [H. &c.] (from the S. *dirgha*, long) **DIGHI**,

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(*Dight*), **DIGI**, (*Digt*), [Ben.] A long or large tank or pond.

**DIGRI**, or **DIKRI**, [Ben. Uriya] (a corruption of the English word *decree*) Decision, judgment, sentence, especially that in favour of one of the parties.

**DIGUMATI**, [Tel.] Importation, landing goods from on board ship.

**DIGWAR**, (*Digwâr*), corruptly, **DEGWAR**, and **DEEGWAR**, [H. &c.] A watchman, a guard, especially one employed by the Zamindars in the Jangal Mahâls: lit. a protector of the regions.

\* *Digwari*, A tenure so called in Manbhûm, similar in some respects to the Ghatroalis tenure in Birbhûm. It is originally granted in consideration of the performance of military service, to which police duties are attached; but the right to the tenure is hereditary and inalienable. Durga Prasad v. Braja Nath. I. L. R. 39 Cal. 696 (P. C.) on appeal from I. L. R. 34 Cal. 753.

**DIH. DEH**, not unfrequently pronounced, and sometimes written with the hard *d*, **DIH** (*Dih*). [P.] A village, comprehending not only the actual village, but the lands belonging to it. Mr. Elliot observes, that, in the Lower Doab and Benares, *Dih* or *Deeh* is applied to a deserted village, and the Persian *Deh* is used for an inhabited one; but Richardson and Shakespear both write the word *Dih* for a village in general.

*Dih*, *Deeh*, [H.] Land of the best quality (Bahar).

*Dihât Dehât*, corruptly, *Deyhat*, [H.] (being an Arabic plural to a Persian noun) Villages collectively, as opposed to towns: any cluster of villages, especially when belonging to the same proprietors.

*Dihâti Dehâti*, [H.] Belonging or relating to villages or a village.

*Dihâti-jamâ*, [H. A.] Village assess-

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ment, revenue assessed upon any number of villages forming a local division.

*Dihâti-istamrâr*, [H.] Villages held at a fixed or permanent rent.

*Dih-bandî*, or *Dch-bandî*, [H.] A detailed statement of the villages in any particular district or estate, and of the revenue assessed on each; such statements were to have been prepared by the Kanungos at the time of the decennial settlement, and deposited in the collectors' offices: also, the rate at which a Ryot holds his lands.

*Dih-da*, [H. &c.] (*Dih*, a village, and the letter *d*) An abbreviation used by native surveyors, implying that certain lands, passed over for the time when taking note of the measurement, lie to the south, or *dakshina*, of lands actually measured. Similar abbreviations are used for the other cardinal bearings; as, *Dih-u*, for *uttara*, north; *Dih-pa*, for *paschima* west; and *Dih-pû*, for *purva*, east; the first syllable of each being substituted for the whole word. In Bengal the terms are *Denda*, *Denpa*, &c., q. v.

*Dih-dâr*, [H.] (*Dih*, a village, and 'dar', who has, or the word is written *Didâr*) A revenue officer, the village overseer or superintendant on the part of the landholder or the state, whose duty it is to exercise a superintendence over the village cultivation, so that the Zamindar or government may not suffer detriment by negligence or fraud; he is also to see that the lands are properly distributed, the village boundaries preserved, and to assist in effecting the collections. It is said to mean, also, a person having a prescriptive right of occupancy, who cultivates at a fixed rate (?) (Bahar). A '*dihdar*' was generally a person to whom a certain portion of the property was sold and was assigned by the vendee for his

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*subsistence*. *Kishun v. Shyam Sundar* 19 O. C. 27 = 35 Ind. Cas. 441.

*Dih-dâri*, [H.] The office of the village keeper or superintendant. The pay or fees of the *Dih-dâr*. A special assessment (in Bhagalpur) formerly, to provide for the pay of this officer, who was more usually paid by fees from the Ryots. *The sale and assignment of a certain portion of the property to a person by the vendee for his subsistence. A grant can be presumed from an acknowledgment by the 'Talukdar'* 9 O. C. 167, foll. 19 O. C. = 27 = 35 Ind. Cas. 441.

*Dihdâr-kharch*, [H.] Expense of the employment of a village overseer.

*Dihî*, [H.] Village, belonging or relating to a village, a villager, village cultivator, &c.

*Dihî*, [Ben.] A district containing a few villages, subdivision or minor portion of an estate. (Dr. Carey derives this from *Diş* or *Dik*, a quarter; but (?) if *Dih*, a village, is not allowable in Bengali, although not in his Dictionary, nor in that of Ram-kamal Sen, under the word village).

*Dihî-bandî*, [Ben.] Regulation or assessment of the revenue of a small district. See *Dih-bandî*.

*Dih-jamâ* [H.] The revenue assessment of a village.

*Dih-jhâda*, [Mar.] (?) A general list of villages.

*Dih-kâsht*, [H.] A resident villager. *Dih-kâsht-zamin*, [H.] Land cultivated by a resident.

*Dih-kharch*, corruptly, *Deh Curch*, [H] Village expenses. An assessment on a village for its quota of the charges of settlement and collection.

*Dih-wâl*, less correctly, *Dehical* and *Dehwal*, [H.] A proprietary cultivator, whether paying his revenue direct to the government, or through a landholder of greater consequence.

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†*Dihwari-muntakhab*, [H.] (A)· An abstract account of an estate, according to the villages in it.

**DIHA**, (*Dihā*) **DEEHA**, (*Deehā*) [H.] A small mound.

*Diha*, or *Dihi*, [Uriya] Land raised for the site of a dwelling, ground on which a house is situated.

**DIHULA**, (*Dihūla*) [H.] A kind of rice grown in the Benares district.

†**DIKARI**, [Asam.] The head of religious assembly or conference (probably an abbreviation of *Adhikari*).

**DIKHIT**, or **DIKHIT**, (*Dikhit*) [H.] A tribe of Rājputs settled in some numbers from Oudh to Bundelkhand. The name is probably the same with *Dichhit* and *Dikshit*. See the former.

**DIKRI**, (*Dikri*) or **DIGRI**, (*Digri*), [H. B.] (Eng., *Decree*) Award of a judge in favour of one of the litigants.

*Dikridār*, [H.] The person in whose favour sentence has been given.

**DIKSHA**, (*Dikshā*) corruptly, **THEETCHA**. [S.] and in most dialects. Religious instruction, the performance of certain ceremonies before receiving the *mantra*, or secret prayer, from a spiritual preceptor : sacrificial worship in general.

\**Dikshadur*. Hereditary trustee. *Natesa v. Ganapati* I. L. R. 14 Mad 103.

**DIL**, [H.] A small eminence, the site of an old village.

**DIMMAT**, [Mar.] Trust, charge, management, custody. Temporary order or agreement for a person's taking possession of property transferred before the official documents are finally granted. See *Dhimatu*.

*Dimmat-dār*, [Mar.] One who has charge or keeping of any thing or person.

**DIMRAUT**, (*Dimratū*) [H.] One of the twelve tribes of the Mewatis.

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**DINA**, [S.] and in most dialects, sometimes vernacularly shortened to **DIN**, A day.

*Dina-kūli*, [Karn.] Daily wages or hire.

*Dina-thik*, [Uriya.] Total of daily measurement of land, or collection of revenue.

*Dināti*, [Hindi.] Time of a plough's working, usually from 10 A.M. to an hour before sunset : also, daily work of labourers (*Puraniya*).

**DIN**, (*Din*) [H.] (A). Religion, faith, especially the Mohammadan religion.

**DIN**, (*Din*) [H.] (S. '*Adhin*,' a dependant) Poor, dependant.

*Din-dayāl*, [H.] (from S. '*dayalu*,' compassionate) Benefactor of the poor, a term of respectful address from an inferior to a superior.

**DINAR**, (*Dinār*) [A.] A coin, a silver coin weighing seven, or, according to some, ten drachms : also, a gold coin, especially in the compound *Dinār-i-surkh*, or red *dinār*. In the south of India. Any current gold coin.—Also a gold coin variously valued at 2½ or 5 rupees, being said to be of the weight of 20 *Kirats*, each *Kirat* being equal to 5 *Jaus* (seed of barley or millet) : a *Dinar*, therefore, is equal to 100 *Jaus*, or 10 *chinams*, which, at 15 rupees per *tola*, is equal to 5 rupees.—Masulipatam.†

**DINDAR** (*Dindār*) [Hindi.] An earthen vessel for drawing water from a well.

**DINGA**, (*Dingā*) [Ben.] A ship, a sloop, a vessel employed in the coasting trade.

*Dingī*, [Ben.] A boat, a wherry, a passage boat.

**DIPA** (*Dipa*) [S.] and in all the dialects, also sometimes modified, as [H.] **DIA**, (*Diā*) [Mar.] **DIWA** (*Diwā*) [Karn.] **DIVIGE**, (*Divige*) but the M. has also *Dipa* and in [Tam.] and [Tel.] the word is pure S., or *Dipam* A lamp, burning before an idol.

\* † Reference see page 1.

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*Dipālī*, or *Dipāvālī* [S.] ('Dip', a lamp, and 'Alī', a row or line) A festival observed by the Hindus in honour of Kārtikeya, on the new moon of the month Kārtik, Sept—Oct., when lamps are lighted in honour of him. It is popularly known by the name *Diwālī*, but under that appellation is addressed to a different object, and has undergone popular modifications. See *Diwālī*.

*Dipamālū*, [S.] (from 'mālā' a garland) A row of lights. A festival of the Sikhs, observed on the 14th of the dark half of Kārtik. Also vernacularly, *Dipmāl*, [Mar.], A pillar in front of a temple on which lamps are suspended.

*Dipārādhana*, [Tel.] (from S. 'Arādhanam' worshipping) Offering a lamp to an idol, worshipping an idol by waving a lighted lamp before it: also, in Mysore, setting fire to a cloth steeped in butter or oil, and suspended to the gate of a temple on the 15th night of the month Kārtik.

*Dipavāraṇe*, [Mar.] (from 'barne', to revolve) Waving a lamp before an idol, an act of worship.

*Dipdān*, [H.] ('Dan', giving) Offering of a lamp to an idol. A particular popular ceremony, suspending a lamp to a tree for ten days after the death of a relation, in order to light the spirit on its way to Yamapuri, the city of Yama, the judge of the dead. Presenting a lamp to the Ganges, setting it afloat on the river lighted, and watching for its extinction, as ominous of good or ill luck. Also (derived from *Dip*, abbreviation of *Dwīp*, S. 'Dwīp', an island), Land assigned to Brāhmans on the bank of a river, to deprecate its encroachment.

*DIRA*, (*Dirā*) [Hindi] Fresh lands thrown up by the shifting of the courses of rivers.

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**DIRM**, or **DIRHAM**, [H.] (A.) A silver coin, usually weighing from 45 to 50 grains, rather heavier than an English sixpence. As a weight, a *dirham* is considered to be equal to  $3\frac{1}{2}$  *māshas*, or  $46\frac{1}{2}$  grains. The *dirm* is also sometimes distinguished from the *dirham*, the latter being equal to ten of the former.

\* **DISPULI**. (*Dispulī*) The word occurring in a clause of the partnership articles providing for reference to arbitration does not include a dispute whether the partnership should be terminated. *Tarachand v. Parsram* 123 Ind. Cas. 696 = 1930 Sindh. 202.

**DITTHWAN**, (*Ditthwan*), [H.] (A vernacular corruption of S. *Devotthāna*, q. v.) A Hindu festival on the eleventh lunation of the light half of Kārtik, on which *Vishṇu* is awakened with music and singing from his four months' slumber, constituting the rainy season: marriages and festive rejoicings, which have been but few during the interval, are now resumed: and on this occasion the cutting of the sugar-cane is commenced by the cultivators bringing home a small quantity from a corner of the field, and spreading it out for the reception of the Sālagrām-stone, or Ammonite type of *Vishṇu*: after this only, when the fortunate hour is announced, the sugar-cane harvest commences.

**DITTAMU**, (*Dittamu*), [Tel.] Arrangement, settlement, estimated aggregate to the revenue of a village from investigation of each several holding.

**DIVAKIRTTI**, (*Divākirtti*), [Mar.] ('Diva', by day, and 'Kīrti' repute) A barber, any one of a low caste. (A barber is not to be employed nor spoken of at night).

**DIVASA** (*Divasā*) **DARWARA**, (*Darwarā*), [Mar.] ('*Divasā*', S., by day, and '*Darwara*', attack by robbers) Bar-

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facéd extortion by the government, or officers in authority.

**DIVITI-INAM.** (*Diviṭi-inām*), [Tel.] Land granted as the portion of the village torch-bearer.

**DIVYA** [S.] and in most dialects; vernacularly changed in some to *Dibya*, (divine) An oath, or, more correctly, an ordeal, various kinds of which were admitted by the Hindu law. 1. The *Tula*, or balance, in which the accused is first weighed against a weight properly adjusted, and then, after certain ceremonies, is again weighed: if he be lighter than before, he is innocent; if the same, or heavier, guilty. 2. *Agni*, or fire, in which the accused touches fire or heated metal: if his hands are burnt he is guilty. 3. *Jala*, water: the accused is to be entirely immersed while a person runs to a place to which an arrow has been shot and returns with it: if he then lives he is pronounced innocent. 4. *Visha*: the accused is acquitted on his swallowing poison with impunity. 5. *Kosha*: drinking holywater, that in which images have been bathed, and meeting with no misfortune for fourteen days afterwards. 6. *Taṇḍula*: chewing grains of rice and ejecting them: if they are dry, or tinged with blood, the suspected person is pronounced guilty. 7. *Tapta-māsha*: taking a *māsha* weight of gold out of a vessel filled with hot butter or oil, without burning the fingers, is proof of innocence. 8. *Phāla*, the ploughshare: holding with impunity a heated ploughshare, or similar blade of steel. 9. *Dharmādharma*: images or drawings of *Dharma* and *Adharma*, virtue and vice, are covered carefully with cow-dung or earth, and placed privately in a vessel: the accused draws one of them, and is declared innocent or guilty accordingly: this is also termed *Dharmāroha*, worship of

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*Dharma*. 10. *Tulaṣi*, holding the leaves of the *Tulaṣi* plant, which is sacred to *Viṣṇu*, and some water, and, after repeating the form of the oath, swallowing them. Some of these forms of ordeal are still in use among native states, and that of chewing rice is occasionally employed for the detection of petty thefts by the police-officers of the British government. There are other forms also in popular use, some of which are rather modes of adjuration than ordeals, although the notions are blended; as, 1. *Kachcha ghaṭa* or *gharā*, [H. Mar.] (from *kachcha*, raw, unbaked, and *ghaṭa*, or *gharā*, a water vessel) filling an unbaked earthen vessel with water, and carrying it on the head for a certain distance without breaking it. *Bel-bhaṇḍāra*, (q. v.) Swearing by the leaves of the *Bel*. *Gaṅgājala*, (S. *Jala*, water) Swearing while holding a cup with the water of the Ganges, or some sacred stream. *Devāla*, or *Devālaya*, swearing in a temple before an image. *Gau*, holding the tail of a cow; or *Brāhmanī*, touching the feet of a *Brāhman*, while pronouncing an oath. *Simā*, or *Simbā*, a boundary: in a case of contested boundaries, a person is selected by both parties, who, after performing religious ceremonies, walks over and points out the proper boundary: if no misfortune befall him or his family within a given term, his decision is considered final: or sometimes he walks the boundary with an oil-cake on his head, the falling or breaking of which vitiates his demarcation. These different modes of determining innocence or guilt, or of giving evidence, are accompanied with various forms and observances, according to the supposed sanctity, and the importance of the judgment.

**DIWALA**, (*Diwālā*), [H.] **DIWALEN**, (*Diwālen*), or **DIWALUN**, (*Diwālun*), [Mar.]

## DI

**DIWALI**, (*Divālī*), [Karn.] Bankruptcy, insolvency.

*Divaliyā*, very corruptly, *Devalezo*, [H.] A bankrupt. (This and the preceding are variously derived from *dipa* or *diwā*, a lamp, because, it is said, it was formerly the practice to announce the event by placing a piece of burning cow-dung at the bankrupt's door, or because it was customary to announce insolvency at the *Divālī* festival.

**DIWALI**, (*Divālī*), corruptly, **DEEPOULEE**, [H. &c.] **DEULI** (*Deūli*), [Ben.] **DIWALI-GEICHHA**, (*Divāligēichha*), [Karn.] (from the S. *Dipālī*, or *Dipāvālī*, q. v.) A popular festival of the Hindus, the feast of lights, held on the two last days of the dark half of Āśvīn and the new moon and four following days of Kārtik (Sept.—Oct.). Appropriate ceremonies are allotted to each day, but on the last the night is to be spent in merry-making and festivity, and illuminations are to be made in honour of deceased ancestors. The goddess *Lakshmi*, or fortune, is also to be worshipped, and in her honour games of chance are to be played during the last night of the festival. Amongst the Marāṭhas it is the commencement of the commercial year, over which *Lakshmi* especially presides, and accounts are opened by merchants and bankers with individuals for the smallest sums—a few rupees—as ominous of success. Bankruptcies are also declared at this season. In Bengal the lower orders of the Mohammdans, in imitation of the Hindus, also offer lamps at this time to the spirits of the dead.

**DIWAN**, (*Divān*) incorrectly, **DEWAN**, **DEEWAN**, **DIVAN**, [H. &c.]: in the dialects the *i* is short, as **DIBAN** (*Dibān*), [Ben.] **DIWAN** (*Divān*). [Mar.] A royal court, a council of state, a tribunal

## DI

of revenue or justice. A minister, a chief officer of state. Under the Mohammdan government it was especially applied to the head financial minister, whether of the state or of a province, being charged, in the latter, with the collection of the revenue, the remittance of it to the imperial treasury, and invested with extensive judicial powers in all civil and financial causes. Under the Marāṭha government the *Divān* was the chief minister after the *Pradhān*. The title also denoted the head officer of any revenue or financial department, as the *Divān* of the mint, of the jewel office, and the like; in which sense it is retained under the British government, as the *Divān* of the mint, of the bank, of salt-agency, and, formerly, of a collectorate, and is even applied to the managers of *Zamindāris* for native proprietors, and to native servants intrusted with the management of the financial interests of a house of business, or of any responsible individual. The title of *Divān*, or office of *Divānī*, equivalent to the right of collecting the whole revenues of Bengal, Bahar, and Orissa, was conferred upon the East-India Company by the nominal emperor of Hindustan, Shah Ālām, in 1765. The word also signifies a record or account book; and, in Mohammdan law, the bags in which the Kazi's records are kept.

*Divāntī*, incorrectly, *Dewani*, and, corruptly, *Dewanny*, [H.] Of or relating to a *Divān*, civil, as opposed to criminal. subst., The office, jurisdiction, emoluments, &c., of a *Divān*. The right to receive the collections of Bengal, Bahar, and Orissa, conferred on the East-India Company by the titular Moghul. It is used also in the early reports for the territory of which the revenue was receivable under the grant in Bengal,



## DI

† *Diwan-bo*, (?) [H.] Revenue from newly-cultivated waste land.—Kuch-Bahar.

*Diwān-dene* or *dhārā*. [Mar.] (from 'Dene' to give, or 'Dhara' fixed rate) Any tax or assessment.

*Diwān-juz*, [H.] A sub-or deputy-steward, or finance officer.

*Diwān-khāna*, [H.] The court or office of the *Diwān*: a court of civil or revenue jurisdiction: a hall of audience.

*Diwān-khāsi*, [Mar.] The chief finance minister of the Peshwa.

*Diwān-kul*, [H.] (A. 'Kool', all) The head steward or finance officer.

*Diwān-paṭṭi*, [Mar.] (from 'Patti,' a pecuniary collection) Government assessment.

*Diwāni-Ādālat*, corruptly, *Dewanny Adawlut*, [H.] The court of civil and revenue jurisdiction. See *Ādālat*.

*Diwān-i-Ālā*, Prime minister.

*Diwān-i-Ām*, [H.] A public court, or general audience chamber.

*Diwān-i-khās*, [H.] Private audience chamber. A cabinet council.

*Diwān-i-khālṣa*, [H.] The accountant-general of the royal revenue.

*Diwān-i-daftar*, [H.] ('Daftar', an office) The account or record office of the *Diwān*.

*Diwāni-sanad*, [H.] (from A. 'Sanad', a grant) A patent or grant under the authority of the *Diwān*. A grant of the office of *Diwān*. The deed of grant by which the *Diwāni* was conferred upon the East-India Company.

*Diwān-i-tan*, [H.] The chief financial minister in attendance on the emperor. The officer charged with the provision of the emperor's personal expenses. (He is called, in some of the early reports, *Diwān Beutal*, which is clearly erroneous, although it may have some relation to *Byay* or *Vyay* expenditure.)

## DI

*Diwānu*, [Karn.] The head native officer of a *Kachcheri*.

**DIWAR**, (*Diwār*), **DEEWAR**, [H.] The tutelary divinity of a village for whom a portion of grain is set apart at each harvest; commonly represented by a shapeless stone, although bearing various personal appellations, as, *Kateswari*, *Hanumat*, *Bhūm-sen*, *Hari-Rām*, &c.

**DIVELAVANI**, (*Divelāvāni*), [Mar.] Peopling a deserted place: (lit., causing lamps to be brought).

*Divelāvāni chā laul*, [Mar.] A paper granted to settlers in deserted places, exempting them from taxes for a term.

**DIYAT**, (*Diyaṭ*), incorrectly, **DEYIT**, or **DEYUT**, [H.] The price of blood, a tax imposed for any act of offence against the person: in cases of homicide, payable to the relatives of the deceased.

*Diyaṭ-mughalaṣa*, [H.] The heaviest fine or penalty for manslaughter that can be imposed (Mohammadan law).

**DO**, or, as sometimes modified vernacularly, especially in composition, **DU**, **DOO**, [H.] (from the S. 'Dwi', or nom. *Dual*, 'Dwou', or from the Per. *Dā*) Two.

*Do-āb*, or *Dā-āb*, [H.] (*āb*, water, by metonymy, a river) A tract of land lying between two rivers, which, after running for some distance, unite; as the country between the Ganges and Jamuna, known especially as the Doab: also the districts between the rivers of the Panjab, as the Jalandhara-Doab, between the Satlaj and the Beah, &c.

*Do-anṣa*, [H.] A sort of soil, a light clay mixed with sand.

*Dobāra*, or *Dābārā*, [H.] Twice, two times; also, twice as much, double.

*Do-kul*, or *Dā-kul*, [Ben.] (from S. 'Kool', a bank, or a family) Both banks of a river. Belonging to both families—

## DO

of father and mother, or wife and husband.

*Do-tarafa*, [H.] Applied to a suit in which both parties have been heard.

**DOBA**, (*Doba*), [Hindi] A pond (Puraniya).

**DOBA**, (*Doba*), [Ben.] (from 'Doob', to sink, properly, immersed) Low and swampy or inundated land. Also incorrectly, **DHOB**, a pond.

*Dobā-jamī*, or *-jamīn*, [Ben.] (from P. 'jamīn', land) Swampy or marshy ground.

*Dobā-mār*, [Hindi] Low lands which lose their moisture from sand being too near the surface.

*Dobān*, [Hindi] Land situated around and in the beds of dry ponds (Puraniya).

† **DOBHAL**, (?) [H.] The name of one of the principal Brāhman tribes in Garhwal.

† **DOBU**, (?) [Tibet.] A measure of capacity equal to a *Kachchū man* of 20 *seers*: in some places it is said to be equal to 18 *De*, in others to 12.

**DOBE**, **DUBE**, (*Dūbe*), [H.] (from *do*, two, and *be*, corruption of *Veda*) A Brāhman who has studied or who teaches two of the four Vedas, A caste of Brāhmans so termed, generally ignorant and low persons, and by profession boxers and wrestlers.

*Dobiswī*, sometimes abridged vernacularly to *Dūbsī*, or *Doobsee*, [H.] An allowance or deduction of two *biswas* out of a *bighā*, or one-tenth. The right of the Zamindar in land, as the Mālīkāna is in money. A concession sometimes made by holders of rent-free lands to the Zamindar, in acknowledgment of his superior or proprietary right; especially, according to Mr. Elliot, when they are not confident of the validity of their tenure. A per-centage, 10 per cent., allowed to farmers of the government revenue.

## DO

*Docha*, [H.] The second reservoir to which water is thrown up from a pond or river for irrigation.

*Dofaṣṣā*, [H.] Two crops raised on the same land in one year: the land so cultivated.

*Dofaṣṣī* [H.] Yielding two crops in a year (land).

**DODDADORE**, (*Doḍḍadore*), [Karn.] A headman, the chief authority in any place, the head of a mercantile firm or bank, &c.

*Doḍḍappa*, *Doḍḍatande*, [Karn.] A father's elder brother, the husband of a mother's elder sister.

**DODDI**, (*Doḍḍī*), [Karn.] A pound for confining cattle.

**DOGAR**, [H.] The name of a predatory and pastoral tribe in the north-west of Hindustan. During the last century they occupied a considerable tract on the banks of the Satlaj, and made themselves formidable to the Mohammadan government of Dehli. They are Mohammadans by religion, but claim to be descended from the Chauhan Rājputs, a claim not admitted by the other converted Chauhans, who consider, apparently with reason, the Dogars to have been originally Jāts and Gujars. Members of the race have latterly risen into consideration as former feudatories of Ranjit Singh, now acknowledged by the British as Rajas of Jamu and Kashmir.

**DOGGA**, [Thug.] A pipe for smoking. An old man.

**DOH**, [Mar.] A deep part in a river or tank.

**DOHAI**, (*Dohāi*), or **DUHAI**, (*Duhāi*), [H.]

**DAWAHI**, (*Dawāhi*), [Guz.] A word used as an exclamation in calling out for mercy or redress.

*Dohāi-tihāt-karna*, To make excla-

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mation twice and thrice, *i. e.*, importunately.

**DOHALI**, (*Dohali*), **DOHLI**, (*Dohli*), or **DOHRI**, (*Dohri*), [H.] Service land, or lands granted rent-free by Zamindars to village servants, to poor relatives, or religious mendicants. In some places it is confined to land given to Bráhmans. The terms are also applied to the perquisite of Fakirs at harvest time (Dehli).

**DOHAO**, (*Doháo*), [H.] (perhaps from *duh*, for *dúdh*, milk, and more correctly, *Duháo*) The Zamindar's perquisite of a certain quantity of milk from the Ryot's cows (North west Provinces).

† **DOHO**, (?) [Beng.] A fishery in marshy land.

**DOHAR**, [H.] The old bed of a river (East Oudh). Land that bears two crops in a year (Central Doab).

**DOHAR**, (*Dohár*), [Mar.] A caste, or individual of it; a tanner, or worker in leather.

**DOHODIU**, (*Dohodíú*), [Guz.] A copper pice, a quarter *ana*

**DOHRA**, (*Dohrá*), [H.] A sort of ladle for taking the juice of the sugar-cane out of the boiler.

**DOHUR**, **DOHOOR**, [H.] A loose sandy sub-soil, which is apt to give way in sinking a well without masonry while the water from it is only and brackish.

**DOIPHORYA**, (*Doiphoryá*), [Mar.] ('*Doi*', the head, and '*Phorya*', who breaks) The name of a class of Hindu mendicants, who knock their heads against stones to enforce compliance with their demands; hence, any importunate petitioner.

† **DOJA**, (?) [Tibet.] An ingot of silver stamped at Lhassa, current in the hills for something less than 20 Farakhabad rupees.

**DOJIRA**, (*Dojira*), [H.] A kind of rice.

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**DOKHI**, (*Dokhi*), [H.] A raised mound, indicating the junction of two boundaries.

**DOL**, (*Dol*), [H.] Applied locally to signify the richest black soil. (Baitul).

**DOL**, (*Dol*), [Hindi &c.] A bucket, a leathern bucket used for drawing up water from a well, or for throwing up water for irrigation.

\* **DOKANDARI KHUD**. *The meaning of the word is,—for the purposes of his own shop business. Allap Ditta v. Faiz Bibi*,<sup>1</sup> 23 Ind.Cas. 395 = 35 P.W.R. 1914 = 106 P.W.R. 1914 = 38 P.R. 1914.

**DOKARA**, (*Dokará*). [Mar.] A small copper coin, a half pice.

*Dokaro*, [Guz.] A nominal coin, one hundred of which are equal to one rupee: the decimal fraction of a-rupee.

† *Dokatthi*, corruptly, *Docutty*, [H.] A feudal claim by the lord paramount of the produce of two *katthas* per *Bighá*, now obsolete—Bhagalpur.

**DOLA**, (*Dolá*), or **DOLI**, (*Doli*), [H. &c.] (S. '*Dola*', the initial being vernacularly changed) A swing, a sort of sedan in which women are carried. A woman of inferior rank married to a man of superior rank: she takes a lower place than a wife of equal station, and is carried home privately, without any ceremonial or procession: *A kind of measurement, equal to 16 seers. Magandas v. Ramchandra*, I.L.R. 7 Bom. 137 (138).

*Doláwa*, [H.] A well having two *Laos*, or well buckets and ropes.

*Dolcha*, [H.] A small bucket.

*Dol-játrá*, [Ben.] (from S. '*Jatra*', a festival) The swing festival, held on the full moon of *Phálgun* (March—April), in honour of Krishna, when figures of him and Rádhá are swung in an ornamented swing.

**DOM**, or **DOMRA**, (*Domrá*), fem. **DOMNI**,

\* † Reference see page 1.

## DO

## DO

- (*Domni*), corruptly, **DHOME**, [H.] The name of a low caste, apparently one of the aboriginal races. In Hindustan they are usually by avocation makers of ropes, mats, fans, and baskets. In Oudh the *Dom* is a sweeper; and in some places they perform the lowest offices, as carrying dead bodies and skeletons. The *Dom* is often a musician, and the female *Domni* is an actress and singer, who performs in the inner apartments before the women of the family. There is also a tribe of Mohammadans termed *Dom*, better known by the designation of Mir, or Mirási.
- DOMAT**, (*Domat*), or **DUMAT**, (*Dámat*), **DOMUT**, **DOOMUT**, [H.] (from S. *Mreṭ*, *Domut*, *Doomut*). A kind of soil chiefly composed of clay and sand, severally *Matiár* and *Bhár*. In some places it appears to contain a proportion of about  $\frac{1}{8}$ th of lime. In some districts, as Farakhabad and Bareli, it is considered in first quality of soil: in others, as in Badaon, the second.
- DOMBA**, **DOMBAR**, or **DOMBARA**, (*Dom-bára*), [Karn.] **DOMMARA**, or **DOMMARI**, [Tel.] **DOMBARI**, (*Dom-bári*), [Mar.] A tumbler, a rope dancer, a juggler. (Probably vernacular modifications of *Dom*).
- Dombar-lingada-vira kápiṭi* [Karn.] A tax levied on the cultivators in Mysore in lieu of smaller sums formerly distributed as presents to tumblers and mendicants.
- DOMTIKAR**, (*Domtikár*), [H.] A division of Sarwaria Bráhmans.
- DON**, [H.] A fractional division of an estate. (? Beng. Partly dry bed of a river).
- DONE**, (*Dóne*), corruptly **DONY**, [Tel.] A coasting vessel, a sloop, usually with one mast.
- DONGA**, [Tel.] A thief, a robber.
- DONGA**, (*Dongá*), **DONGI**, (*Dongt.*) [Ben. &c.] A canoe, one made of two or three sheaths of the plantain leaves fastened together.
- DONGAR**, (*Dongar*), [Mar.] A hill, high ground.
- Dongaru*, [Mar.] A sort of coarse rice grown on the hills.
- Dongarkoli*, [Mar.] A lawless tribe inhabiting the hilly country.
- Dongarwat*, [Mar.] Undulating, hilly.
- DONI**, (*Doni*), [Hindi.] Treading out the grain from the straw by bullocks (*Puraniya*).
- DONKA**, (*Donká*), [Tel.] A path between two fields, a passage for cattle.
- DONWAR**, (*Donwár*), or **DUNWAR**, (*Dunwár*), [H.] A tribe of Zamindars of mixed origin, partly Bráhmans, partly Rájputs. They call themselves Thakurs, but are generally considered Bháínhárs, Bráhman cultivators. They are unnumbered in the districts of Gorakhpur, Ghazipur, and Azimgarh, and were once sufficiently powerful to establish a Rajship on the Kosi, in Western Tirhut under Karnadeva.
- DOPATTAH**, (*Dopatṭah*), [H.] **DOPATA**, (*Dopátá*), [Ben.] (from S. 'Paṭ', cloth) **DUPATA**, (*Dupaṭá*), **DUPATTA**, (*Dupaṭṭá*), or **DUPATEN**, (*Dupaṭen*), [Mar.] **DUPATI**, (*Dupaṭi*), [Tel.] A piece of cloth of two breadths, forming the principal or only garment of women of the lower orders.
- DOPHALI**, [Uriya.] (S. 'Phal', fruit, produce) Land bearing two crops.
- DOR**, (*Ḍor*) [Hindi.] A tribe of Rájputs, some of whom, mostly converted to Mohammadanism, are settled in the district of Aligarh, also about Banda and Sagar.
- DOR**, [H.] Land twice ploughed.
- DOR**, (*Ḍor*), also **DORA**, (*Ḍorá*), and **DORI**, (*Ḍori*), [H. &c.] A string, a rope; also thread. *Dori* is also applied to the chain or line used in land measurement; and, among the Maráṭhas, to a

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land measure : a *ḍorī* is equal to 80, or sometimes 120, *bighās*. (In Maratha the initial is the dental *d*. In Bengali, as in Hindi, the cerebral 'Dorī'.)

**DORA**, [Tel.] A master, a ruler, prince, with the honorific affix *gāru*, *ḍoragāru*.

*ḍora-gāru*, [Tel.] The equivalent of Mr. or Sir, applied to Europeans especially. A gentleman.

**DO-RAS, DO-RUS**, [H.] A kind of mixed soil, consisting of the soils known as *Matīār* and *Bāluū*, clay and sand, variously estimated as of first or second quality. Land yielding two crops in a year.

**DO-RASTU**, [Tel.] Land yielding a double crop. The double apportionment of the harvest. The shares of the cultivator and of the government.

**DORAVU**, [Tel.] A large well.

**DORWA** (?) [Tel.] The native head revenue officer of a district, the *Mukaddam*. (The word is probably a modification of *Dora* (Warangal).)

**DORIA**, (*Ḍorīā*), (H.) Lace.

*(Ḍorīā)*, [H.] Striped muslin. (From the same).

*Ḍorīhār*, [H.] A pedlar selling laces and thread. A Saiva mendicant living partly by the sale of thread.

*Ḍorīwālā*, [H.] A ropemaker.

**DORIDENI**, (*Dorideṇī*), [Hindi]. Measurement of a field after the crop has grown to estimate the probable produce.

**DOSAD**, (*Dosāt*), or **DUSAD**, (*Dūsād*), [H.] A low caste, employed as executioners, to remove dead bodies, and the like: employed also in Bengal as village watchmen and messengers.

**DOSAI**, (*Dosāi*), or **DOSAHI**, (*Dosāhi*), [H.] Land yielding two crops a-year.

*Dosari*, *Dosurce*, [H.] (It were more correctly *Dosiri*, from S. 'Sore', a

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plough) Ploughing land twice : the land so ploughed.

*Dosāl*, [H.] Applied to lands that have been two years under cultivation.

**DOSHA**, vernacularly, **DOSH**, [Ben., Uriya, Mar. &c.] (S. 'Dosh'), **DOS**, [H.] Fault, offence, crime.

*Doshi*, [Ben. &c.] *Dost*, [H.] An offender, a culprit, a criminal.

**DOSHAMBA**, [H.] Monday.

**DOSILI**, [Tel.] The hands joined together, so as to hold any thing: what may be so held, a handful. A small quantity of grain granted as a fee or perquisite to the village servants at the time of harvest.

**DOSIWANIO**, (*Ḍosiwānio*), [Guz.] A dealer in cloth, a pedlar of the Banya tribe.

\* **DOUL DURKHAFT**. *Proposal in writing to take a lease of certain lands on certain terms.* *Syed Suflar v. Amzad Ali*, I.L.R. 7 Cal. 703 (F.B.) *It amounts to nothing more than a proposal by a tenant to pay a certain rent for certain land, it does not amount to a lease or to an agreement for a lease and does not therefore require registration but if the proposal is accepted and is in writing, it requires registration.* *Lall Jhā v. Negroo*, I.L.R. 7 Cal. 717.

\* **DOWL KABULIYAT AND KISTBUNDI**. *By the expression 'dowl Kabuliyat' and 'Kistbundi' is meant, an engagement setting forth particulars of the arrangements made for the payment of revenue in respect of specified lands by fixed instalments.* *Tarakeswar v. Satish Kanta*, 126 Ind.Cas. 769 = 51 C.L.J. 297 = A.I.R. 1930 Cal. 411.

**DRAGOMAN**, (corruption of *Turjuman*, from A. *Turjama*, translation) An interpreter.

**DRAVIDA**, (*Ḍrāvīḍa*), [S.], or, the *d* being pronounced *r*, **DRAVIRA**, (*Ḍrāvīra*). The country in which the Tamil lan-

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gnage is spoken : the Coromandel coast from Madras southward : the country below the Eastern Ghats, to Cape Komorin. An inhabitant of the country. A class of Bráhmānical tribes, called the five Dráviṣa Bráhmans, comprehending all those of the Peninsula, or *Dráviṣa*, *Karnáṭa*, *Telinga*, *Gujerata*, and *Maráṭha*.

**DRAMMA**, [Mar.] A piece of money equal to 16 *paṇas* of *kaunris*, or 1280.

**DRAVYA**, [S.], adopted in most dialects slightly modified, and met with sometimes barbarously corrupted, as in the Summary of Hindu Law and Customs, published by order of the government of Bombay, in which it is always printed **DREWY**. Thing substance, wealth, property. It is distinguished as—

*Sthāvara*, or *Sthira dravya*, Fixed or immoveable property, property in land, trees, &c.

*Asthāvara*, *Janyama*, or *Chara dravya*, Moveable property, cattle, money, &c. It is also distinguished as *Kramāgata*, descended or ancestral ; *Swayamarjita*, or *Kṛita*, self-acquired or made ; and *Āgantuka*, accidental ; and again as *Sādhārana*, common, held in common ; *Asādhārana*, that which is not common, but belongs to the holder exclusively ; and *Vibhakta*, divided, partitioned among separated heirs.

**DRIDHA-BODHA**, (*Driḍha-bodha*), [Ben.] (from the S. *driḍha*, firm; and *bodha*, understanding) Conviction, judgment. (Uriya) Presumptive evidence.

**DRISHTA**, (*Drishṭa*), vernacularly, **DRISHT**, (*Drisht*), sometimes corrupted to **DISHT**, (S. *Drishṭa*) Seen, present, visible.

*Drishṭādhi*, or *Drishṭabandhak*, vernacularly, *Distbandhak*, corruptly *Distbunduk*, [H. &c] (S. '*Drista*', with '*Adhi*', or '*bandhak*', a pledge) Mortgage

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or pledge of real substantial property, that which may be kept in view ; or, also, that from which, although possession be had, no profit or benefit is derived. In the west and south of India it means mortgage or pledge, without giving up possession, except on failure of payment of the debt for which the property is pledged.

*Drishṭi dosha*, [S.] ('*Dristi*', the sight, and '*Doshi*', fault) The influence, or blight of an evil eye.

*Drishṭāntu*, [S.,] but used in some dialects, Example, proof, precedent.

**DRONA**, (*Droṇa*), commonly, **DROON**, sometimes **DOON**, [Ben.] (S. '*Droṇa*') A measure of capacity, equal to  $\frac{1}{4}$  of a *khāri*. (In Chittagong and Sylhet) a land measure equal to 16 *kānis*.

**DRONI**, (*Droṇi*) [S. &c.] An oval vessel of wood or stone ; a trough for watering cattle ; a canoe.

† **DRU-PAYIR**, [Tam.] Produce of trees, as cocoa-nuts and the like.

**DUB**, (*Dūb*.) **DOO3**, **DURVA**, (*Dūrvā*.) [H.] A kind of grass highly esteemed for fodder (Cynodon dactylon). Three sorts are described : the best, called *Paunda*, is essentially the same as Fiorin ; the second, called *Khātia*, is smaller, and grows on hard ground ; the third is called *White Dūb* : or it is distinguished as of two sorts, *Ghor Dūb*, horse grass, being the best fodder ; and *Ban-dūb*, forest grass, of a coarser quality.

*Dūb-mahāl*, [H.] (A) A tax formerly levied on providers of fodder or grass cutters (Dacca).

**DUBACHAR**, (*Dūbāchar*). [H.] A bank or island in a river, or low alluvial lands liable to be flooded.

**DUBAI**, (*Dūbāi*.) [H.] lit., Drowning ; but applied to a bribe which is given absolutely, whether the briber gain or lose his suit, in distinction to *Tarāṇa*, a

## DU

- crossing over, *i. e.*, a bribe which is to be returned if the suit is lost.
- DUBARA**, (*Dúbárá.*) [H.] An island, or land left in the channel of a river, liable to be flooded when the water rises, but cultivable in the cold weather for spring crops.
- DUBARO**, [*†*uz.] A man of the *Bhil* or *Káli* tribe.
- DUBARU**, (*Dubáru.*) [Ben.] A caste, whose occupation is that of fishermen and divers, (from 'Duba', to plunge).
- DUBASI**, (*Dubási.*) commonly, **DUBASHI**, (*Dubáshi.*) [Tel.] (vernacular corruption of **DOBHASHI**, (*Dobhāshi.*) one who speaks two languages, from S. 'Dvi', two, and 'Bhasa', a language) An interpreter, a native man of business in the service of a European (Madras), but the office and the name are almost obsolete.
- DUBERJI**, (*Duberjī.*) [Mar.] Twice brought to account, twice entered, payment, expenses, and the like; as, *Duberjijamā*, *Duberjī-kharch*, &c.
- DUBHALIS**, (*Dúbhālis.*) [H.] Land seated in the neighbourhood of population, the soil of which is intermixed with gravel: vegetables, *javár*, and poppy are grown in it (Behar).
- DUBRAJ**, (*Dúbrāj.*) (corruption of *Yuvārāja*, young prince) [H.] The heir of a Raja.
- DUBSI**, (*Dubsi.*) [H.] Land liable to be flooded. See also *Dobiswī*.
- DUDDU**, (*Dudḍu.*) [Karn.] **DUDU**, (*Dudḍu.*) [Mar.] A copper coin, worth twenty *kás*. [Mar.] A fourth of a *paisa*.
- DUDE**, (*Dudé.*) (?) A weight equal to the fourth part of a *maund* (Madras).
- DÚDEKULAVADU**, (*Dúḍekulavāḍu.*) [Tel.] A cotton cleaner.
- DUDHA**, (*Dúdhā.*) [H.] A sort of rice.
- DUDHWATI**, (*Dudhwatt.*) [Hindi.] (lit., full

## DU

- of milk) Full of farinaceous matter, ears of corn becoming ripe.
- DUDI**, [Tel.] Cotton after it is cleared from seed.
- † **DUGALAMU**, **DUGULAMU**, [Tel.] The sixteenth part of a pagoda.
- DUGAR**, (*Dugar.*) [H.] A path, a way.
- DUGARA**, (*Dúgara.*) [Tel.] The dust of rice in the husk, bran.
- DUGDHA**, (*Dugdhā.*) [H.] A tribe of inferior Bráhmans on the borders of Fatihpur and Allahabad.
- DUGGANI**, (*Duggāni.*) [Tel., Karn.]
- DUGANI**, (*Dugāni.*) [Mar.] A copper coin, worth about ten *kás*, or a half *pice*.
- DUGLA**, (*Dúglā.*) [H.] A sling basket of large size used for irrigation.
- DUHI**, (*Duhi.*) [H.] Alluvial formations. A mark of village boundaries.
- \* **DUHITA**. Daughter, married, unmarried or widow. All female children. *Prosonno Kumar v. Saratshoshi*, I.L.R. 36 Cal. 86 (113).
- DUHITRI**, [S.] A daughter.  
*Dauhitra*, [S.] A daughter's son.  
*Dauhritri*, A daughter's daughter.
- DUHOTTARA**, (*Duhottara.*) or -TRA, (*Trá.*) [Mar.] Interest at two per cent. per mensem.
- DUKAL**, (*Dukál.*) [Mar.] 'Doo' which in Mar., compounds is used either for 'Do', two, or for the S. *dur*, bad, and 'kal', time) A dearth or famine.
- DUKAN-PATTI**, (*Dukán-pattī.*) [Mar.] (from P. *Dukān*, a shop, which occurs in most dialects, and *pattī*, a cess) A tax on shops or trades.
- DUKKI**, [Tel.] Ploughing, ploughed ground, a ploughed field. Also *Dukki-polamu*.
- DUKRA**, (*Dukrá.*) [H. &c.] One-fourth of a *paisa*.
- DULANDI**, **DOOLUNDY**, (?) A Ryot cultivating land in a different village from that in which he resides.

## DU

† **DULHA**, (*Dulhā*), [H.] A bridegroom.

† *Dulhan*, *Dulhin*, corruptly, *Dholohn*, [H.] A bride.

**DULI**, (*Ḍāli*), [H.] **DOLL**, (*Ḍoli*), [Mar.] A litter, a swing cot.

*Duliyā*, [Ben.] The name of a caste, or individual of it, whose business is carrying palanquins, or other burthens.

**DULLAKOTTUTA**, (*Dullakotṭula*), [Tel.] Threshing corn.

**DUMA**, (*Dūmā*), (?) A leather case, holding about three *sērs*, in which tea was imported into Kamaon from Tibet. The tea of Kamaon itself is now exported to Tibet.

**DUMALA**, (*Dumālā*), or **DUMALI-GAON**, (*Dumālī-gāon*), incorrectly, **DOOMALLA**, [Mar.] (*ḍumalla*), the back or tail part, fig., reverting or turning back, and 'gaon', a village) A reversionary village, or lands the revenues of which are granted for life or a term of years, after which they revert to the state; or lands granted for service, or through favour, subject to resumption at pleasure. Also, lands of which the revenues are not wholly alienated, but which are subject to a quit-rent. In common use it is also loosely applied to all alienated villages. (The word, in the usual sense, is more probably derived from *du*, two, and *māl*, property; the holder and the state having *both* an interest in it).

† *Dumālā-phāṛā*, [Mar.] (from 'jharan', a sweeping away) An official scrutiny of titles to alienated lands.

**DUMBALA**, (*Dumbālā*), [Tel.] An order for giving up the government share of the produce to the cultivators. *There is no presumption that the "inam grant" was of the 'melwaram' only to a 'kulivaram' holder, not in such a meaning inherent in the word "dumbala". Ganapati Rao v. Sattanma*, 112 Ind.Cas. 403 = A. I. R. 1928 Mad. 960.

## DU

*Dumbālā-deron*. (?) The issue of an order to the cultivators to reap the crops without waiting for the final adjustment of the assessment with the Zamindars. Fifth Rep., p. 644. (The second term is obviously erroneous, and the sense of the first has been, perhaps, mistaken. An absurd etymology is given in the Glossary to explain the term: as, *Dumbāleh*, P., tail of a cow, and *Dharan*, H., seizing, taking hold of the tail of a cow, to urge her along).

*Dumhālī-māngam*, [Tel.] Lands held free of assessment, or at a low quit-rent; under special grant, not forming part of the original assignments.

**DUN**, (*Dān*), **DOON**, [H.] A valley.

**DUNA**, (*Dunā*), [Thug.] Stocks for culprits.

**DUNBI**, also written **DOENBEE**, (neither, perhaps, is quite correct) [Mar.] Split, cracked: applied to the first kind of black soil, which, although very rich, requires a copious supply of water.

**DUNDA**, (*Dundā*), [H.] A bullock with one horn.

**DUNDI**, (*Dundī*), or **DONDI**, (*Dondī*), [Hindi.] Proclamation by beat of drum.

**DUNDUBHI**, [H. &c.] The fifty-sixth year of the cycle, the next recurrence of which will be A. D. 1862.

*Dundubhi-hechchiye*. [Karn.] Increase in the Mysore assessment made in a former *Dundubhi* year, 1784-85.

**DUNGA**, (*Dūnga*), [H.] Deep; a trough, a canoe.

**DUNGALI**, (*Dungali*), [Karn.] A measure of two and-a-half *sērs* (South Kanara).

**DUNGANI**, (*Dungāni*), [H.] A small fractional division of an estate (Kamaon).

**DUNGAR**, (*Dungar*), or **DONGAR**, (*Dongar*), [H.] A hill, a hilly country.

**DUNR**, or **DUNRI**, (*Dunri*), [Thug.] Cry of the victim for help.

**DUPIKI**, (*Dupiki*), [Mar.] (from 'Doo,' two,

† Reference see page 1.



## DU

and 'Pikan,' to ripen) Bearing two crops in a year (land, &c.)

† *Durah-jār*, (?) [H.] A comprehensive term for lands within the limits of a known portion of an estate (some blunder perhaps for *Dar-ijārū*).

**DURAH**, (*Durāhi*), [Mar.] (from S. 'Dur', bad, and 'Ah', saying, also *Duēthi*.) An expression used in prohibiting any thing on the part of the authorities or the Raja, implying his vengeance in case of disobedience.

**DURAL**, (*Durāt*), [Tel., Karn.] (from the S. particle 'Dur,' implying deprecation or prohibition) Protest, prohibition. Citation, summons, an order of the state to bring a person to trial. (Probably a modification of the preceding).

**DURAKANI**, (*Durakāni*), [Mar.] Drawn (as a line) through the two central columns of a sheet of country paper, leaving the first and last as margins; the form used in letters to superiors or equals.

**DURBHIKSHA**, (*Durbhikshā*), [S. &c.] vernacularly, **DURBHIKKA**, (*Durbhikkā*), A famine a dearth.

\* **DURBUST HAKUK**. *The term includes everything which might be considered as belonging to the Zamindari right. Rajeswara Prasad v. Bhupendra*, 55 Cal. 35 = 46 C.L.J. 307 = A. I. R. 1927 Cal. 956.

**DURGA**. [S.] vernacularly, **DURG**, **DOORG**, whence, erroneously, **DRORG**, [H. &c.] A fort, a hill fort.

**DURGA**, (*Durgā*), [S. &c.] A goddess highly popular in many parts of India, especially in Bengal; the wife of Śiva, and, in an especial manner, the destroyer of evil beings and oppressors: her worship is permitted to the lowest castes.

*Durgā-nācamī*, [S. &c.] A Hindu festival, the worship of Durgā, on the ninth lutation of the light half of Kārtik.

## DU

*Durgā-pūjā*, [S.] The worship of Durgā, celebrated for ten days in the month of Āṣwin (October), with particular pomp, in Bengal.

*Durgotsava*, [S.] (from 'Utsab,' a festival) The festival of Durgā, the Durgā-pūjā.

**DURG-BANSI**, [H.] A tribe of Rājputs in Jonpur, and Azimgarh.

**DURIA**, (*Durī*) or **DORIA** (*Dorīā*), [H.] A dog-keeper. (from *Dorī*, or *Durī*, a string, with which he leads the dogs.

**DURMATI**, [S. &c.] (from 'Dur', bad, and, 'matī' mind) The fifty-fifth year of the cycle.

\* **DUR-MOURASHI MOKURARI**. *It is a tenure of land which is not let out for agricultural purposes. So it cannot be put an end to by a mere relinquishment, on the part of the lessee, although after notice to landlord. Jadon nath v. Schoen: Kilbura*, I. L. R. 9 Cal. 617.

**DURMUKHA**, [S. &c.] (from S. 'dur' bad, and 'mukhya', aspect) The thirtieth year of the cycle.

**DURVA**, (*Durā*), or **DURBA**, (*Durba*), [S.] Bent grass: see **DUB**, (*Dūb*),

*Durāśturmī*, [S.] (from 'Ashtamī', the eighth) The eighth lutation of the month Bhādra, on which day *Durvā* grass is used in the ceremonies observed.

**DUSOTA**, (*Dusotā*), [Mar.] Pulse, &c., sown in a field from which the regular crop has been gathered.

**DUSIGA**, (*Dūsiga*), [Karn.] A cloth merchant, a tailor.

**DUSAI**, (*Dusāi*), [Hindi] The second sort of sugar-cane, which is sown after the autumn crop is reaped.

\* **DUSNAME**. *An assembly consisting of the ten founders and in it was decided all questions relating to the internal administration and discipline of the order of Gosavis. The Secretary of State v. Haibatroo*, I. L. R. 28 Bom. 276 (283).

\* † Reference see page I.

## DW

**DOTA**, (*Dūta*), [S.] A messenger, an envoy, an ambassador.

**DWADASA**, (*Dwādaśa*), [S.] Twelve, twelfth. *Dwādaśādika*, [Karn.] (S. 'Adhik', more) Twelve fold, a rate of increase to be calculated on the produce of land.

*Dwādaśāhika*, [S.] (from 'Ahik', relating to a day, 'Ahar') A Brāhman householder, who keeps a store of food for twelve days' consumption.

*Dwādaśī*, [S.] The twelfth day of a lunar fortnight.

**DWAITA**, [S.] (from 'Dvi', two) Duad. The doctrine of duality, distinguishing two principles in creation, spirit and matter, as opposed to the *Advaita*, or monad doctrine, which acknowledges the reality of spiritual existence only.

**DWAPARA-YUGA**, (*Dwāpara-yuga*), [S.] The third age of the world.

† **DWAR** or **DOAR**, [Asam.] A frontier district (perhaps from *Dwar*, a door).

\* **DWAR**. *Door or way. It conveys the sense of "through". It indicates stock, the source. Tukarsam v. Narayan, I. L. R. 36 Bom. 339 (353 and 354).*

**DWAR-DEVATA**, (*Dwār-Devatā*), [Mar.] (S. 'Dwar', a door, and 'devatā', divinity) The attendants of a great man, who must be worshipped in order to get access to him.

**DWIJA**, or **DWIJATI**, (*Dwijāti*), [S.] from 'dvi', two, and 'Ja' or 'Jati', who is born) A twice-born man, first by his natural birth, and secondly by his spiritual birth, or investiture with the sacrificial cord. The term properly designates a man of either of the three first castes, the Brāhman, Kshatriya, and Vaiśya, but is now generally understood of the former.

**DWIPIA**, (*Dwīpa*), [S.] An island; also a continent surrounded by an ocean. Jambu-dwīpa is that division of the world in which India lies, so named, be-

## DW

cause it is the climate of the Jambu tree: it is encircled by the sea of salt water.

**DWIPADI-VYAVAHARA**, (*Dwīpadi-vyavahāra*), [S.] A law-suit which consists of only two of four *paṭas*, or steps, of a regular process. One in which the defendant admits the truth of the charge, thus limiting proceedings to the plaint and reply.

**DWIPADYAM**, (*Dwīpādyam*), [Mal.] A double fine or penalty.

**DWYAMUSHAYANA**, (*Dwyānushāyana*), [S.] (from 'Dvi', two, and 'Shyanunya', an individual person) An adopted son, who retains his right to inherit also from his natural father. The adopted son, the *Dattaka putra*, properly renounces all claim to direct inheritance from his natural father and paternal relations, except through any affinity which he may derive from his adoptive father; but a continuance, of a double relationship may depend upon express stipulation, or where the natural father has no other son, or where certain ceremonies, as that of tonsure, have been performed prior to the adoption in his natural father's house. This sort of adoption is also sometimes distinguished as *Nitya* or *Anitya*, perpetual or temporary: the latter is the case when the tonsure has preceded adoption, and then the children of the adopted son return to the family of the natural grandfather. *Ref: Manik Chandra Dutta v. Bhuggobutty Dossee, I.L.R. 3 Cal. 443 at 449. Hamman Tiwari v. Chirai, I.L.R. 2 All. 164 at 166 (F.B.). Basava v. Lingan Ganda, I.L.R. 19 Bom. 428 (416); Krishna v. Paramshri, I.L.R. 25 Bom. 537 (541).* The term is sometimes considered applicable to the son begotten by a brother on his brother's widow; but this union is no longer regarded as

## ED

legal. Among the Marāṭhas it is applied to a boy born in adultery. *Ibid.*

**DYOKARAN**, (*Dyókāran*), [Mal.] A blacksmith.

**DYUTA**, (*Dyūta*), [S. &c.] Gambling, playing either with animate or inanimate materials, as dice, chess, &c., or cocks, rams, and the like.

## ED

*Dyūta-pratipad*, or *-pūrnimā*, [S.] (from 'Pratipada', the first day of a lunar fortnight, and 'Purnima', full moon) The night of the last day of the light half and eve of the first day of the dark half of Kārtik, which is to be spent in gambling in honour of *Lakshmi*, the goddess of fortune.

## E

\* **EAJAB-O KABOOL**. *Declaration and acceptance, the pillars of Mohammedan marriage contract.* *Abdul Kadir v. Salima*, I.L.R. 8 All. 146 (155).

**EDAGAI**, (*Eḍagai*) or **EDAGAI-KULA**, (*Eḍagai-kula*), less correctly, **EDDAGAI**, [Karn], **IDANGAI**, (*Iḍangai*.) [Tam.] q.v. A left-hand caste. According to the Karnatic enumeration of the castes included under this head, they are nine in number :—1. *Panchāla*, comprising five subdivisions; as, *Kamm'ranu*, blacksmith; *Bīḍige*, carpenter; *Kān-sagūr*, brazier; *Kallurūḷiga*, mason; *Akaṣāle*, goldsmith. 2. *Bīriṣethi*, a class of traders. 3. *Deṅṅūḷa*, a class of weavers. 4. *Gūṇigūr*, an oil maker. 5. *Gollur*, (?), people said to be employed to carry money; (perhaps a mistake for *Golla*, a shepherd, plur *Gollar*). 6. 7. *Paliwān*, and *Pa'awan*, (?), two tribes of cultivators. (perhaps for *Palligavanu*, a villager, a peasant). 2. *Bīḍa*, a low caste of Hindus, living by hunting and catching birds. 9. *Mīḷija*, a worker in leather, a shoemaker: the latter is generally most active in contests with

the right-hand castes (Buchanan's Mysore, i. 78).

*Eḍagai hisāb-varu*, [Karn] A tax levied on workers in leather and skins.

**EDARU-CHITU**, (*Eḍaru-chitu*) [Karn.] A document given by the purchaser of land engaging to give it back to the seller on repayment of the purchase-money within a definite term.

**EDDANGALLI**, or **YEDDANGALI**, corruptly **DUNGALIE**, **DUNGALLY** (for, in the languages of the South, and in Malayalam and Tamil especially, an initial *e* is very commonly pronounced as if preceded by an initial *y*) (?) [Mal.] A dry or grain measure, the measure most in use in Malabar; a cylindrical measure, 2½ in. high. 6½ in. diameter, or 85 cubic inches: it ought to contain 57,600 grains of kulam-nella, a kind of rice. Sometimes said to be equivalent to a Madras Ser.

† **EDDAVAM**, less correctly, **EDAVAM**. [Mal.] The ninth (? the eighth) month of Malayalam year (May-June).

**EDDU**, [Tel.] An ox, a bullock.

*Eḍḍuvūḍu* [Tel.] A bullock-driver.

\* † Reference see page 1.

## EK

**EDIKOLA**, (*Ēḍikōla*.) [Tel.] The shaft of a plough.

**EDURU-CHITU**, (*Eduru-chītu*) [Karn.] A note of hand given for another that is lost.

† *Edurunudi*, or *Yedurunudi*, [Karn.]

A counterpart agreement.

**EGANI**, (*Ēḡāni*.) [Tel.] A copper coin, equal to ten *kās*.

**EGUMATI**, [Tel., Karn.] Exportation.

*Egumati-digumati*, [Tel., Karn.] Export and import.

\* **EJIN**, or **AZIN**, or **IZIN**. *The word means consent or permission and indicates the authority which must be given to some agent to act on behalf of the principal in contracting the marriage, under the Mahomedan law. Jogu Bibi v. Mesel Shaiikh*, 164 Ind.Cas. 957 = 37 Cr. L. J. 1072 = 9 R. C. 323 = 63 Cal. 415.

**EKABHOGAM**, [S.] **EKABOGAM**, or **YEKABOGAM**, [Tam.] (from *Eka*, one, and *Bhogam*, fruition) The possession or tenure of village land by one person or family without any co-sharer. *Srinivasachariar v. Eallappi Mutaliar*, 43 M.L.J. 536 = 16 L.W. 247 = 15 Mad. 565 = 31 M.L.T. 1 = 68 Ind.Cas. 1 = 49 I.A. 237 = 24 B.L.R. 1214 = 21 A.L.J. 250 = 27 C.W.N. 817 = 36 C.L.J. 521 = A.I.R. 1922 P.C. 325 (P.C.) *The word "Ekabhogam", according to the Glossary in the North Arcot District, Manual of 1895 means the possession or tenure of all the lands of a village by a single individual or family without any co-sharer. Narasinha Rajahachari v. The Secretary of State for India in Council*, I.R. 1931 Mad. 613 = 132 Ind.Cas. 117 = 32 L.W. 945 = A.I.R. 1931 Mad. 135 = 60 M.L.J. 137. The application is continued in some instances where other parties have been admitted to hold portions under the original tenure as long as that remains unaltered.

## EK

**EKACHHAYA**, (*Ēkachhāya*.) [Tel.] A bond signed by ten persons.

**EKADASI**, (*Ēkāḍāsi*.) [S.] (from '*Ekadash*' eleven) The eleventh day of a lunar fortnight.

*Ēkāḍāsi-vrata*, [S.] (from '*Bratam*', a religious obligation) Fasting on the eleventh lunation.

**EKAHA**, (*Ēkāha*) [S. Ben. &c.] A single day. Fasting for a day.

**EKA-JATA**, (*Ēka-jāta*.) [S.] (from '*Jata*', born) Of one parentage, born of the same parents on both sides.

**EKA-JATI**, (*Ēka-jāti*) [S.] (from '*Jati*', caste) Of the same caste.

**EKAMATI-EKAJATI**, (*Ēkāmati-ekājati*.) [Guz.] (from S. '*Ēk*', one, and '*mati*', mind, with a rhyming repetition) A term used in agreements, contracts, and the like, by which the subscribers bind themselves jointly and severally to fulfil the terms specified.

**EKANHATH**, (*Ēkanhāth*), (?) [Mar.] The total sum of an account that is closed. The name of a particular mark which is drawn over the signature affixed to the account.

**EKAPIKI**, (*Ēkapiki*), [Mar.] Yielding one crop a-year—land, a field, &c.

**EKAPUTRA**, [S.] (from '*Putra*', a son) Having one son only.

**EKARIBA**, [Thug.] A single or short cry of a jackal suddenly checked—a bad omen.

**EKARNAB**, (*Ēkārnab*), [Ben.] (from S. '*Ar nab*', the ocean) An undistinguished multitude, a crowd of persons eating or acting together without distinction of caste.

**EKATRA**, or **EKOTTARA**, [H.-Mar., Ben., &c.] (S. '*Ekatra*') Together, jointly, acting together as one. (In Bundelkhand) A sum total; also applied generally to signify interest at one per cent. per mensem.

**EKBACHHI**, (*Ēkbāchhi*), Distribution of

## EK

any sum or cess levied upon land at an equal rate.

**EK-BA-DIGARI**, (*Ek ba-digari*), [H.] One against another (as opposite parties in a suit).

**EKBAL**, (*Ekbál*) or **EKWAL** (*Ekeál*), [Ben.] A total sum : a bringing together of details under one head : one of the Zamindar's accounts in which is stated the gross amount of the land in each Ryot's possession in each Mahal, with the deduction for waste, &c., and the disposition of the productive land remaining.

**EKBARDA**, [Thug]. An oil maker and vendor ; a man of which employment it is considered unlucky to kill.

**EKBERJI** (*Ekberji*), [Mar.] The first entry in the books of sums disbursed or received. A sum total.

*Ekberji-daphtar*, [Mar.] An office at the seat of government, under the Peshwa, to which accounts from all departments were transmitted, and in which they were recorded, after abstracts were made of the receipts and disbursements of the year. Also, the abstracts.

**EKCHETIYA**, (*Ekechetiyá*), [Ben.] Monopolized.

*Ekechetiyá byahasay*, [Ben.] A monopoly.

**EKCHHAYASRITA**, (*Ekhcháyásríta*), [Ben.] (from S. *Ek-chhaya*, shade, *Ásríta* taking refuge) Held under one obligation (joint bondsmen or sureties).

**EKDHAN**, (*Ekdhán*), [Ben.] (Land) producing one crop of rice in the year.

**EKDARRA**, (*Ekdarrá*), [Hindi] A common rate per *bighá*. See *Dar*.

*Ekdarrá ká paññá*, [Hindi] A lease, in which the Ryot is to pay the same rate per *bighá*, whatever crop he may sow.

**EKE-ANA-PATTA**, (*Eke-áná-paññá*), [Hindi]

## EK

Lease of a definite quantity of land, at an average rate per *bighá* ; a tenure by which Ryots hold in Purniya.

**EKERI-KARKUN**, (*Ekeri-kárkun*), [Mar.] (*'Ekeri'*, single, and *'Karkun'*, a clerk) An inferior scribe or clerk, one to whom no equipage is allowed.

**EKFARDI**, (*Ekfardi*), and **EKFASLI**, (*Ekfagli*), [H.] Land producing only one crop a-year.

**EKHALA**, (*Ekhálá*), [Hindi] Moisture extending through the whole depth of the soil ; lit., that which is in one uniform condition (Puraniya).

\* **EKJADDI**. *Decendants from the same ancestor or common ancestor through the male line. Chatur Singh v. Kalyan, I.L.R. 23 All. 32.*

† **EKJAI**, [H.] In one lump, in one total : in the same place.

**EKJAI-JARIB**, (*Ekjái-jarib*), [Ben.] Measurement of the whole of the lands of a village or district, with a specification of the individual holdings.

**EKKAN**, [Mal.] Soil cast on shore by the current of a river.

**EKKARU**, (*Ékkaru*), [Mal.] Agricultural implements, apparatus for ploughing.

**EKODDISHTA**, [S.] The *Śrútlha*, or obsequial ceremony performed for one definite individual deceased, not including other ancestors.

**EKPACHHA**, [H.] (from S. *Ek*, and *'Paksha'*, a side) Ex-parte (as evidence).

**EKPADIA**, (*Ekpadiá*), [Uriya] The total rent of a village, with the proportionate charge to each Ryot.

**EKPHASLA**, (*Ekphaślá*) [Hindi] A single crop. Land yielding one crop a-year. Rate charged in the Ryot's lease, calculated on his rearing only one crop a-year on his land.

**EKRA**, (*Ekrá*) [Tel.] The English word *Acre*.

**EKRAKM**, (*Ekrakne*) [Mar.] In a lump, at once, the sum of different items.

## EL

**EKROJO**, [Hindi] Authorised daily expenditure of public officers (Jodhpur).

**EKSALA**, (*Eksāla*) [H] Annual, for one year, lasting one year, a cess levied originally for but one year.

**EKTARFA**, (*Ektarfa*) [H.] Ex-parte, on one side.

*Ektarfa-mukaddama*, [H.] An ex-parte proceeding or suit.

**EKU**, (*Éku*) [Tel.] A roll of cleaned cotton.

**EKUN**, [Hindi, Ben.] Sum total.

*Ekun-bəshī*, [Ben.] Total increase.

*Ekun-jamā*, [Hindi] Statement of the total rent of each piece of land in the village accounts.

*Ekun-jamīn*, [Hindi] A statement of the total land measured to each Ryot for the current year.

*Ekun-kamī*, [Ben.] Total remission or deficiency.

**EKWAL**, (*Ekwā*) [Ben., Uriya] A general account of a village or estate, shewing, under the name of each cultivator, the quantity and description of the land held by him.

**ELAKOLA**. (*Elakōla*) or **YELAKOLA** (*Yelakōla*) [Mal.] The use of words in place of figures, in which each syllable has a numerical value, and the whole are read backwards (Malabar).

**ELAM**, (*Élam*) [Mal.] Auction, outcry, public sale; see *Nilām*.

† **ELANGAL-TOTTAKAL**, (?) [Tam.] Land lately prepared for garden cultivation.

**ELE**, (*Elē*) [Karn.] Thread.

**ELE**, [Karn.] A leaf in general, betel leaf.

† **ELEBALE** (?) Leaf of the piper betel.

*Elegār*, [Karn.] A betel seller.

**ELLA**, [Tel.] **ELLAI**, [Tam.] **ELLE**, (*Ellē*), [Karn.] **ELLA**, [Mal.] A boundary.

*Ellaikāl*, [Tam. &c.] *Ellēkallu*, [Karn.] A boundary-stone.

*Ellai-takrār*, [Tam.] Boundary dispute.

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*Ellai-vyajyam*, [Tam.] (S.) A boundary quarrel or dispute.

*Ellarāi*, [Tel.] A boundary-stone.

*Ellēkallu*, [Karn.] A limit a boundary.

**ELU**, [Thug.] Any single person not a Thug.

† **ENAM**, (*Lit.*, gift, present) Land given by *Zemindars* or *amils* as a favour (Vide Finucane Amir Ali's B. T. Act.)

**ENDH**, [Thug.] A woman.

**ENDIRAM**, (*Ēndiram*) [Tam.] A sugar-cane press, a mill, a hand-mill.

**ENGILI**, [Tel.] **ENJULU**, [Karn.] **ECHCHIL**, [Tam. Mal.] Any thing that has become impure by having been in the mouth: orts, leavings, fragments, crumbs, and the like, considered as impure.

**ENNAM**, [Mal.] Counting, an account. Charge for reaping, usually ten per cent; or if paid in kind, one sheaf out of ten.

**ENNARI**, (*Ennāri*) [Mal.] (from *enta*, or, in composition, *en*, eight) Eight *nāris*, or two measures.

**ENATI MAMUL**, (*Enāti māmūl*) [Mar.] (from A. *Ināyat māmūl*.) Customary presents, an additional charge on the district at the time of assessment on this account.

**ENTHA**, [Thug.] Rupees, or money of any kind.

**ENUKA** (*Ēnukā*) or **YENUKA**, (*Yēnukā*) (?) [Mal.] A certificate given by a hereditary proprietor to the person to whom he has mortgaged or made over occupation of his lands; or a document given to the proprietor by the mortgagee, if he transfer possession (Malabar).

*Ēnukā*, or *Yēnukā muri*, (?) [Mal.] A similar certificate to the last, given to the person to whom the mortgage is transferred; also, a notice from the proprietor to the mortgagee that he has transferred his proprietary right and

## ER

accompanying liabilities to a third party (Malabar).

**ER**, (*Ēr*) or **YER**, (*Yér*), [Tam.] A plough.

*Ēránmai*, [Tam.] Tillage.

*Ērānar*, [Tam.] Husbandmen.

*Ērkāl*, [Tam.] A yoke, a plough-beam.

*Ērsāmān*, [Tam.] The apparatus of a plough.

**ERAI**, [pron.] **IRAI**, [Tam.] Tax, tribute.

*Ērai-cari*, or *Irai-cari*, [Tam.] All dues demandable by landholders from their tenants.

**ERAMATI**, (*Ērāmāti*), [Asamese] Land that has been abandoned after cultivation.

**ERAPHER**, (*Ērāpher*) or **PHERI**, [H.] The syllable without the initial repeated) Exchange, barter.

**ERAVU**, or **ERVU**, [Karn.] A thing lent or borrowed for temporary use.

**ERI**, (*Ēri*), [Tam.] A larger reservoir or piece of water, partly artificial, constructed for purposes of irrigation.

*Ērikarai*, [Tam.] Bank of a reservoir.

*Ērikūdai*, [Tam.] A basket used for throwing up water.

*Ērimeraī*, [Tam.] A portion of the crop set apart to meet the expense of keeping the reservoir and watercourses in repair.

*Ēri-pāchal*, [Tam.] Watered by channels conducted from a reservoir or tank (land).

**ERI**, (*Ēri*), [Mal.] A row of stakes to support an embankment.

**ERPADU**, (*Ērpādu*), [Tam.] A decision, a settlement.

† **ERRAYAT-NAMA**, (?) [Tam.] A document issued by a Collector confirming and authenticating a compromise between parties in a litigation concerning land.—*Tiniveli*.

**ERU**, [Tam.] Manure.

**ERU**, (*Ēru*), [Tel. Karn.] A plough with its apparatus, bullocks, &c., complete.

**ERUGERU**, (?) [Tel.] Gross produce.

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**ERUKU**, (*Ēruku*), or **ERUKALA-VADU**, (*Ērukala-vāḍu*), [Karn.] A man of a tribe living in forests and mountains, resembling gipsies in their habits: the women are famous as fortune-tellers.

**ERUPALU**, (*Ērupālu*), [Karn.] The farmer's portion of the produce.

**ERUVAKA**, (*Ēruvāka*), [Tel.] The Commencement of cultivation.

**ESHAMAN**, (*Ēshamān*), or **YEJAMAN**, (*Yejamān*), [Tam.] A person employing priests: vernacular form of *S. Yajamāna*.

**ESKAR**, [Mar.] A man of a low caste, a *Mahār*, one of the village servants; more usually *Yeskar*.

**ETAMU**, (*Ētamu*), or **ETAMU**, (*Ētāmu*), [Tel.] **ERRAM**, (*Ērram*), pronounced **YETTAM**, (*Yēttam*), [Tam.] A machine on the principle of a lever, for raising water from wells, commonly termed at Madras a *Pikota*.

*Ētāmu-bokkena*, [Tel.] The bucket by which the water is drawn.

*Yēttachchāl*, [Tam.] The bucket of the *Pikota*.

*Yettakol*, [Tam.] The bamba by which the bucket is suspended.

*Ērappuṭṭam*, pron. *Yettappuṭṭam*, [Tam.] Share of the charge or tax for watering the lands.

\* *Elnami*, *Ihtimah*, *Eahtiman*, *Etmann*, *Itmam*, *Yelmanm*, *Yetmānee*, [H] *Care, superintendence, trust, responsibility. The trust or jurisdiction of a Zeminder over some variable divisions of a Province; under the Mohammedan Government of Bengal, equivalent to a Zeminder, thus Burdwan, Rajsahi, etc., are in early financial reports designed as Eaptimans. In Chittagong the term denotes a tenure similar but subordinate to a Taluk usually of small extent. Nitayanand v. Abdar Rahim, I.L.R. 7 Cal. 76. An*

## ET

*Etmami tenure is an intermediate one between the proprietor of the taluk and the ryots. Ajgur Ali v. Asmut Ali I. L. R. 8 Cal. 110.*

**ETU-KONAMUPARRA**, (?) [Mal.] The rate of tax levied in Travancore; or one in eight upon the produce of garden land, and three in ten out of rice land.

## ET

**ETTU**, [Tel.] Weight, a burden; a weight of two *vis.*, or  $6\frac{1}{2}$  pounds.

**ETTUVALI**, (*Ettuvali*), [Karn.] Collecting money.

**ETWAR**, (*Etwār*), [H.] Sunday, abbreviation of S. *Ādityavāra*, through, *Ātwār*.

\* **EWAJNAMA**, *Deed of exchange. Shahzadi Begum v. Secretary of State I. L. R. 34 Cal. 1059 (P. C.)*

## F

**FAAL**, (*Fāâl*), [A.] An agent, one who does any thing.

**FAIDA**, [H.] (A) **PHAYIDA**, (*Phāyidā*), [Tel.] Profit, gain, interest. (In this and other Arabic words beginning with *f*, adopted into the Hindu dialects which have not the letter, *ph*, is substituted for it.)

**FAISAL**, (*Faiṣal*), **FAISALLA**, or, more correctly, **FAISALA** (*Faiṣala*), **FYSUL**, **FYSULA** [Beng] corruptly, **FYSALLA**, adopted in most dialects with slight modifications, as, Ben. **PHAISALA**, (*Phai-sālā*), [Mar.] **PHAISAL** and **PHAISALLA**, (*Phaiṣallā*), [Tel.] **PHAISALA**, (*Phaiṣalā*), A decree, a judgment, a decision, adjustment of a quarrel, settlement of a debt. \* *The word 'Faisalla' in this country is used as representing the judgment, not the order or decree. Juggernath Sahoo v. Sadoo Roy Singh, I. L. R. 5 Cal. 329 at 330.*

**Faiṣal-tirwai**, [H.] (from the Tam.) The rates settled on each field at the time of the original survey assessment (Madras).

**Faiṣalūti**, [Tel. Karn.] Settled, as an account especially, according to a decree or award.

**Faiṣalnâma**, [H. &c.] A written sentence or award.

† **Faiṣalnâma-salisi**, [H.] An arbitration award.

**FAK-AR-RAHN**, [H.] (A.) Expiration or fore-closure of a mortgage, redemption of a pledge.

**FAKHR UL-TUJAR**, (*Fakhr ul-tujar*), [H.] (A.) The provost of the merchants: an honorific title granted by the Moghul government to any eminent banker or merchant.

**FAKIR**, (*Fakīr*), **FUQEER**, [H.] (A plur. **FUKRA**, (*Fukrā*), or **FAKIRAN**, (*Fakīrān*), **PHAKIR**, (*Phakīr*), or **PHUKEER**, (Mar.) Any poor or indigent person. In law, one who possesses only a little property. The most general application is, a Mohammadan religious mendicant, who wanders about the country, and subsists upon alms. Many orders of them are known in Hindustan, named after their founder, or some peculiar practice or doctrine. They are generally divided into two classes: 1. Those who are *Ikāsharā*, with the law, having families, and following the precepts of the Koran; they are also known as *Sālik*, travellers or pilgrims: and 2. *Be-sharā*, without the law, or *Majāṭib*, 'abstracted,' who lead a life of celibacy and seclusion, and whose sanctity is such as to place them above the necessity of observing the rules of the Koran. The chief Hindustani *Fakīrs* are. 1. The *Kādarī* or *Bānawā*, who profess to be the spiri-

\* † Reference see page 1.



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tual descendants of *Saiad Abdul-kádir Jikáni*, of Bagdad. 2. The *Chishtia*, followers of *Banda-nawáz*, whose shrine is at *Kalbarga*; they are usually Shias. 3. *Shútúria*, descendants of *Abdul-shútúr-i-nák*. 4. *Tabkátia*, or *Madúria*, followers of *Sháh Madúr*; many of these are jugglers, and bear or monkey leaders. 5. *Malang*, descended from *Jaman Jatt*, one of *Shah Ma túr's* disciples. 6. *Rafái* or *Gurx-már*, descended from *Saiad Ahmed Kabir Rafái*, who appear to beat, cut, and wound themselves without suffering inconvenience, and who, in the belief of the faithful, can cut off their own heads, and put them on again. 7. *Jalália*, followers of *Saiad Jalál ud dín Bpkhári*. 8. *Sohágia*, from *Mása Sohág*, who dress like women, wear female ornaments, play upon musical instruments, and sign and dance. 9. *Naksh-bandia* followers of *Bahá ud dín*, of *Nakshbandi*, distinguished by begging at night, and carrying a lighted lamp. 10. *Báwí piári ka fakirán*, who dress in white. There are other distinctions; and at the *Muharram* a number of the lower classes assume the character and garb of *Fakirs*, of different ridiculous personations, for the amusement of the Populace, and the collection of contributions. \*The word '*Fakir*' does not mean a beggar but a religious man who devotes his life to meditation and spiritual exercises. *Haji Ali Mahomed v. Ajumani-Islamia Punjab* 12 Lah. 590 = 32 P.L.R. 867 = A.I.R. 1931 Lah. 379. '*Fakir*' is not a caste as such but only a class of persons. Persons of different tribes and castes may join this group of persons who may either be holymen or may be beggars. *Imam Ali Shah v. Thakar Das*, 164 Ind.Cas. 260(2) = 9 R.L. 96 = A.I.R. 1936 Lah. 496.

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†*Fakíran*. from '*Fakir*', a mendicant (Mahomedan law, '*Fukra*', to maintain the poor). A moslem grant, (Per finucane & Amir Alis' B. T. Act).

*Fakírána*, [H.] Appropriated to the support of **FAKIRS** (*Fakírs*) (lands, &c.).

*Fakíri*, [H.] *Phakiri*, or *Phakiri*, [Mar.] Alms given to *Fakírs*. An item in the village accounts or charge for alms to Mohammadan mendicants. The vocation of a *Fakír*, or any thing relating to one.

**FAKT**, (*Fakt*), **FUQT**, (*Fuqt*), [H.] (A.) lit. Only, no more; written at the end of a document, deed, petition, &c., to indicate that it is completed.

*Phaktu-jaráiti*, [Tel.] A richly cultivated country. Nothing but cultivation.

**FALAM**, whence the English *Fanam*, [H.] (but more properly, no doubt, *Phalam*, S. *Falam*) A small silver coin formerly current at Madras; 12½ are equal to one rupee.

**FALAN**, (*Falán*), or **FALANAH**, (*Falánah*), [H.] (A.) A certain person, such a one, used to designate an individual whose name is not specified.

**FALIZ**, (*Fáliz*), [H.] (A.) A field of melons,

**FALUS**, (*Falus*). corruptly, **FELOOS** and

**FLUCE**, [H.] A small copper coin, or varying weight and value, current in Arabia and Persia, and sometimes applied to the *paisa* of Hindustan. It was also the denomination of a copper coin current at Madras: one *falus* was equal to five *kús* or *cash*.

**FARA**, (*Fará*), [H.] (P.) lit., Above, over; a term used in the Mohammadan revenue accounts for the increased revenue derived from new taxes.

**FARARI**, (*Farári*), more correctly, **FIRARI**, (*Firári*) [H.], (from A. *Firár*, flight) [Mar. Tel.] A fugitive, especially a cultivator who has abandoned his lands

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and home. The head under which the names of absconded revenue defaulters are entered.

\* *Farar*. The word cannot apply to a man who leaves the village openly, and not in a clandestine or irregular manner in order to take up his residence in an adjoining village but to an absconder or a deserter. *Gouri Shankar Singh v. Bhagwan Din*, 2 O. L. J. 485 = 32 Ind. Cas. 337.

**FARAZI**, (*Farâzi*), [H.] (from P. *Farâx*, above) Elevation, exaltation. The name of a sect of Mohammadan reformers, who object to many of the practices of their Indian brethren, established in and about Dacca since 1828, by a man named *Sharkatullah*.

**FARD, FURD**, incorrectly, **FERD**, or **FIRD**, vernacularly, **PARAT**, and **PHARAD**, or **PHARD**, [H.] (A.) [Mar.] A single thing or individual, one out of two, a single leaf or sheet of paper, a written list or statement, a long slip of writing containing a list, a catalogue, etc. Also, a statement of account.

*Fard-i-hakikat*, [H.] A memorial, a statement of circumstances, a return made by the officers of government to a requisition for information, a report.

*Fard-i-kasht*, [H.] Statement of a Ryot's cultivation.

\* *Fard-i-lat*. List of purchasers at auction. *Sheonarain v. Nur Muhammad*, I.L.R. 29 All. 463 (465).

*Fard-i-sawâl*, [H.] A petition, an application. The recommendatory report of a revenue officer in former times in favour of the grant of a *Zamindari sanad* to the person named in the application, and specifying the districts to be granted.

*Fard-i-tafrik*, [H.] A paper or deed of partition.

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*Fard-i-tashkhis*, [H.] Record of a revenue settlement.

† *Fard-pattidari*, [H.] A list or schedule of the shares of a joint estate.

† *Do-Fardi*, [H.] ('Do', two) A double account, shewing the amount of land held, and rent paid by each Ryot.

† *Hisab-i-fard*, [H.] A detailed account, an account with particulars.

**FARIAD**, (*Fariâd*) **FURYAD**, [H.] (P.) vernacularly, **PHARIYAD**, (*Phariyâd*), or **PHAIRAD**, (*Phairâd*) [Ben.], **PHIRYAD**, (*Phiryâd*), [Mar.] **PHIRYADU**, (*Phiryâdu*) [Tel.] **FARYADI**, (*Faryâdi*), or **FARAYADI**, (*Farayâdi*), [Karn.] **PIRIYADU**, (*Piriyâdu*), [Tam.] Cry for help, complaint, accusation, the entering of a law-suit.

*Fariâdi*, *Furyadee*, [H.] also *Phariyâdi*, *Phairâdi*, *Piriyâdi*, &c., as before and corruptly, *Feriady*, A complainant, a plaintiff.

*Faryâdiyava*, [Karn.] A plaintiff, a complainant.

*Fariâd-ras*, [H.] A defender, a protector, one who listens or attends to a complaint.

**FARIB**, (*Farib*), or **FAREB**, [H.] Fraud, deception, trick, cheating.

**FARIGH**, (*Farigh*), [H. &c.] (A) **PHARIK**, (*Phârîk*), or **PHARIKH**, (*Phârîkh*), [Mar.] **PHARAG**, (*Phîrag*), [Guz.] Free, discharged, settled (as a debt, &c.), concluded (as a law-suit), &c.

*Fârigh-khatti*, or *khutte*, (A) changed vernacularly, to *Phârkhât*, [Ben.] *Phârkhât*, or *Pharikhât*, [Mar.] *Pârîkhattu*, [Tel.] and written corruptly, *Farikhut*, *Fârighkhutte*, and *Farughutte*, *Farghutte*, *Farkutte*. *Parekut*, A written receipt and acquittance, a deed of release from all demands, a deed of dissolution of partnership or of partnership, a bill of divorcement.

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*Fārighkhatāna*, [H.] A fee for making out a release or discharge.

*Fārkhati*, or rather *Phārkhati*, [Ben.] (adj.) Set free, acquitted, divorced.

**FARIK**, (*Farik*), [H.] A troop, a party, a party in a law-suit.

*Farik-āwal*, [H.] The first party in a suit.

*Farik-dūyam*, or *ḡāni*, [H.] The second party to a suit.

*Farikain*, [H.] (A dual) Both parties to a suit.

†**FARINGATI**, (?) [Asam.] Dry or unirrigated land.

\***FARKHAT**. *Settlement on partition.* *Shidapa v. Venkaji*, I.L.R. 32 Bom. 404 (407).

**FARMAISH**, (*Farmāish*), or **FURMĀISH**, [H.] (P.) **PHARMAIS**, (*Pharmāis*.) [Ben.]

**PHARMAS**, (*Pharmās*.) [Mar.] An order, a command, a direction, a commission to execute any work, a present to a superior.

† A requisition on a village for small articles of consumption, as grass, firewood, etc.; formerly levied for the use of the district officers.

*Far-farmās*, or *Phar-pharmās*, corruptly, *Fur-furmanesh*, *Phaur-phurmaish*, [Mar.] Petty articles of provision formerly exacted from a village by the government or public officers; it occurs also in this sense as *Farmaish* alone. It was also applied to all sorts of produce payable to the government in kind, or at an under-valuation, as part of the government dues.

**FARMAN**, (*Farmān*), **FURMAN**, vernacularly, **PHARMAN**, corruptly, **FIRMAN**, **FIRMAND**, **PHIRMAUN**, &c., [H. &c.] A mandate, an order, a command, a patent.

*Farmān-bardār*, [H.] A subject, an officer, one who obeys or executes a mandate.

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*Formān-bāẖi*, [H.] A command under the royal signature or stamp.

**FAROD**, [H.] lit., Alighting, coming down; a term used in the customs department to express the arrival and deposit of goods within certain limits.

\***FAROKHA**. *The word cannot be held to mean "transfer" as it is inconsistent with the ordinary meaning of the word.* *Surajnarayan Prasad Pandey v. Ram Ghulam Shukul*, 45 A. 321 = A.I.R. 1923 A. 311 (2).

**FAROKHT**, **FUROKHT**, vernacularly, **PHAROKHT**, [H. &c.] Sale, selling.

*Farokht-khat*, [H.] *Pharokht-khat*, [Mar.] A bill or deed of sale: also *Farokht-nāma*.

*Farosh*, [H.] (P.) Sale, selling. A seller, a dealer.

*Farosh-i-namak*, corruptly, *Feroosh-nemuck*, [H.] (P.) Sale of salt. Public sale of salt on account of the government. The revenue derived from the monopoly.

**FARSH**, [H.] A carpet, a mat, a floorcloth, a bed, any thing spread out.

*Firāsh*, [H. A.] A bed, a couch. A female, a wife. In law, a female slave taken to her master's bed.

*Farrāsh*, [H.] (A it is commonly written with one *r*, *Farāsh*) A servant whose business it is to spread and sweep the mats, carpets, &c.

*Farāsh-khāna*, [H.] A room in which carpets, &c., are kept.

*Mūrda-farāsh*, [H.] A man of low caste, whose business it is to remove dead bodies when lying in the way.

**FARSANG**, [H.] A Persian measure of distance—the *Parasang* of the ancients—about four miles.

**FARZ**, (*Farz*), [H.] (A.) A divine or positive command or ordinance, a statute, an injunction that is not to be disobeyed, a duty not to be neglected;

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especially applied to the five indispensable obligations of purification, prayer, almsgiving, fasting, and pilgrimage, in contradistinction to other acts which are optional or meritorious only : also a definite payment or portion, inheritance, share or portion of inheritance due to an heir : also, a widow's jointure, or her share of the succession to her husband's property.

*Farḡ-âin*, [A.] An absolute obligation See the preceding.

*Farḡat*, [A.] A divine positive statute. A definite share.

*Farāḡ*, [H.] The obligatory or divine precepts or statutes of the Mohammadan religion, those which are not to be neglected. The law of inheritance or partition of property.

*Farḡan*, [A.] Specially, definitely : as applied to law, conformably to the special right of inheritance.

*Farḡan-o-raddan*, [A.] Conformably to direct or special claim, and also to an indirect or reversionary claim, as coming back from failure of nearer heirs.

*Farḡ-kifāiat*, [A.] The sufficiency of a religious obligation, as fulfilled by one person of a party, association, or township, on behalf of the whole.

*Farḡ-rakāt*, [A.] Fixed rules of performing prayer.

*Farḡi*, [H.] (A. Ben. *Farjī*.) By way of proposition, supposititious, fictitious. It is applied especially to a person who is either altogether an imaginary party in a suit or purchase, or to one who, although the ostensible, is not the real principal, or to a suit or purchase conducted or effected under an assumed or fictitious name. *Pergash v. Mahahir*. I.L.R. 11 Cal. 582 (585).

*Farḡi-mudāi*, [H.] *Fharjī-bādi*, [Ben.] A fictitious plaintiff or prosecutor, a person put forward in that character.

*Farḡi-muqaddama*, [H.] A fictitious suit or prosecution ; one set on foot by

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other ostensible parties than those really interested.

*Ism-farḡi*, [H.] A fictitious name ; any thing done under a fictitious name.

*Furuz*, A. Shares, portions, the proportions in which property is divided among those entitled to inherit.

**FARZAND, FARZANDAN**, [H.] (P.) Offspring, progeny, a son or daughter, a child, children. In Mohammadan law, lineal descendants in the male line : females and their posterity are excluded from the order of descent, except the person's own daughter. *Shaik Chotu v. Mir Akbar Ali*, A.I.R. 1922 Nag. 170. See *Bāfarzandān*.

**FASAD**, (*Fasād*), [A.] Vice, depravity, corruption. In law, any species of mental depravity not arising from defect of understanding.

*Fāsīd*, [A.] Base, vile, wicked In law, one who, according to some authorities, may be deprived of the management of his own affairs, as unfit to be trusted with them. *Invalid or irregular or vicious marriage and not absolutely void*. *Aixunniṣṣa v. Karimunniṣṣa*, I.L.R. 23 Cal. 130 (140).

**FASKH**, [H.] (A.) Breaking an agreement, dissolving a contract, breaking off or dissolving a marriage.

**FASL** (*Faṣl*), **FUSL**, (*Fuṣl*), corruptly, **FUSSUL**, [H.] (A.) A section, a chapter ; but in India more commonly a section of the year, a season ; thence also, a crop or harvest. There are two principal harvests in the year, spring and autumn, to which a third is sometimes added ; they are—

*Faṣl-i-rabī*, commonly, *Fuṣuli-rubbee*, or simply, *Rubbee*. The spring harvest, which yields dry crops, as wheat, barley, different kinds of pulse and grain that do not require irrigation or much water : the seed is sown towards the close of the periodical rains, or in

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October, and the crops are gathered about February and March.

*Faṣl-i-karīf, or khurecf.* [H.] (A.) The autumnal harvest, consisting chiefly of rice, or grains requiring irrigation. The seed is sown at the commencement of the rainy season, and the crop is usually reaped after their close, or about October-November.

*Faṣl-Bhādronī.* [H.] This is an intermediate harvest of occasional cultivation, consisting of grains of quick growth, as millet and different sorts of pulse which may be sown at the beginning of the rainy season, and gathered in the month of *Bhādra*, or about September: this is, however, commonly included in the Kharīf.

† *Faṣl-char.* [H.] An acquittance granted by the collector for the harvest produce of land exempted from revenue.

*Faṣlāna,* [H.] Relating to the harvest or the crop; a fee or perquisite derived from it, &c.

*Faṣlī, Fuslee,* corruptly, *Fussily, Fusly,* [H.] Belonging to the harvest, or season when cultivated, or lands productive of crops assessed according to the value of the crops, or frequency and abundance of the harvests. The harvest year—a mode of computing time prevailing throughout India, and one of the forms used in giving a date to all public orders and regulations. The era originated with the emperor *Akbar*, who, finding different eras current, thought to simplify the existing chronology by introducing a new mode of computing time. In fact, however, he only aggravated the confusion, by adding to the number; the old eras still continuing to be current along with the new. According to *Akbar's* directions, the year of the *Samvat*, corresponding with the *Hijra* year

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963 = A.D. 1555, and which was therefore *Samvat* 1612 (1555+57), was arbitrarily shorn of 649 years, and called the *Faṣlī* year 963, the same as the *Hijra*. Starting from this point, it has since gone on concurrently with the *Samvat*, or luni-solar year of the Hindus; so that by adding 649 years to the *Faṣlī* year, we get the *Samvat* year; and by adding 592-93, the difference of the Christian era (649-57=592), we obtain the Christian date. The *Faṣlī* year began on the 10th of the lunar month *Aṣwīn*, corresponding to the 10th September 1555: if more than four months of the year have expired, the addition is 593. Thus, the date of Reg. i. 10th February 1833, corresponds with the 1st of *Phālgun* 1889 (1833+56) *Samvat*, and with the 1st of *Phālgun* 1240 (1833-593) *Faṣlī*. In the Dakkhin the *Faṣlī* year is reckoned somewhat differently, being two years later than the same year in Hindusthan, having been introduced by *Shāh Jehān*. The addition to the *Faṣlī* therefore, to convert it into the Christian year, is only 590; thus, the Bomb. Reg. dated *Faṣlī*, 1239 is equivalent to A. D. (1239+590) 1829. The Tamil year of *Faṣlī*, 1257-58, corresponds with 1818 (=1258+590). The year is, or ought to be, sidereal; but the Madras government fixed its commencement to the 12th July. Its subdivisions are little attended to, as its sole use is its application to revenue matters; and the year only is specified, not the months.

*Faṣl-jāstī,* [Tel.] (from P. *xiādati*), barbarously, *Fuzzle-jaste*. An extra crop, one more than usual: an excess imposed on land bearing more than one annual crop. Also, used laxly for any enhanced assessment on land.

*Faṣl-kāmī,* [H.] Deficiency of harvest.

## FA

Deduction from the revenue on account of a scanty crop.

†*Faṣl-nama*, corruptly, *Fuṣul-namah*, [H.] (P. document). An agreement entered into by a number of the members of a village community. (Perhaps it should be *Faṣal-nama*.)

*Faṣḷi rāiqat*, [H.] A cultivator paying revenue according to the crops he arises.

**FATEHA, FATIHA**, corruptly, **FATTAHA, FATEHEH** and **FATEEAH**, [H.] An opening, a commencement. The first *Sura* or chapter of the Koran, which, being read for the benefit of dying Mohammadans, the word has come, in India, to signify prayers offered up for defunct persons on different days after their death, accompanied by alms and distribution of food, as, *Fātiha-chaḥāram*, on the fourth day; *Fātiha-bīstām*, on the twentieth, &c.: *Recitation of the opening chapter of the 'Koran' for the benefit of the soul of the departed.* *Mt. Athar v. Ramjan*, I.L.R. 34 Cal. 587 at 590 also; oblations and offerings to saints, and a variety of prayers and ceremonies used at marriages and funerals, including one observed by women in commemoration of Fatima, the daughter of Mohammad, called the *Fātiḥa-sahnak*, from *sahnak*, a dish, sweet-meats in small vessels being distributed to the female assistants. '*Fatehas*' are offered for the benefit of the souls of the deceased as the Roman Catholics celebrate their 'Mass.' During the ceremonies substantial gifts are distributed to the poor. *Bibajan v. Kalh*, I.L.R. 31 All. 136 (141). '*Fātiḥa*', a ceremony consisting of distribution of alms to the poor, accompanied with prayers for the welfare of the souls of deceased persons. *Ramanadhan v. Vada Leveai*, I.L.R. 34 Mad. 12 (15)

*Fātiḥa-buxurguār*, [H.] Offerings and

## FA

prayers for the benefit of the souls of deceased ancestors.

**FATWA**, (*Fatwá*) [H.] A judicial sentence, a judgment; but more usually applied to the written opinion of the Mohammadan law officer of a court.

*Fatáwá*, [A.] A collection or digest of judicial decisions, several of which are current in Hindustan, especially the *Fatáwá Alemgiri*, compiled by order of Aurangzeb, printed by the Bengal government (to its great credit) in six quarto volumes.

**FAUJ, FOIJ**, [H. &c.] An army, a multitude. Police jurisdiction.

*Faujdár*, [H. &c.] An officer of the Mogul government, who was invested with the charge of the police, and jurisdiction in all criminal matters. A criminal judge, a magistrate. The chief of a body of troops.

*Faujdārán*, [H.] (P. plur. of *Faujdár*) Assignments of revenue for the maintenance and remuneration of *Faujḍárs*.

*Faujdári*, [H.] subst., The office of a magistrate or head of police, or criminal judge. adj., Relating to the office of *Faujdár*; criminal, as opposed to civil; levied as a tax for the support of the police, &c.

*Faujdári-abwáb*, [H.] Cesses or imposts levied for the support of the *Faujḍárs*, or in commutation of the charge so incurred; or upon the *Faujḍárs*, or commandants, or military chiefs on the frontiers of Bengal.

*Faujḍari Ádálát*, [H.] (from A '*Adálat*', court of justice) The chief criminal court, more usually called in Bengal the *Nixámat Ádálát* but this designation is in use at Madras and Bombay—*Mad. Reg. vii. 1802, Bom. Reg. xiii. 1827, and subsequent Regs.* See also *Ádálát*.

*Fauj-jaigir*, or *Fauj-sarúnjám*, [H.]

## FA

Lands or revenue assigned for the support of troops or of police.

*Fauj-* or *Phauj-saranjām*, [Mar.] Assignment of revenue for the support of troops and maintenance of forts.

*Fauj-sehbandi*, or *Fauj-sihbandi*, [H.] The troops of the *Fauj-dār*, provincial troops or militia employed in garrisoning forts, escorting treasure, and in revenue and police duties.

*Farā-fauj-dāri*, [H.] (tree, met., produce) In Mohammanadan finance, the produce of the *Fauj-dāri*, or criminal court, arising from fines and confiscations carried to the credit of government.

**FAUTI**, corruptly, **FOWTEE**, [H.] A person deceased, or one who is legally defunct, from profligacy or any legal disqualification. The property of one who dies intestate and without legal heirs, which therefore reverts to the sovereign.

*Fauti-farūri*, [H.] Dead, and absconded. A list of cultivators who have died, or have deserted their homesteads.

*Fauti-nāma*, [H.] (P.) A document stating the death of an incumbent, and the names of his heirs.

*Fautiyāsūmi-biki*, [Karn.] Balance due to government from a person deceased.

**FAZIL**, (*Fāzil*), [H.] (A.) **PHAJIL**, (*Phajil*) [Mar.] Much more, abundant, excessive, a surplus, excess over an estimate, receipt in excess of revenue, &c.

*Fāzil*, [H.] (A.) A learned or pious man, one learned in the law.

*Fāzil-wasūl*, [H.] (A.) Extra or additional collections.

*Fāzūli*, [H.] (A) In Mohammanadan law, an unaccredited agent, one who acts for another without authority, and whose transactions are invalid unless confirmed by the principal.

*Fāzūli-biā*, [H.] Sale of another's property without his authority: the sale may be confirmed or annulled at pleasure by the owner.

## FI

**FAZIH**, (*Fazih*), [H.] (A.) Disgraceful, vile, infamous: mismanaging an estate or property.

*Fazihat*, [H.] (A.) *Phajeti*, [Guz.] Disgrace, infamy.

**FI**, [H.] (A.) A particle and prefix to nouns, signifying in, with, by, with respect to; before Arabic nouns it is followed by the article, the initial of which merges into the final of the prefix.

*Fil-faur*, Now, immediately, in brief.

*Fil-hāl*, [H.] Instantly, presently, actually, on the spot.

*Fil-haḳīqat*, [H.] In truth, in fact.

*Fil-jumla*, [H.] Upon the whole.

*Fil-wāḳiā* [H.] In fact, certainly, in truth.

*Fi-kasi*, [H.] (P.) Tax per individual, poll tax.

*Fi-gad*, [H.] Per cent.

*Fi-sabil-ullah*, [A.] In the way of God, or for his service: applied to alms given to persons to enable them to equip themselves for a holy warfare, or for pilgrimage.

**FIDIAT**, (*Fidiat*), [H.] (A) In Mohammanadan law, a redemption or redemptionary atonement for what would else be forfeited; ransom or redemptionary fine paid by a master for his slave who has committed some fault, which would make him the slave of the injured party.

**FIDWI**, (*Fidwi*), [H.] (A.) Servant, slave; but only used as a term of humility in speaking of one-self, Your slave, your humble servant.

**FIHRIST**, [H.] (P) **PHIRASTU**, [Tel.] A list, a catalogue, an inventory.

*Fihrist-i-dihāt*, [H.] A list of the villages of an estate or district; one of the accounts kept formerly by the Kanungos in Bengal.

**FIKH**, [H.] (A) Knowledge of religion and law. Practical jurisprudence, in which there may be difference of doctrine without involving any sectarian opinion.

## FO

**FIL**, (*Fil*), [H.] (A.) Act, action. In A. grammar, The verb.

*Fil-shaniā*, or *Fial-i-shanta*, corruptly, *Feeal-shuneeā*. [H.] (A.) An abominable or unnatural offence.

*Fil-xāmin* [H.] (A.) *Phailiāmin*, [Mar.] *Phiyāl-yāmin*, [Uriya] A surety for good or peaceable conduct.

*Fil-xāmini*, [H.] (A.) Security for conduct, surety for good and orderly behaviour.

**FIL**, (*Fil*), [H.] (A.) An elephant.

*Fil-khūna*. Elephant stables.

**FISK**, (*Fisk*), [H.] Iniquity, villainy.

*Fūsik*, (A.) Wicked, abandoned, depraved; one unworthy of credit as a witness in a court of law.

**FITR**, (*Fitr*), [H.] (A.) Breaking, a fast. Eating at sun-set daily during the Ramazān. The ceremony of breaking the fast at the end of the month. See *Id-ul-fitr*.

*Fīrat*, [H.] (A.) Alms given at the *Id-ul-fitr*.

**FITUR**, (*Fitur*), [H.] (A.) **PHITUR**, (*Phitur*), [Mar.] Treachery, deceit, fraud. In India it is applied more especially to traitorous or rebellious conduct; revolt, insurrection, desertion.

*Fītūrī*, [H. &c.] A traitor, a rebel, an insurgent, a deserter, one who has changed sides.

*Phītūr-phāndā*, [Mar.] Seditious risings and plots.

† **FORAS**, (Port. *fora*, without) A term applied in Bombay to waste land adjacent to cultivated land, and granted to the cultivators of the latter at a quit-rent: it occurs in old grants of the local government especially in the phrase *foras* and *pertencas*, the latter also Port., dependencies, appurtenances.

\* **FORASTOKA** It is a tenure. The history of the term is that the English received the island of Bombay from the

## FO

Portuguese, as the dowry of the 'Infanta Catarina' in 1661, and before the Portuguese rule there is no evidence of any settled occupation outside the walls of the town which was scarcely more than rock and marsh. The first use of the term 'Foras' occurs in the treaty made by Humphrey Cook with the Portuguese authorities in which it was provided that the inhabitants and land-holders of Bombay should not be obliged to pay to England a higher 'foras' than they used to pay to Portugal. The word 'foras' is next used in Governor Aunji's Convention, 1672, when security of tenure and perhaps fixity of assessment were apparently intended to be given to the possessors of land in consideration of 20,000 Xeraphins per annum which was to cover the quit-rent ('foras'), they then paid. Here the meaning of 'foras' is evidently rent or revenue. But as Westropp, C.S. points out in *Naoroji Biramji v. Rogers*, 4 B.H.C.R. (O.C.J. 1 (40), the quit-rent in Governor Aunji's Convention, called 'Foras' also bears still the older name of pension. It was payable in respect of the ancient settled and cultivated ground only. Subsequently the term 'foras' was for the most part, though perhaps not exclusively limited to the new salt batty ground reclaimed from the sea, or other waste ground lying outside the fort. 'Forastoka' are not salt batty lands. *Shapurji v. Collector of Bombay*, 9 Bom. (487, 488).

**FOTAH**, (*Fotah*), [H.] (P.) A bag, a bag of money, a purse. Tax, revenue, land-tax, annual rent of cultivated land.

*Fotadār*, [H.] *Poladār*, or *Potdār*, [Ben. Mar.] *Poddār*, whence the common term *Podar*, [H.] A banker, a cash-keeper, a money-changer, an officer in public establishments for weighing

† \* Reference see page 1.



## FU

money and bullion, and examining and valuing coins.

*Fotadâri*, or *Potadâri*, [H. &c.] The occupation or business of a *Fotadâr*.

*Fota-khâna*, [H. &c.] A treasury, a banking-house, a money-changer's shop.

**FURNADAYAM**, (?) (perhaps from *pârṇa*, full, and *dâyam*, to be given) spelled corruptly *Fournaydyem* and *Fourny-diam*, The money rent in commutation

## GA

of the revenue in kind in the south of India.—App., 5th Rep. 771.

**FURSAT**, (*Fursat*), [H.] (A.) Leisure, opportunity, suspension of public business for a season.

\* *Foutinama* (II). A document stating the death of an incumbent and the names of his heirs. *Ram Anugra v. Chowdhury Hanuman* I.L.R. 30 Cal. 303 (P. C.)

## G

**GABAR**, **GUBUR**, incorrectly, **GUEBRE**, [H.] (P.) An infidel in general, but commonly applied to a *Pârsi*, or fire worshipper.

**GABASAN**, (*Gabâsan*), [Ben.] A skinner, a currier, a tanner.

**GABBADU**, (*Gabbâdu*), [Tel.] Gruff goods; small articles, as treacle, cocoa-nuts, spices, &c., sold by hucksters.

**GABDI** (*Gâbdi*), **GABTI**, (*Gâbti*), or **GABID**, (*Gâbid*), [Mar.] A fisherman.

**GABHAN**, (*Gabbhân*), **GUBHAN**, (?) Land contiguous to a village. also, † [Guz.] land on which to erect a house, or that on which the houses of a village are erected. *Jivan Bhaga v. Hira Bhairji*, I.L.R. 12 Bom. 363. *The Collector of Broach v. Venilal*, I.L.R. 21 Bom.

**GABHIN**, (*Gâbhin*), [H.] (S. 'Garbhini') A pregnant woman, or a cow with calf.

**GABRAUTA**, (*Gabrautâ*), [H.] A large beetle, found in old cowdung and dung-hills: also called *Gobraura* and *Gobraunda*.

**GACHH**, (*Gâchh*), [Ben.] A tree; applied to any thing fibrous, as, a rope of a single cord.

**GACHCHU**, [Karn.] Mortar, plaster.

*Gachchugūṇa*, [Karn.] A lime-mill.

**GACHCHHAVAT**, (*Gachchhâvat*), [Ben.] The

compulsory sale of articles at a higher than the market price.—2d Rep. 1772, p. 293.

**GACHHAGACHHI**, (*Gachhâgachhi*), [Ben.] Mutually deposited or intrusted, a mutual deposit.

*Gachhila*, [Ben.] Deposited, a pledge.

**GACHHI**, (*Gâchhi*), [H.] A paid for the back of a beast of burden.

**GAD**, (*Gâd*), [H.] Sediment of dirty water.

**GAD**, (*Gaḍ*), **GUD**, (*Gud*), [H.] A boundary mark (Dehli).

**GAD**, (*Gaḍ*), **GUD**, (*Gud*), [Mar.] also **GADI**, (*Gaḍi*) and **GADHI**, (*Gaḍhi*), **GADI**, (*Gaḍi*), [Karn.] in Hindustani also **GADH**, (*Gaḍh*), or **GARH**, (*Gaṛh*), &c., q. v., (the cerebral *ḍ* being pronounced something like *ṛ*, and in Hindustani being always aspirated) A small fort, especially a hill fort.

*Gaḍkari*, [Mar.] A soldier or poon serving in a hill fort.

*Gaḍnis*, [Mar.] An officer who keeps the account of the charges of a fort.

**GADA**, (*Gâḍâ*), [Mar.] A common cart for carrying loads. See *Gâḍi*.

**GADA**, (*Gâḍa*), [Karn.] A ferry. A stipulated term for payment of a debt or sum due.

\* † Reference see page 1.

## GA

*Kaigaḍa*, [Karn.] A loan without interest.

*Mungaḍa*, [Karn.] Advance of pay.

*Tengaḷa-gaḍa*, [Karn.] Monthly term of payment.

*Varshada-gaḍa*, [Karn.] Annual payment, or payment at the end of a year.

**GADAM**, **GDUM**, [Mar.] Watery, moist (as land), receiving and retaining water (soil).

**GADAMU**, [Tel.] Grass growing in fields of dry grain.

**GADAR**, (*Gádar*), also **GADDAR** or **GUDUR**. [H.] Half-ripe fruit or corn.

**GADAR**, (*Gáḍar*), **GADUR**, (*Gaḍur*), [H.] A sheep.

*Gaḍariá*, *Guduria*, [H.] *Gáḍariyá*, [Ben.] shepherd, one by caste well as occupation. There are several subdivisions of the caste in the northwest provinces, between whom no social intercourse subsists. Amongst the *Gaḍariás* the younger brother marries the elder brother's widow : the elder brother has not the same privilege.

**GADDA**, (*Gaḍḷa*), [Tel.] **GADDE**, (*Gaḍḍe*), [Karn.] A bulbous root. **URLA-** or **URLA-GADDA**, (*Urala-gaḍḷa*), or **GADDE**, (*Gaḍḍe*), A potatoe.

**GADDA**, [Tel.] A water-course (Gaṅjam).

*Gaddateru-inámu*, (?) Rent-free grant for bringing waste land into cultivation (Madras).

**GADDAD**, (*Gaddád*), **GUDDAD**, (?) Broken uneven ground brought into cultivation by the hand. A class of landholders in the ceded districts, holding their lands at a reduced rent, on account of their having levelled and brought broken ground into cultivation. Ceded districts.—5th Rep. 794.

**GADDE**, corruptly, **GUDDY**, [Karn.] Wet or paddy land ; land fit for rice cultivation, or on which rice is grown. An embankment, a bank or dike.

*Gadde-bedalu*, [Karn.] Wet and dry land, or wet and dry cultivation.

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*Gadde-gada*, [Karn.] A ridge or bank dividing rice fields.

*Gadde-haṣi-hullu-haṇa*, [Karn.] A tax formerly levied in Mysore on grass grown on the banks of the paddy fields, half of which was given by the cultivators for the horses of the Raja.

*Gadde-kattu*, [Karn.] A bank, a dike, an embankment

*Gadde-maḍi*, [Karn.] A paddy field.

*Gadde-níru-kúli*, [Karn.] A tax on water supplied by government reservoirs to rent-free or pagoda lands.

*Gadd-examin*, (?) Lands on which crops that depend upon the rains are grown.

**GADDEMU**, (*Gaḍḍemu*), [Tel.] Force, compulsion.

**GADDHRI**, (*Gaḍḍhri*), [H.] The unripe pod of the gram plant (*Cicer arietinum*).

**GADDI**, (*Gaḍḍi*), [Tel.] Grass, straw.

*Gaḍḍi-gáral*, [Tel.] Waste land (Salem).

**GADE**, (*Gáde*) [Tel.] A barn.

**GADI**, [Ben.] **GADI**, (*Gádi*), [Mar.] **GADDI**, **GUDDIE**, [H.] A cushion or any padded seat, or sheet, or carpet on which a person sits. The seat of rank or royalty, a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the great man reclines. Also, in Bengal, often denotes a house of business, a banking house ; also, the headship of a religious establishment.

*Gaddi-nashin*, [H.] from P. 'nashin' who sits) A chief, a principal, a prince, one who sits upon the *gaddi* : the heir-apparent is sometimes so designated.

**GADGARA**, (*Gaḍgará*) [Hindi] Abounding in moisture (soil, &c.)

**GADGOL**, [H.] Muddy water.

**GADHAN**, (*Gáḍhan*) [Asamese] Poll-tax.

**GADHE-KA-HAL**, (*Gaḍhe-ká-hal*) [H.] An ass's plough, one drawn by asses over the ruins of a captured fort, as a mark of contempt.

## GA

*Gadhe-par-charháná*, [H.] To seat upon an ass, a kind of punishment or disgraceful public exposure; sometimes the culprit was seated with his face to the tail, or had his face partly blackened

**GADI**, (*Gaḍi*) or **GARI**, (*Gari*) [Mar.] A person or individual of a class or caste; used in this sense in composition, as, *Bráhmaṇ-gaḍi*, an individual Brahman, &c.

**GADI**, (*Gáḍi*) [Ben., Mar. Tel. and Karn.] A carriage, a cart, especially for the carriage of persons. In Hindustani it is written as well as pronounced *Gáṛi*, q. v.

*Gáḍe-bagár*, [Mar.] Swinging round a mast fixed in a cart which moves round the idol.

**GADI**, (*Gaḍi*) or **GARI**, [Guz.] A common labour, a porter.

† **GADI**, or **GADDI**, (?) [H.] A class of cultivators in the Delhi district.

**GADI**, (*Gaḍi*) [Karn.] A district. It has a similar meaning in the Rajmahal hills, or a small division of country; also in [Karn.,] a boundary.

*Gaḍi-kallu*, [Karn.] A stone set up to mark a boundary.

**GADI**, (*Gáḍi*) [Ben., Mar.] **GADI**, (*Gaḍi*) [Karn.] Half a ream, or ten quires of paper.

**GADI**, (*Gáḍi*) [Mar.] An exclusive right of sale, a monopoly.

**GADIANUN** (*Gaḍiānuṇ*), [Guz.] A goldsmith's weight, equal to 20 *vals*, 8 *máshas*, or half a *tola* or about 52 grains Troy.

**GADICHAT**, (*Gaḍichat*), or **GUDEECHUT**, [H.] A sort of grass similar to *Dúb*, but much larger, also used as fodder.

**GADIPATI**, (*Gáḍipati*), [Ben.] from (*Gáḍi*, a bench) The chief of a body of religious mendicants.

**GADRA**, (*Gadrá*), **GUDDRA**, [H.] Unripe corn or fruit.

## GA

**GADUBA**, - **BU**, (*Gaḍuba*, -*Bu*), or **GADUVA**, (*Gaḍuva*), [Karn.] **GADUVU** (*Gaḍuvu*), [Tel.] A fixed term for payment, an instalment.

*Gaḍu-hunḍi*, [Karn.] A bill payable after a certain date, or by instalments.

**GAEL**, [Thug.] Treasure.

**GAGARA**, [Thug.] A class of Thugs so called.

**GAGGARI**, or -**RE**, [Karn.] Pieces of loose iron fastened to a stick to frighten animals and reptiles, commonly carried by post runners.

**GAGRA**, (*Gágrá*) [H.] A subdivision of the Bhangi, or sweeper caste.

**GAHAI**, (*Gahái*), [H.] The custom of treading out the sheaves of corn by bullocks.

**GAHAK**, (*Gáhak*), [H.] (from S. '*Grahak*') A purchaser.

**GAHAM**, [Thug.] Food.

**GAHAN**, **GUHUN**, [H.] An eclipse.

**GAHAN**, (*Gahán*) corruptly, **GHAAN**, [Mar.] (from S. '*grahanam*' taking) **GAHNA**, (*Gahná*), [H.] A pawn, a pledge or thing in pawn, a mortgage. Land held by mortgage tenure.

\* *Gahan-lahan*. It is the term generally applied in Bombay to contracts, which are mortgages; but which contains a clause of conditional sale if the mortgage debt is not paid within a given time. *Bapuji v. Lenavaraji*, I.L.R. 2 Bom. 231 (238).

*Gahánkhat*, [Mar.] (from P. '*khat*', a writing) A mortgage bond, a pawn-broker's ticket.

*Gahán-patra*, corruptly, -*putr*, [Mar.] A deed of mortgage.

*Gahánwat*, [Mar.] In pledge, by way of pledge, pledged.

**GAHAN**, (*Gáhan*) **GAHUN**, (*Gáhun*), [H.] A harrow with teeth for eradicating grass from ploughed land.

**GAHARI**, (*Gahári*) [H.] Low swampy ground, fit for rice cultivation.

## GA

**GAHARWAR**, (*Gaharwār*), **GUHURWAR**, corruptly, **GHERWAL**, (*Gherwāl*), A tribe of Rajputs, extensively spread through the north-west provinces : one of the thirty-six royal races, apparently at an early period settled at Kanoj.

**GAHI**, (*Gāhī*), [H.] Five, a total or aggregate of five parts, a mode of reckoning ; counting by *gāhis* is counting by fives.

**GAHINA**, (*Gahinā*), [H.] also read **GAHAN**, (*Gāhan*) and **GAHAN**, (*Gahān*), A heavy plank or flat piece of wood on which a man stands whilst it is dragged by oxen over a ploughed field, to level the ground. See *Gāhan*.

**GAHIRA**, (*Gahira*), [Beng., Uriya.] Land lying low, or in a hollow.

**GAHLOT**, (*Gahlot*) or **GAHILOT** (*Gahilot*), [H.] A tribe of Rājputs, extensively spread through the north-west provinces and Rajputana. The Raja of Udaypur is a member of one of their most celebrated branches, the Sisodya.

**GAHUN**, (*Gahūn*), [Mar.] Wheat. See *Gehun*.

**GAHURI**, (*Gahūri*), [H.] Demurrage.

**GAINI**, also read **GENI**, and, corruptly, **GUENIE**, or **GUENY**, [Karn.] Rent paid to the landlord or proprietor. (The Glossary, 5th Rep., explains it incorrectly, Tenant). The word itself is rather doubtful, and does not occur in Reeve's Karnāta Dictionary. It should possibly be *Gehini*, from *Geha*, [S. and Karn.], a house, Relating to a house, house-rent, &c. Brown says it is the same as *Kaini*, A field.

*Gaini-chali*, or *Chali-gaini*, corruptly *Guenie-chalie*, or *-chally*, [Karn.] A tenant-at-will, one whose rent is resumable.

† *Gaini-edurivali*, (?) [Karn.] A written agreement to pay a stipulated rent, given by the renter to the proprietor.

† *Chal-gaini*, (?) [Mal.] (S. 'chal', to

## GA

go) The tenure of a temporary occupant, a terminable lease.

† *Kraya-gaini*, (?) [Karn.] (S. 'Kraya', purchase) Purchase of the property and rights of an original proprietor.

*Gaini kār*, *Gaini-gār*, or *Gaini-wāllā*, [Karn.] A tenant, a rent-payer.

*Gaini-nairmul*, (?) [Karn.] A proprietor of land.

*Gaini-shadmal*, (?) [Karn.] A tenant at a fixed and perpetual rent.

*Gaini-chitt*, corruptly, *Gueny-chit*, [Karn.] Agreement for payment of rent, receipt or acknowledgment of rent.

† *Mul-gaini*, (?) [Karn.] (S. 'Mul', root) Original and unvarying rent, a perpetual lease.

*Mul-gaini-gār*, [Karn.] Original lessee or mortgagee.

**GAIRA**, (*Gairā*), [H.] A sheaf of corn, as much given at harvest to the lower classes of a village as will yield a *sér* and a quarter of grain.

**GAIRADA**, (*Gairādā*), [Tel.] Waste, uncultivated.

*Gairādā-sthalamu*, [Tel.] Waste land.

† *Gairan*, [Mar.] Lands in a village other than those regularly assessed.

**GAITA**, [Tel.] Name of a barbarous tribe in the Rajamahendri district.

**GAJ**, **GUJ**, [Ben., Mar., &c.] A vernacular corruption of P. *Guz*, A measure of length. See *Guz*.

*Gaj-mojant*, [Mar.] Measuring fields by the *gaj* measuring rod.

**GAJA**, (*Gājā*), [H.] First sowing of rice at the foot of the hills, which takes place in the month *Baisākh*.

**GAJAN**, (*Gājan*), [Ben.] A band or company of persons inflicting tortures on themselves in honour of *Śiva*, at the swing-festival. See *Charak*.

**GAJAR**, (*Gājar*), [H.] A carrot.

**GAJGIR**, *Gajgir*, [Ben.] A plasterer, a terrace maker : a terrace.

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GAJJAR, GUJJAR, [H.] Swampy ground.

\* GAJNI, *Salt-water land called Khar, Venkatesh v. Narayan I.L.R. 15 Bom. 183 (184).*

GAL, (*Gāl*), [H.] A kind of tobacco.

GALA, (*Gālā*), [H. &c.] A pod of cotton, or a ball of carded cotton.

GALA, (*Gālā*), [Ben.] Lac, sealing-wax.

GALA, (*Gala*), [Mar.] A hook, a fish-hook, the hangman's hook, that by which those who swing are suspended.

GALA, (*Gālā*), [H. &c.] The throat, the neck. *Galāphānsa*, [Mar.] A halter, a noose for the neck.

GALAMATI, (*Galāmāṭi*), [Hindi] Rich free mould ; from *galā*, rotted (Puraniya).

GALANTA, (*Galanta*), [Mar.] A cypher placed after the first letter of a word, or the first word of a sentence, to denote the omission of the rest.

GALAY-DARI, (*Galāy-darī*), [Ben.] (from *galay*, on the neck, and *darī*, a rope) Hanging, strangulation.

*Galāyadarīyā*, [Ben.] Deserving to be hanged.

GALEVU, (*Galēvu*), [Karn.] A complete ploughing apparatus.

GALI, (*Gālī*), [H. &c.] Abuse.

GALI, (*Gālī*), [Tel.] A heap of salt, equal to 15 *garces*.

GALIA, (*Gālīā*), [H.] A bullock that lies down in the midst of his work.

GALIGE, (*Galige*), [Karn.] A large basket for storing corn.

GALLA, (*Gallā*), GULLA, [Mar., Tel., &c.] (vernacular corruption of the A. *Ghala*) Grain of every kind : also *Ghalla*, q. v.

*Gallā-kharīdī*, [Mar.] A cess levied on all purchases of corn by the village.

*Gallā-tolapatti*, [Mar.] A cess levied on a village, to cover any possible loss of weight in dividing the crop with the cultivator.

*Gallekart*, [Mar.] A corn-chandler.

*Galle-patti*, [Mar.] A tax imposed

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upon villages under the Marāṭha government, in lieu of grain formerly exacted for the public stables. An extra money cess charged on the amount of the crop, at so much per *maund*.

GALLI, (*Gallī*), GU LLEE. [H. &c.] A lane, an alley.

GALLU, [Karn.] Hanging, as of a culprit.

*Gallinahaga*, [Karn.] A halter.

GALTANS, [H.] Dying without issue. (From the S. *galita*, lost, and *ans*, portion or inheritance).

GALUA, (*Galuā*), [Hindi] Soil excessively humid, in which the crops turn yellow and rot (Puraniya).

GAM, pronounced GOM, [Ben.] (abbreviation of S. 'Godhum') Wheat.

GAM, (*Gām*), corruptly, GAUM, [H. &c.] (abbreviation of 'Gram') A village. See *Grām*.

*Gāmagānelekkhka*, [Karn.] Revenue account of a district containing several villages.

GAMBHIR, (*Gambhīr*), [Hindi], also abridged, GAIHIR and GAHARI, (*Gaharī*). Deep, commonly applied to soil of a rich quality, descending to a more than usual depth before reaching the sub-soil ; most of the soil of Malwa is so termed.

GAMALLAVADU, (*Gamallavādu*), [Tel.] A toddy drawer ; the caste following that business, said to be derived from a *Śūdra* father and *Kshatriya* mother.

† GAMETI, (?) [Guz.] Designation of proprietary villages held by Rajputs paying revenue—Guzrat.

GAMRI, (*Gamrī*), [Hindi] The corn when swelled out with the ear not yet protruded.

GANA, (*Gānā*), [Karn.] An oil-mill.

*Gānaterige*, [Karn.] A tax on oil-presses in Mysore.

GANA, (*Gana*), [S.] adopted in most dialects, A troop, a flock, a multitude ; an assembly of families to decide upon a domes-

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tic difference or impropriety. In Mysore it is applied apparently to the sect or society of Lingayats.

*Gañāchār*, [Karn.] from S. 'Achar', usage) A fee formerly paid by the Lingayats to their priests at their marriages; subsequently included in the cesses payable to the government (in Mysore). Properly, the observance or established usage of any associated body.

*Gañāchāri*, incorrectly, *Gunnacharce*, [Karn.] A censor, an inspector of morals appointed originally by the government of Bidnur, but continued under the Marāṭhas in Karnāta. His duty was especially to notice violations of caste, eating forbidden food, intercourse with impure castes, fornication and adultery, which he was empowered to punish by expulsion from the caste, and restoration to it could not be effected without his concurrence. He received fees on marriages and deaths, and fines or minor offences against caste, for which the office still subsists partially, although usually set up by the castes themselves; the individual invested with the authority being one of themselves, recognised as a chief or head.

*Gañadravya*, [Karn.] Common stock, common property.

*Gañagoshthi*, [Ben.] A race, a family, family lineage or genealogy.

*Gañakumārīka*, [Karn.] A tax on the income (? the marriages of the daughters) of Lingayat priests.

*Gañapati*, [S.] A name of Gaṇeśa.

*Gañarūdhana*, [Karn.] A feast given by a Jangama priest to his followers.

*Gaṇeśa*, [S.] A Hindu divinity, characterized by an elephant's head, who, in his character of remover of obstacles, is worshipped especially at the commencement of an undertaking. This, and similar terms as the preceding, im-

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ply that he is lord or chief over various classes (*gaṇas*) of inferior divinities.

*Gaṇeśa-chaturthi*, [S.] A festival in honour of Gaṇeśa on 4th of the light half of Bhādra.

*Gaṇikā*, [H. &c.] A prostitute.

**GANAKA**, (*Ganaka*), [S.] adopted in most dialects, An astrologer, a caster of nativities, a keeper of genealogies, and negociator of marriages.

**GANANA**, (*Ganana*), [S.], and in many dialects, computing, calculating

**GANAURI**, (*Ganauri*), [H.] A bulrush (Eastern Oudh).

**GANDA**, (*Gaṇḍa*), **GUNDA**, (*Gūṇḍa*), [H.]

**GANDA**, (*Gaṇḍā*), [Ben.] A money of account, equivalent in reckoning to four *kaunris* or cowry shells, or the twentieth part of an *ana*. Twenty *gaṇḍas* make one *paṇ*. The value of the *gaṇḍa* in practice varies, and from four to six may be rated as a *chhadām*, but as a mode of reckoning in general it invariably implies four. To count by *gaṇḍas* is to count by fours.

*Gañḍākrīyā*, [Ben.] Method of counting by four, the most usual multiple in Bengal.

**GANDA**, (?) Lands situated nearest to the village. † It is also in constant use to denote a proportionate quantity of land.

**GANDA**, [H.] Fetid, foul smelling.

**GANDA**, (*Gāṇḍā*), [H.] Sugar-cane, or a cane when ready for cutting.

**GANDA**, (*Gaṇḍī*), [H.] A knotted string round a child's neck to protect it from evil eyes. **Mar.** A string bound round the wrist or ankle, as a charm or protection against evil influences.

**GANDAGRAM**, (*Gaṇḍagrām*), [Ben.] A principal or respectable village.

**GANDADA-POMMU**, (*Gāṇḍada pommu*), [Karn.] A fine, formerly levied from the cultivators of gardens for turning up sandal seedlings in ploughing (Mysore).

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## AP

**GANDAL** (*Gāndal*) or **GANDAR**, (*Gāndar*)  
**GANDUL**. **GANDUR**, [H.] Thatching  
 grass, the root of which, or *khaskhas*, is  
 used for *Tallis* (*Andropogon murica-*  
*tum*).

**GANDAM**, **GUNDUM**, [H.] Wheat.

**GANDAPENDARA**, (*Gandapendāra*), [Karn.]  
 A badge of honour a medal, &c.

**GANDARWALA** (*Gandarwālā*) **GUNDUR-**  
**WALA**, [H.] Part of a sugarmill, the  
 receptacle of the cane before it is cut.

**GANDASA**, (*Gaṇḍāsā*), **GANDASI**, (*Gaṇḍāsi*),  
**GUNDASA**, (*Guṇḍasa*) **GUNDASEE**,  
*(Guṇḍasee)* [H.] A sickle in general,  
 one used for cutting down sugar-cane,  
*jawār* stalks, or thorny bushes. Also,  
 in Dehli, a tax formerly levied on the  
 number of such implements in the  
 hands of the Ryots.

**GANDERI**, (*Ganderi*) [H.] Pieces of sugar-  
 cane.

**GANDHA**, [S. &c.] Smell, fragrance, any  
 fragrant substance, sandal-wood or  
 other odorous matter pounded for  
 rubbing on the person or on the figures  
 of the gods, &c. In Karn. *Ganda* or  
*Gandha*, means especially, Sandal wood.

*Gandha-banik*, [Ben.] A druggist, a  
 perfumer.

*Gandha-biroxa*, [H.] Frankincense,  
 the resin of *Boswellia thurifera* : also of  
 a kind of pine (*P. longifolia*).

*Gandhasari-nellu*, [Karn.] A sort of  
 rice grown in Mysore.

*Gandhel*, [H.] A fragrant grass  
*(Andropogon calamus aromaticus)*,  
 from the leaves, culms, and roots of  
 which a sweet-smelling essential oil is  
 distilled.

*Gandhila* [H.] Fetid, bad smelling.  
 The name of a low and vagrant caste  
 in the north-west provinces, who make  
 mats, and exhibit feats of activity : they  
 are also thieves,

*Gandhottama*, [Tel.] Spirituous liquor,

the fermented juice of the palm, *tāri*  
 or *toddy*.

**GANDHA**, [Ben.] Relationship, connexion,  
 friendship.

**GANDHARBBA** [S.] A kind of inferior  
 divinity, attendant upon Indra and  
 Kuvera, and distinguished for musical  
 proficiency.

*Gāndharbba*, [S.] Relating to a Gan-  
 dharbba, as music, singing ; a form of  
 marriage formerly recognised as legal,  
 depending solely upon the mutual  
 consent of parties of the *Kshetriya*, or  
 military order. The practice still  
 exists among the hill Rajas, and gives  
 to the woman a station above that of a  
 concubine, although below that of a wife  
 married according to the *Vaidik* ritual.

\***GANDHARP**. *It is a form of marriage  
 among the Hindus. It is nothing more or  
 less than concubinage and has become  
 obsolete as a form of marriage giving  
 the status of wife and making the  
 offspring legitimate. Bhaoul v. Maharaj  
 Singh, I. L. R. 3 All. 738.*

**GANDHARVA**. *It is a form of Hindu  
 marriage, and is one of the eight modes  
 for the legalising of which no ceremonies  
 are necessary. A reciprocal amorous  
 agreement would be sufficient to establish  
 such a marriage if corroborated by any  
 word or deed on the part of the man. In  
 this form of marriage the only ceremony  
 that may not be required to be performed  
 is that of the gift, the exchange of  
 garlands of flowers being expressive of  
 the gift of one to the other, but the  
 ceremony 'homa' should be performed,  
 as otherwise the marriage is not complete.  
 This form of marriage is permitted to  
 the Kshatriya or military class, but  
 nuptials rites accompanying them have  
 the effect of distinguishing even the less  
 approved ones from purely illicit and  
 which otherwise 'Gandharva' and*

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*Rakshasa'* marriages might be assimilated *Brindavana v. Radhamani*. I. L. R. 12 Mad. 72 (75).

**GANDHU** (*Gandhu*), [H.] A branch of the Ját tribe.

**GANDI**, [Tel.] A breach in the bank of a tank made by the water, a channel cut in it to let out the water for irrigation : also a pass in the hills.

**GANDRUPIN**, (*Gandrūpin*) [H.] A Hindu dancing-girl : (perhaps an abridgement of *S. Gandarbha-rūpiṇī*).

**GANGA** (*Gangá*) **GUNGA**, [S.] The river Ganges, the river Godaveri, any river. (The word occurs in all the dialects, but sometimes in composition with the final shortened or elided).

*Gangála*, [H.] Lands subject to inundations of the Ganges.

*Gangá-jal*, *Gunga-jul* [Ben.] The water of the Ganges, sometimes applied to the water of any river reputed holy. A kind of oath, swearing by the Ganges water ; more correctly, *Gangá-jal-śapath*, oath by the Ganges water, or *Gangá-jal-sparśa*, touching the water of the Ganges, which forms part of the ceremony.

*Gangá-jalī*, [Ben.] Swearing by the water of the Ganges.

*Gangá-jalīyá*, [Ben.] A person who has administered, or who has taken an oath by the Ganges : used contemptuously.

*Gangá-lābh*, [Ben.] Being brought to the banks of the Ganges to die there. Committing a dead body to the river. Also *Gangá-prāpti*, and *Gangáyátrá*.

*Gangáputra* or *Gungapootr*, [S. H.] A tribe of inferior Bráhmans, who pretend to be a branch of the Kanoj Bráhmans, and who call themselves sons of Gangá, claiming a right to attend pilgrims and direct their ablutions at Benares, and other holy places on the banks of the Ganges. At Benares, where they are most numerous, they

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claim a hereditary right to the bank between high and low-water make. Some follow agriculture.

*Gangá-Rám*, [Thug.] Ráma and Gangá, two divinities ; but, as used by the Thugs, a hint that danger is nigh.

*Gangúságará*, [S.] The place where the Bhágirathí branch of the Ganges debouches into the Bay of Bengal.

*Gangá-gamuná*, commonly, *Gunga-jumna*, (the river Yamuná, vulgo Jumna) A mode of adjusting an account of borrowed money, interest paid to the creditor until the whole debt is discharged, and, on the other hand, interest allowed to the debtor on all the instalments he may pay.

*Gang-barár*, or *-bar-ámad*, [H.] Alluvial land recovered from a river, especially from the Ganges.

*Gangodaka*, [S.] The water of the Ganges, or any holy river.

*Gang-shikast*, [H.] Encroachments of the Ganges, or any other river.

*Gangtharí*, also *Gangátir*, [Mar.] The country along the banks of the *Godaverí* river.

**GANGANA**, (*Gāngānā*), [Tel.] By villages, settlement of revenue by villages ; the same as *Manzawár* : (vernacular corruption of *gaon*, or *grāma*, repeated).

\* **GANGURA**. A large embankment. *Chunder Sekhar Mookherjee v. Collector of Midnapur*. I. L. R. 3 Cal. 464.

**GANG UTIA-BANDI**, (*Gangutia-bāndi*), [Uriya] An embankment, a dike.

**GANIGE**, [Tel.] An oil-mill, one worked by oxen.

*ganigár*, [Karn.] An oil-maker or vendor.

**GANIME**, [Tel.] A ridge of earth dividing two fields.

**GANITA**, (*Ganita*), [S.] Counted, computed ; computation, arithmetic.

*Bija*, or *Vija-ganita*, Algebra.

\* Reference see page 1.



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**GANJ, GUNJ**, corruptly, **GUNJE**. [H. &c.]

A mart, a market: in Bengal and Hindustan a village or town which is an emporium for grain and other necessities of life: in the designation of such a place the word is commonly compounded with some other word, not unfrequently English, as, *Islām-ganj*, *Captain ganj*, *Renelganj*, &c. In Marāṭha the word also signifies a heap or pile of grain, a rick, a stack, &c.

*Ganjī*, Mar. A small stack.

*Ganjikhāna*, [Mar.] A yard with many stacks of hay, &c.: a lumber-room.

**GANJA**, (*Gānja*) or **GANJHA**, (*Gānjha*) [H.]

The hemp plant (*Cannabis sativa*), or, according to some authorities, a different species (*Cannabis indica*): according to others, it is applicable to the plant only whilst young. In the north-west provinces the term also designates an intoxicating liquor, an infusion of the young flowers and leaves in water. In Bengal the same are dried and pounded, and then used in smoking. The intoxicating property depends in either case upon the resinous exudation of the plant adhering to the vegetable substance. See *Bhang*.

*Gānjākhōr*. [Ben.] A smoker of hemp, one addicted to its use.

*Gānjawālā*, [H.] A vendor of intoxicating preparations of hemp.

**GANJAR**, (*Gānjar*), [H.] A kind of grass.

**GANJELI**, [H.] A kind of coarse sacking or canvas made from the fibres of the hemp plant.

**GANJIFA**, (*Ganjīfa*), [H. &c.] Cards; the game, or the cards with which it is played. The pack consists of ninety-six cards, divided amongst eight suits.

**GANKAR**, (*Gānkar*) or **GA KAR**, (*Gākar*), [H.] A kind of coarse bread, made from inferior grains or pulse, and imperfectly baked.

**GANNA**, (*Gannā*) **GUNNA**, [H.] Sugar-cane, a cane especially when ready for cutting.

*Gānkūḷa*, [H.] A man whose business it is to cut the cane into lengths of about six inches for feeding the mill.

**GANNEL**, [H.] A species of long grass used for thatching.

**GANNI**, commonly, **GUNNY**, [H.] A name given to the coarse bags made of a sort of sacking from the fibres of the *Pūt* (*Corchorus capsularis*): the word is a corruption of that first given to the *Pūt* by Rumphius. *Gania*, which was no doubt the Marāṭha, or rather Sanskrit *Gaṇa* or *Gaṇi*, q.v.

**GANO**, [Thug.] A class of Thugs.

**GANOT**, (*Gaṇot*), less correctly **GUNWUT**: [Guz.] Ground-rent of land let by proprietors to tenants or cultivators for the purpose of cultivating and improving it. Also, any lease of land.

*Gaṇot-nāmun*, or *-nāon*, [Guz.] A lease of land given by the proprietor to cultivators, stating the extent, name, and site, as well as the amount of rent.

† *Ganotia*, incorrectly, *Gunicullea*, [Guz.] Paying rent or revenue per *bigha*, according to agreement with each cultivator separately—a village or estate.

*Ganotia*, A tenant, a leaseholder.

† *Chalu-ganot*, [Guz.] A permanent rent.

† *Phirtu-ganot*, [Guz.] Varying rent.

**GANTH**, (*Gānth*), **GANTHA**, (*Gānthā*), or **GANTHI**, (*Gānthi*). [H.] A knot or tie; fig., an engagement. In the north-west it is applied to the refuse of straw, comprising the knotted parts of the stalk and ear-ends, which are formed in a separate pile on the threshing-floor: the *colder* of English agriculture.

**GANTHA**, (*Gānthā*), [H.] A fractional part—one twentieth of a *jarīb*, equal to

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three *gax*. In Guz. the *Ganthā* is a measure of eight feet in length. †Or rather 7 feet  $5\frac{1}{6}$  inches: in some places the *Gantha* is the same as the *Bans* or standard rod = 20 feet  $5\frac{1}{2}$  inches.

*Gānthi-dār*, [H.] An occupant of lands under a landlord at a fixed rent and by heritable tenure.

† *Dar-ganthi-dar*, [H.] A sub-tenant holding of the *ganthi-dar*.

*Gānthi-jamā*, corruptly, *Gatee-jumma*. [A.] Hereditary under-tenancy of land at a fixed and permanent rent.

*Gānti*, or *Gāñit*, [Ben.] A knot, a tie, a parcel, a bale of goods.

*Gānthio*, [Guz.] A pickpocket, a swindler.

*Gānti-kūṭū*, [Beng.] A cutpurse, a pickpocket: the natives usually tie their money up in a corner of their upper garment in a knot, whence the expression. Also, a plunderer or cutter open of packages.

*Gānti-ṣhṛā*, [Ben.] Tying the bride and bridegroom together, as part of the marriage ceremony: a cloth, with fruit, &c., is placed upon their hands, and one end is fastened to the borders of the dress of the woman, the other to that of the man.

*GANTI*, (*Gānti*), [Beng.] Insertion of an article among others.

*Gānti-jamā*, [Beng.] Including a small parcel of land in the general rent.

\* *GANTI*, An hereditary under-tenure at a fixed rent. *Priya Nath Das v. Ram-taran*, I.L.R. 30 Cal. 811 (P.C.)

*GANTRI*, [Beng.] A car or cart drawn by oxen.

*GANTU*, [Tel. Karn.] Stock, capital, principal as opposed to interest: a debt.

*GANU*, [Thug.] One of the gang who on occasions shams sickness.

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*GANUA*, [Thug.] Any fraud or trick of Thugs.

*GANUGA*, (*Gānuja*), [Tel.] An oil or sugar press.

*GANW*, (*Gānw*), always pronounced, and sometimes written *GAON*, (*Gāon*), [H.] A village. A measure of distance, four *kos*, varying from four to nine miles. (The word is a vernacular corruption of *Grām*, q. v.; also see below *Gāon*.)

*Ganwār*, [H.] abbreviation of *Gāon-wār*) Village, rude, rustic; a clown, a villager.

† *Ganwin*, corruptly, *Gacen*, [Hindi.] Village expenses.

*GAON*, (*Gāon*), corruptly, *GONG*, [H. Mar.] (the same as *GANW*, (*Gānw*), or 'gaon', corruption of '*Grām*') A village. See *Grām*.

*Gāonbaṭ*, [H.] A division of a *Tāluk* into separate villages, or of the several additional or suborninate villages attached to the one originally assessed. See *Gātābānti*.

*Gāon-devatā*, [Mar.] The village idol.

*Gāondhe*, or *Gāondhegaon*, [Mar.] A small village, a hamlet.

*Gāonganna*, [Mar.] By villages; distributively, as village assessments, &c.

*Gaonkar*, *Gaonkur*, († Sometimes *Gamkar*.) [Mar.] A villager: a *Ṣṭra* appointed in a village where there are no *Brāhmans* to attend upon the village idol. Also, the headman of a village.

*Gāonkār*, [Karn.] The head man of a village (*Sonda*),

† *Gaonkari*, [Mar.] A villager, but especially one having a right to share in the village lands or crops.

† *Gaon-ka-yoti*, (?) [Assam] A village accountant under the native Collector.

*Gāonkharch*, [H. Mar.] Village charges. See *Grāmakharch*.

† *Gaon-ki-watan*, [Mar.] (See *watan*) Hereditary and indefeasible right to a

\* † Reference see page 1.

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share in the lands of a village not effected by even long absence.

† *Gaonkhata-Zamin*, (?) [Guz.] Land let on account of the village community: such as they may be able to dispose of, from a lapsed *bhag* or share, through want of heirs.

*Gaonkustū*, [Mar.] The village wall or fence.

*Gaonnemūk*, [Mar.] Expenses of village establishments.

† *Gaon-nishat-miras*, [Mar.] (*Miras*, hereditary property) Land of which the proprietary right resides in the community collectively.

*Gāonṣṭon*, [Mar.] A general term for a village or villages.

*Ghonsai*, [Mar.] Annual propitiation of the village *bhūts*, or goblins, by offerings of fruits and flowers

† *Gaonsari-chalan* or *dak*, [H.] Passing on letters, goods, prisoners, treasure, &c., on public service, from village to village without charge.—Kamaon.

*Gāonṭhan*, corruptly, *Gaoton*, [Mar.] Site of a village, whether in ruins or still standing; also *Gaonthal*.

*Gaontā*, [H.] Village expenses.

*Gāontī*, [H. Mar.] Of or belonging to a village.

*Gaontū*, [H.] A small hamlet.

*Gaotikā*, [H.] The head manager of a village, equivalent to a *Mukaddam* elsewhere (Sohagpur). (The first term is an abbreviation of *Gāon* or *Grām*).

*Gum-gāon*, [Mar.] A village, the site of which is unknown.

**GAPAN**, (*Gāpan*), [Ben.] Denial or concealment of facts, prevarication, self-contradiction.

**GAPSA**, (*Gapsā*), **GUPSA**, [H.] Hard soil, of a whitish appearance.

**GAR**, or **GARBHANG**, [Thug.] A share of spoil.

**GARA**, (*Garā*), **GURA**, (*Gura*), [H.] A large

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sheaf; except in the Dehli district, where it denotes a small one.

*Garābatāi*, [H.] Division of produce without threshing, by stacking the sheaves in proportionate shares. (Rohilkhand).

**GARA**, (*Gāra*), **GARUH**, (*Garuh*), [H.] Low land on which water does not lie long (Upper Doab).

**GARA**, (*Gāra*), [H.] A class of Mohammedan cultivators in Sahāranpur.

**GARADA**, (*Garādā*), [Mar.] A body (of troops, &c.) forming a cordon or investment.

**GARADI**, (*Garādī*), [Mar.] A cart-rut: the groove in which the wheel moves that bruises lime and prepares it for mortar.

**GARAGADAMU**, (*Garagaḍamu*), [Tel.] Marks made with cowdung and water upon heaps of winnowed grain to prevent depredation.

**GARAGESANNANELU**, (*Garagesannanelu*), [Karn.] A sort of rice grown in Mysore.

**GARAKANATTU**, (*Garakanattu*), [Tel.] A tough and deeprooted grass, growing in some fields, and weeded only by ploughing.

**GARA-KATA-JARIB**, (*Gāra-kaṭā-jarīb*), [Uriya.] Measured by a rod, exact measurement.

**GARAO**, (*Garāo*), [H.] An instrument for cutting *jauār* stalks, &c., for fodder (Central and Lower Doab).

**GARAPA**, [Tel.] Stony, gravelly (as soil).

*Garapa-bhūni*, [Tel.] Sandy or gravelly soil.

**GARAPAGAR**, (*Gārapagār*), or **-GARĪ**, (*-Gārī*) or **GARYA**, (*Gāryā*), [Mar.] An individual supposed to have a power over hailstorms, and who is retained in some villages as part of the establishment, to prevent their injuring the crops.

**GARARI**, (*Garārī*), **GURAREE**, [H.] The

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block over which the rope of a well traverses.

- \* **GARAS.** *The vicissitudes of the term 'garas' in Guzerat are remarkable. Its primary significance is a 'mouthful' or a quantity equivalent to it. In early times it was applicable to alienations of land by the Sovereign in favour of religious personage, or places of worship. Subsequently it frequently applied to the rents and profits arising from 'wanta' lands as well as to the land itself and the owner of the land called a 'garasia'. It is often used with reference to lands given for the subsistence to the junior members of the Rajput Chieftains' family, and this sense of term continued for a long time to be the prevalent one.* Dolsang v. The Collector of Kaira. I L.R. 4 Bom. 367 (369). Desai Himatsingji v. Bharabhai, I.L.R. 4 Bom. 643 (647).

**GARASI**, (*Garāsi*), [H.] An implement for cutting *jawār* stalks, thorn-bushes, &c.

† **GARASI**, or **GARSI**, (?) [Tel.] A framework of sticks lining a temporary shallow well dug in a loose soil.

† *Garasi-hari*, [Tel.] A shallow well in a loose soil.

\* *Garashiyas.* *The holders of garas-lands or allowances for the most part Rajputs. The title of garassia (or garashiya) originally honourable, became at last as frequently a term of opprobrium, conveying the idea of a professional robber, 'a soldier of the night', such as the Melecker of Bhunkora. It is equivalent to 'asil' or 'cuddeem' (Kadim), Mahomedan words which mean root, origin, foundation, and ancient, old, former.* Dolsang v. The Collector of Kairas. I.L.R. 4 Bom. 367 (372). Desai Himatsingji v. Bharabhai I L.R. 4 Bom. 643 (647). Maharaval Mohan-

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*Singhji* v. *The Government of Bombay*, I.L.R. 4 Bom. 408.

**GARATA.** [Karn.] vernacular form of S. 'Grihastha', q v.) A householder.

**GARAWA**, (*Garāwā*), [Hindi.] A light and poor soil, in which the crops never come to perfection (Puraniya).

**GARBHA**, [S. &c.,] vernacularly also, **GABH**, (*Giābh*), The embryo, the foetus; sometimes, but less accurately, the womb. In Bengal the term is also applied to the whole space covered by the Ganges when at its utmost extent in the height of the rainy season.

*Garbhādhāna*, [S.] A ceremony performed on the first indications of pregnancy; one of the Sanskāras, or essential rites of the Hindus.

*Garbha-grīha*, or *Garbha-sthala*, [S.] The interior of a dwelling, the inner apartments, the sanctuary of a temple, the adytum in which the idol stands.

*Garbhaja*, [S.] Born of the mother, a son, whether begotten illegitimately or of a wife by another father than the husband under special appointment, when the child is legitimate.

† **GARBHOTAR**, corruptly **GARBUTTER**, [Beng.] A ravine forming in the rains a water-course leading to a *Nala*.

**GARDEZI**, [H.] A class of Saiyids in Muzafferpur.

**GARDI**, (*Gārdi*), (English *Guard*) Native soldiers disciplined after the European mode to act as guards: (an obsolete term.)

**GARDI**, (*Gardī*), **GUR DEE**. [Mar.] (Dustiness, confusion, disorder, tumult, rout of an army, state of public dismay and distress.

**GARDORA**, (*Gardorā*), [H.] A small pit.

**GARERAN**, [H.] The receptacle for the sugar-cane before it is cut.

**GARE**, (*Gāre*), [Karn.] A plaster or mortar

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of chunam or burnt lime, used to coat the walls of apartments.

*Gārekār*, [Karn.] A plasterer.

*Vajragāre*, [Karn.] A mixture of lime, plaster, and small stones, used for making floors : the *Khoa* of Bengal.

**GARG**, [H.] (from the (S.) '*Garga*', a celebrated Rishi, and founder of the Garga family) One of the sixteen subdivisions of the *Kanojia* Brāhmins.

*Garbanst*, [H.] A tribe of Rājputs so called, chiefly in Gorakhpur and Azimgarh.

**GARGAWA**, (*Gargawā*), [H.] A grass growing in low ground during the rains, and sometimes injurious to the rice.

**GARH**, (*Garh*), **GURH**, (*Gurh*), [H.] also **GADHI**, (*Gadhī*), or **GARHI**, (*Garhī*), A fort, a hill fort, a mud fort, or one the walls of which are of very thick clay, strengthened by bastions. The word occurs also in this and other dialects with the cerebral unaspirated *ḡ*, as, *Gaḡ*, *Gud*, but in either case the *ḡ* is pronounced much the same as *r*. The word also occurs with an initial aspirate, *Ghar* or *Gharī*, but this is incorrect.

† **GARH**, [H.] A weaver's seat, the place in which his loom is erected.

**GARHA**, (*Garhā*), [H.] A pit, a cave, a ravine.

**GARHAI**, (*Garhai*), [H.] A small pond.

**GARHAL**, (*Garhall*), [Hindi] Land without moisture (Purniya).

**GARHAPATYA**, (*Garhapatya*), [S.] The sacred fire of the house-holder, (*Grihapati*), of which this is a regular derivative.

**GARHIBAND**, (*Garhiband*), **GURHEEBUND**, [H.] Tenure of land in Bundelkhand, on payment of a quit-rent much below the usual amount, arising out of the successful resistance which the possessors of the *Garhis*, or forts, made to the Marāṭha government, who were com-

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pelled to reduce their demand to the lowest sum which the landholder would consent to pay. The holder of land on these reduced terms (Bundelkhand).

**GARI**, (*Gari*), **GUREE**, (*Guree*), [Uriya] Undulating ground.

**GARI**, (*Gāri*), or **GADI**, (*Gādī*), [H. &c.] A carriage of any description, a carriage or a cart for the conveyance of persons : see *Gādī*.

*Gāribān*, or *Gāriwān*, [H. &c.] A coachman, the driver of a coach or car.

*Gārī*, (*Gālī*), [Guz.] A cart-load, a corn measure of thirty *maunds*.

**GARIA**, (*Gāriā*), or **GADIA**, (*Gādīā*), [Uriya] A small tank or re-servoir of water.

**GARIM**, (?) [Tel.] An apparatus for raising water from a well.

**GARISA**, (*Garisa*), corruptly, **GARCE**, [Tel.]

**GARASI**, (*Garasi*), **-SE**, (*-se*), [Karn.] A measure of grain equal to 40 *markāls*, or 138.2 cubic feet = 9860 lb. avoirdupois. See *Markāl*.

**GARJANTAIL**, [Ben.] Wood oil, an oil that exudes from incisions in the bark of several species of *Dipterocarpus*.

† *Garjan-kholā*, (?) A plantation of Garjan trees (*Dipterocarpus*).

**GARJAT**, (*Garjāt*), [Uriya] Estates in the hill country of Orissa.

**GARKHA**, (*Garkhā*), [Thug.] The neck.

**GARMATTU**, [Karn.] Any kind of reed, grass, or corn.

**GARRI**, **GURREE**, [H.] A haystack, a rick (Lower Doab). A large stack of wheat or barley, the produce of one field (Upper Doab). A large stack of *kharif* produce (Rohilkhand).

**GARTHA**, [Thug.] The dead body of victim.

**GARUSU**, **GARASU**, [Karn.] Gravel.

*Garusu-nela*, [Karn.] A gravelly soil.

**GARUVU**, [Tel.] Gravelly soil.

**GARWA**, [Mar.] Ripening late ; applied to particular grains which are slow of coming to maturity.

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\* **GARWADHARI**. *A tenure peculiar to the eastern portion of the North Western Provinces is 'Ganwadh' (a corruption of 'ganw-wara' meaning "uncertain cultivation".) The normal form of this tenure is the grant at a fixed rent of a whole village or definite tract within a village to a community of Bráhmans. 'Ganwadhs' may originate by grant as above mentioned, by purchase or even by usurpation on the part of the village headmen. Ramprosad v. Rayghunandan, I.L.R. 7 All. 738 (744).*

**GASA**, (*Gasa*), [Karn.] vernacular corruption of both S. *grasá*, and [H.] *ghása*. Subsistence, salary, pay: forage for cattle.

**GASHT**, [H.] **GAST**, [Mar. Tel.] **GASTI**, [Karn.] Watch, patrol going the rounds, the boundaries of a division of a town or village, a division or ward of a town, that is, the range or beat of the patrol.

*Gashti, Gushtee*, [H.] Presents to a revenue officer, on his making the tour of his district.

*Gasht-mahál*, [H.] A toll or transit duty levied in some Zamindaris upon boats passing.

*Gasht-salâmi*, [H.] A tax or fee levied by public officers under the native governments, when making either a revenue or judicial circuit.

**GATA**, (*Gāṭa*), [H.] Yoking bullocks together to tread out grain (Dehli). A plot or piece of land, a part of a village.

*Gāṭabandī, Gāṭabundee*, [H.] Division of a village by parcels or plots of land, some of which may be scattered among the fields of several other villages. Also termed *Gāṭenār*.

**GATA-AWAJI**, [Ben.] (from S. 'Gata', gone, and A *āwax*, exchange) Transfer of land or of revenue payment from one Ryot to another.

**GATA-KHAMAR**, (*Gata-Khāmār*), [Ben.] Lapse of a Ryot's holding into the possession of the Zamindar.

**GATHA**, (*Gāthā*), [H.] The twentieth part of a *Jarīb*. Also *Ganthā*.

*Gāthwānsī*, [H.] The twentieth part of a *Gāthā*.

**GATHAUND**, (*Gāthauṇḍ*), [H.] A pledge or deposit tied up in a bag.

**GATHBANDHAN**, (*Gāthbandhan*), [H.] from *Gāṇṭh*, a knot) Tying a knot, especially tying the clothes of the bride and bridegroom together, as part of the marriage ceremony. See *Gāṇṭhichhūrā*.

**GATHI**, (*Gāṭhi*), [H.] A pad put on the back of a beast of burthen.

**GATHIA**, (*Gāṭhiā*) [H.] A pannier, a sack, a bundle.

**GATHONI**, [Thug.] A knot in a turban, or any piece of cloth in which money or jewels may be concealed.

**GATHRI** (*Gāṭhri*), **GUTHREE**, (*Gūṭhree*, [H. &c.] A bag: money brought in payment of revenue in a bag (Benares). A bundle, a package, a parcel.

**GATKUL**, or **GATKULI**, (*Gāṭkult*), [H. Mar. &c.], corruptly, **GHUTKOOL**, ('*Kul*' a family) Applied to property, lands, houses, &c., the proprietors of which are extinct; unclaimed inheritance; lands of a village uncultivated, or without owners, considered in some respects as village property, so that they may be disposed of, sold, or leased by the community, but when not so disposed of they were often granted in *Inām* by the Maratha government.

*Gāṭklāl*, [Mar.] An emigrated or extinct family.

**GATTU**, (*Gāṭṭu*), [Tel.] A bank, an embankment, a dam or dyke.

*Gāṭṭu-tāmu*, [Tel.] One twentieth part of the gross produce collected by Zamindars from each village for the repair of tanks and embankments.

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**GATTU**, (*Galṭu*), [Karn.] A large trading town.

**GATWARA**, (*Galwāra*), **GUTWARA**, (*Gutwāra*), or, more correctly, **GANTHWARA**, (*Ganthwāra*), [H.] A tribe of Jāts in the Doab.

**GAU**, (*Gāū*); **GAO**, also in the uninflected form, especially in compounds **GO**, also **GAI**, (*Gai*), or **GAY**, (*Gāy*), [S.] but adopted in all the dialects, A cow, an ox, a bull.

*Gāucharāi*, *Gaochurace*, Grazing, grazing or pasture ground; a tax levied on pasture lands.

*Gaudirya*, [Mar.] From of oath, swearing while holding the tail of a cow.

*Gāukhāna*, [H.] A cow stable or stalls.

*Gaukoṣ*, [Mar.] A land measure, the distance at which the lowing of a cow may be heard.

*Gāuli*, *Gaoles*, A cowherd; a caste living by keeping cows and selling milk: different classes of them are known in the Dakkhin, distinguished sufficiently by their appellations, as, *Ahīr-Gāuli*, a branch of the Ahīrs; *Konkani-Gāuli*, natives of the Konkan; and *Liṅgāyat-Gāuli*, followers of the Jangam sect.

*Gāushumāri*, *Gaoshoomarce*, [H.] An enumeration or census of cattle, a tax upon cattle.

**GAUCHANA**, (*Gauchanā*), **GOUCHUNA** (*Gouchunā*) [H.] Land sowed with wheat and chana.

**GAUD**, (*Gaud*), pronounced **GAUR**, (*Gaur*) [H. &c.] (S.) **GAUDA**, (*Gauda*), The ancient name of Central Bengal, and that of the ruins of its former capital. A name applied to one of the two great divisions of the Brāhmins, or the Five *Gauras*, (see *Brāhmana*); also to one of the five, the Brāhmins, of Bengal proper, who are distinguished again as *Varendriya*, *Rāghiya*, *Sātshali*, and

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*Vaidika* Brāhmins: the two first from their being settled in the several portions of *Gaura*, called *Varendra* and *Rāgh*; the third as descended from 700 Brāhmanical families who were settled in Bengal before the introduction of the families from Kanoj, who are said to have been fugitives from Orissa; the fourth from their knowledge of the Vedas. The *Gaur* Brāhmins were also classed by *Balāl Sen*, a Raja of Bengal about the eleventh century, in three divisions: 1. *Kulīnas*, from *Kula*, a family, the most respectable members of the community; 2. *Śrotrīyas*, those who had passed through the established institutions, and had read part of the Vedas; and 3. *Vaṇsajas*, merely born Brāhmins, possessing neither respectability nor learning. There are other divisions of Bengal Brāhmins of a still inferior description, degraded by acting as priests for the mixed castes, or by some peculiarities of a fanciful and fabulous character. The term *Gaur* is also applied to other castes or tribes, as specified by Mr. Elliot.

*Gaur-Brāhman*, [H.] The Brāhman of the *Gaur* tribe or caste, one of the five *Gaur*s, but located in the upper provinces throughout the Subha of Dehli to the hills. There are many subdivisions of these *Gaur* Brāhmins of Hindustan, who are apparently unknown in Bengal, as, the *Ādh-Gaur*, *Kailthal-Gaur*, *Gūjar-Gaur*, *Sidh-Gaur*, &c., amounting in all to forty-two.

*Gaur-kāyath*, [H.] One of the twelve divisions of the Kāyastha tribe, or writer caste. Although properly of Bengal, many are found in the upper provinces, where they settled under the patronage of Nāsir-ud-din, son of Balban, about six centuries ago.

*Gaur-Rājput*, [H.] One of the thirty-six royal Rājput races whose origin is doubtful. They are numerous in the

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north-western provinces, divided into three principal branches:—the *Bhal-Gaur*, *Bôhman Gaur*, and *Chamar-Gaur*; names derived, Mr. Elliot supposes, from some intercourse with Bhâts, Brâhmanas, and Chamârs.

*Gaur-tajû* [H.] An important tribe of Brâhmanical descent in the north-west of India, extending through a great part of Rohilkhand, the Upper Doab, and territory of Dehli. According to the fables current among them, they were originally invited from Bengal by Raja Janamejaya, king of Hastinapur, for the purpose of exterminating the *Takshakas* or snakes, in concert with the Raja. Mr. Elliot considers the *Takshakas* to have been Buddhist Scythians from the north, who invaded India about 500 years B.C. The *Tagas* are so termed, it is said, from the *S. tyâga*, abandoning, as they abandoned their Brâhmanical character by accepting and cultivating the lands granted to them by Janamejaya.

*Gaur-thâkur*, [H.] A tribe of Râjputs, settled in the Farakhabad district.

**GAUD**, (*Gaud*), **GAUR**, (*Gaur*), or **GAUDA**, (*Gauda*), also spelt **GAVUDA**, (*Gavuda*), corruptly, **GOWDA**, and **GOWDOO**, [Karn.] The head man of a village in the Karnatic who superintends the cultivation and the collection of the revenue, corresponding with the *Pâtîl* of the Marâtha provinces: or one who farms the lands of a village, and lets them out to cultivators, in which case he corresponds with the *Zamindar* of Bengal.

*Huîtu-gâra-gauda*, [Karn.] A head man, who is also a native of the village.

*Phaîte-gâra-gauda*, [Karn.] A head man, who is not a native of the village over which he presides.

*Gaud-âya*, [Karn.] Proportion of the

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crop formerly set apart for the head man, resumed by the Mysore government.

*Gauda-mânjam*, [Karn.] The privilege land and fees of the head man of a village.

*Gauda-mîrâs*, [Karn.] The hereditary privilege land of the head of a village.

*Gauda-terige*, [Karn.] A fee formerly paid to the head man by the villagers, resumed by the government of Mysore.

**GAUDA**, (*Gauda*), or **GAURA**, (*Gaura*), corruptly, **GOWRA**. (?) The head man of certain castes—of the potter, the shepherd, and the weaver; also, in parts of the Sahyâdri hills, of the cultivator and cowherd caste. (From the locality of its use this should be a Marâtha term, but it is not found in Molesworth).

† **GAUDA**, (?) [Karn.] A large granary or grain store.

**GAUDALU**, [Karn.] A caste or tribe in Mysore following agriculture as labourers, or sometimes small farmers under a lease from the landholder.

**GAUHAN**, (*Gauhân*), [H.] A village made over by its proprietors to any person, on a permanent revenue assessment, with all the privileges of a *Zamindar* (Eastern Oudh).

**GAUHANI**, (*Gauhâni*), [H.] Lands situated close round a village, and commonly left for pasturage: also, the entire lands of the village, or the village itself.

† **GAUL**, (?) [H.] A water-course.—Kamaon.

**GAULIGA**, (*Gauliga*), [Karn.] Name of a pastoral and migratory tribe in Mysore, who rear buffaloes, and sell their milk and ghee, and accompany camps; also, a seller of buttermilk.

† **GAUN**, (?) [Beng.] A large measure larger than a *Dun*.

**GAUNA**, (*Gauna*), [S., Ben., &c.] Secondary, supplementary, special, or specific.

*Gauna-mâsa*, [S.] The lunar month,

† Reference see page 1.



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as reckoned from full moon to full moon.

(*Gavṇa-putra*, [S.] A subsidiary or representative son, one by adoption, &c., or any form except by birth.

**GAUNDI**, (*Gauṇḍī*), [Mar.] The name of a caste, or individual of it, by calling a mason or bricklayer.—Nagpore, Jenkins. 204. (It ought to be Marāṭha).

**GAUNI**, (*Gauṇī*), [Uriya.] A measure of rice in the husk, equal to twelve *sērs*. A basket used for measuring grain.

**GAUNJI**, (*Gauṇjī*), [Hindi] Fresh shoots of rice put forth after the crop has been cut and cleared.

**GAURA** (*Gaurā*), [H.] A tribe of Ahīrs.

**GAURAHAR**, (*Gaurāhar*), [H.] An obscure tribe of Rājputs on the borders of Badaon and Aligerh.

**GAURO**, corruptly, **GOWRO**, (?) A person employed to estimate the crop while standing.

**GAURUA**, (*Gaurā*), [H.] An inferior class of Rājputs in Agra and Mathura, and other districts west of the Jamunā.

**GAUTAM-RAJPUT**, (*Gautam-Rājput*), **GOUTUM-RAJPOOT**, (*Goutum-Rājput*), [H.] A branch of the Chandravāṇsi, or lunar family; very numerous in the lower Doab, and formerly very powerful.

(*Gautamiān*, [H.] A class of Rājputs in Azimgarh a Gorakhpur, offshoots of the preceding, but of a spurious breed.

**GAUYARA** (*Gauyārā*), or **GAUYEND**, (*Gauyeṇḍ*), [Hindi,] also written *Goyārā*, or *Gōrā*, and *Goyeṇḍ*. Land immediately next to a village.

**GAVADA**, (*Gāvada*), [Karn.] A measure of distance, the largest, between eight and ten miles.

**GAVANKAR**, (*Gavāṅkār*), [Tel.] The head man of a village.

**GAVARIGA**, (*Gavariga*), [Karn.] A basket-maker.

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\* **GAVTHAR**.—A Corruption of 'goanthari', which means "site of a village", whether in ruins or still standing. *Hanmantrav v. Secy. of State*, I.L.R. 25 Bom. 287 (299). *Gangaram v. Secy. of State*, I.L.R. 20 Bom. 798.

**GAVYA**, [Tel.] A kaunri shell, used as money.

**GAWAH**, (*Gawāh*), [H.] A witness, an evidence.

(*Gawāhān-chashm-dīdāh*, [H. P.] Eye-witnesses.

(*Gawāhān-samāi*, [H. P.] Hearsay witnesses, persons speaking from what they have been told.

(*Gawāhi*, [H. P.] Evidence, testimony.

(*Gawāhi*, [Mar.] Evidence: a witness; in the latter also *Gawāhidār*.

**GAWALI**, (*Gawālī*), [Mar.] The caste of cowherds, or an individual of it.

(*Gawāl-wāḍī*, [Mar.] The part of a town or village inhabited by the caste of cowherds.

**GAWANDI**, (*Gawandī*), **GAWANDYA**, (*Gawandyī*), [Mar.] A bricklayer.

**GAWAT**, or **GAVAT**, [Mar.] Grass.

(*Gawatkallāt*, [Mar.] A cess formerly imposed on villages in lieu of grass for the government stables, or the grass so furnished; the wages of labourers employed in cutting grass for the public stables; grass-cutting in general.

**GAWHALA**, (*Gawhālā*), [Mar.] Fitted for wheat (soil, &c.)

(*Gawhāl*, or *Gawhālī*, [Mar.] Wheat grounds, fields, &c., suited for wheat crops.

† *Gawik*, (?) [Mar.] The fourth part of the lands of a village held by a *khot*, and managed by himself.

**GAWI**, (*Gawī*), [Mar.] A combination among the villagers to reject the government terms of the assessment, or to resist any orders of a public officer.

**GAYAL**, (*Gayāl*), corruptly, **GYALLE**,

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[Mar.] Neglected, left uncultivated, as land. Emigrated, as cultivators.

*Gayālu*, [Tel.] Land unfit for cultivation.

**GAYAL** (*Gayāl*), also **GAYARI**, (*Gayāri*), [H.] (from *Gayā*, gone) Land of deceased shareholders unclaimed, or coming under the management of the *Māl-guzār* upon its being abandoned by the cultivator.

**GAYATRI**, (*Gayātri*), [S.] A form of metre, and thence applied to a verse in the Vedas, which is held to be of peculiar sanctity, and is repeated inaudibly in the daily morning worship of the Brāhman. The sense is, "We meditate on that excellent light of the divine sun : may he enlighten our minds !" *Tat savitur-varcnyam bhargo deasya dhīmahi : dhiyo yo nah prachodayāt !*

**GAYAWAL**, (*Gayāwāl*) or **GAYALI**, (*Gayālī*), corruptly, **GYAL**, [H.] **GAYAWAL**, (*Gayāwāl*), [Mar.] A Brāhman of a class or tribe which claims the privilege of conducting the ceremonies of the pilgrimage at Gayā, and receiving fees for the same. They also officiate as collectors and conductors of pilgrims to the city of Gayā.

**GAYRA**, (*Gāyra*), or **GAIRA**, [Mar.] (from 'Gai' a cow) A cowherd.

*Gāyrān*, or *Gairān*, [Mar.] Open pasture-ground, a common ; loosely applied to all lands unsuited for cultivation.

**GAZ**, **GUZ**, vernacularly, **GAJ**, or **GUJ**, [H.] A measure of length, a yard. In the reign of Akbar there prevailed a great number of measures of this denomination, varying in length from 18 to 58 inches ; to correct which disorder, they were all abrogated, and a standard *gaz* established in their stead, termed the *Ilāhī-gaz*. The actual value of this measure was made the subject of many

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inquiries and experiments upon the institution of the great revenue survey of the western provinces, when it was found to be the basis of all the records of land measurements in that part of India : as no standard had been preserved, a fixed object of comparison could not be procured, and the different reports and measurements made it vary from 20 to 35 inches, and as the majority of actual measures of land made it 33 inches, that was assumed as the fixed standard value, and it constitutes the basis of the survey measurements. In trade, a greater latitude prevails, and the cloth merchant, in particular, has a *gaz* of his own, equal to two *hāts*, or cubits, or an English yard. In Guzerat the 'gaz' is 27½ inches.

† *Reshmi-gaz*, (?) [Mar.] A measure under the former (Government = 13 or 19 *tasus*).

**GAZAR**, (*Dāzar*), [H.] A washerman by caste as well as occupation.

*Gāzar-mahīl*, [H.] A tax formerly levied on washermen in Bengal.

**GEDATA**, (*Gēdātā*), [Karn.] Ploughing or tillage.

*Gēdāra*, [Karn.] A ploughed field.

**GEHUN**, **GEHOON**, [H.] incorrectly, **GHOON** (P) Wheat, which is extensively cultivated in the upper provinces. Several kinds, but resolvable in native opinion, into two families, red and white, are grown : there is also a beardless species similarly divisible.

† *Gehun chasia*, [Guz.] Wheat grown without irrigation.

**GELL**, [Tel.] A heap of salt.

**GENJA** (*Genjā*), [Ben.] The tops of hemp, used to make an intoxicating beverage. See *Ganja*.

**GENTOO**, (derived from the Portuguese *Gentio*, a Gentile or heathen,) A Hindu, a native of India.

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**GENU**, (*Gēnu*), [Karn.] A span from the top of the thumb to that of the little finger.

**GERU**, [H.] Soil of a red colour, red ochre, or ochreous clay.

*Gerāmāṭi*, [Hindi] Loam of fine clay.

**GERWA**, (*Gerwā*), [Mar.] Blight, turning the crop of a brickdust red colour. (The word appears to be the same as the Hindustani *Girwi* q. v., which is applied in the north-west provinces to the insect causing the disease or blight).

**GESTA**, (*Gēsta*), [Karn.] (from *Grihastha*) A householder.

**GHABAR**, (*Ghabār*), [Mar.] A lucky conjunction of the planets.

*Ghabārmāp*, [Mar.] A weight or measure rather in excess of the market one.

**GHABN-I-FAHISH**, (*Ghabn-i-fāhish*), [A.] Shamefully fraudulent; applied, in Mohammadan law especially, to the sale of property for a price grossly inadequate to its value; also termed *Nuḡḡan-i-fāhish*.

**GHADI**, (*Ghādī*), or **GHARI**, (*Ghārī*), [Mar.] A Śūdra attendant in a village temple.

**GHADSI**, (*Ghadsī*), or **GHARSI**, (*Gharsī*), or **GHURSEE**, (*Ghursee*), incorrectly,

**GURSEE**, [Mar.] A caste, or person belonging to it, by calling vagrant or village pipers and drummers. They are said to be descended from the aboriginal inhabitants of the great forest of the south, the Dandakāranya.

**GHADIR**, (*Ghādīr*), [A.] A festival observed by the Shias of India on the 18th of Zilhaja, when three images of dough filled with honey are made to represent Abu-bakr, Omar, and Othman, which are stuck with knives, and the honey is sipped, as typical of the blood of the usurping khalifs. The festival is named from *ghadir*, a pool; Mohammad, it is said, having declared Ali his successor

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at a place called Ghadīr-khūm, a watering-place for caravans half way between Makka and Medina.

**GHAJEJA**, (?) [Guz.] The village barbar and barbar-surgeon.

**GHAFIL**, (*Ghāfil*), [H.] Careless, negligent.

*Ghaflat*, [H.] Carelessness, negligence, inattention.

**GHAJ**, (*Ghaj*), or **GHYE**, [H.] Ground cleaned and raised, on which to raise a stack of straw, or pile of grain.

**GHAIB**, (*Ghāib*), vernacularly **GAIB**, (the aspirate being rejected and *g* substituted for the A. *gh*), [H.] Hidden, concealed, missing, lost.

*Ghaibat*, or *Gaibatu*, [Tel.] Lost, missing; extra (as collections); distant (as an outstation).

*Ghaibat-i-munkaḡaḡā*, [A.] In Mohammadan law, remote distance. The absence of a husband at such a distance as renders the acts of his wife, with regard to his property, valid.

**GHAINS**, [Thug.] Uproar, confusion.

**GHAIR**, (*Ghair*), when adopted in the Hindu dialects, **GAIR** or **GAR**, [H.] **GAIRAH**, [Hindi Mar. Tel. Ben. Guz.] Different, other, without; used as a particle to imply the absence or want of a thing. *The word 'Ghair' means stranger. Musammāt Abbas Bandi Bibi v. Saḡīd Muhammad Raza*, 4 Luck. 452 = 120 Ind.Cas. 287 = A.I.R. 1929 Oudh 193.

*Gair-ābād*, [Ben.] Devoid of cultivation; land cultivable, but neglected.

*Gairādā*, [Tel.] Uncultivated, waste.

*Gairādāsthalamu*, [Tel.] Waste land.

*Ghair-band-o-bast*, [H.] Unsettled; applied to lands not included in the revenue assessment.

*Gair-dastu*, or *dastī*, [Mar.] Exempt from government imposts (fields, &c.).

*Ghair-hājir*, [H.] *Gair-hājir*, [Mar.] Absent, not in attendance.

*Ghair-hājiri*, [H.] *Gair-hājiri*, [Mar.]

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Absence, being away especially when called for, as in court.

*Garjabd*, [Ben.] (*ghair-zab*) Omitted, excepted; applied to lands in Sylhet not included in any measurement, and consequently unassessed.

*Ghair-jamâ*, [H.] Not paying revenue, rent-free.

*Gairhi-kharch*, [Hindi] Expenses of various kinds incurred by a village, or on account of establishments and collections.

*Ghair-kabûl*, [H.] *Gar-kabûl*, [Ben.] Denying, not admitting or confessing, not agreeing to.

*Gair-kharch*, [Mar.] Extra or miscellaneous expenses.

*Ghair-khircî*, [H.] Not paying tribute or revenue, rent-free lands, &c.

\* *Ghairkuf*. A married wife belonging to a different caste, "Kuf" in Arabic means "equality" and "ghairkuf" wife is one who is her husband's social inferior. *Hub Ali v. Wazir-Un-Nissa*, I.L.R. 28 All. 496 at 500 (P.C.)

*Ghair-mahdi*, [H.] A sect of Mohammadans who deny the re-appearance of the 12th Imam, or the Imam *Mahdi*.

*Gair-marang*, [Hindi] Low river lands based on sand, and unable to support vegetation in the dry months (Puraniya).

*Ghair-manâkûla*, [H.] Immoveable or real property, property other than personal; (*mankûl*.)

*Ghair-mashrûf*, [H.] Unconditional; applied to grants of land, &c., without any stipulations of service, or the like, being attached to them.

*Ghair-maurûsi*, [H.] Not holding by hereditary descent; a tenant or farmer; not inherited; acquired.

*Ghair-maxrûd*, [H.] Uncultivated land.

*Ghair-mâxûn*, [A.] An absolute slave, one not allowed to do any work on his own account (Mohammadan law).

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\* *Ghair-misldar*. A registered member of the family hereditarily entitled. He is not actual office-holder. *Vankuta v. Rama*, I.L.R. 8 Mad. 249 at 274 (F.B.)

*Ghair-mumkin*, [H.] Barren, waste land not capable of cultivation: (from *ghair*, not, and *mumkin* possible)

\* *Ghair-mumkin Kabristan*. Unculturable land forming portion of a graveyard. *Court of Wards v. Itahi Buksh*, I.L.R. 40 Cal. 297 (P. C.)

*Ghair-mustabîn* [A.] A totally irregular and invalid deed (Mohammadan law).

*Gair-panchâki*, (?) Lands formerly held in Cuttak, which were exempt from any taxes but those specified in the deed of grant.

*Ghair-sâl*, [H.] Of a different year; applied to coins or currency, implying also their being base or adulterated.

*Ghair-sanâlî*, corruptly, *Ghair-sundee*, [H.] Extra, extraordinary, contingent, not included in the *sanâl* or grant.

*Ghair-sarsari*, [H.] Regular or legal proceedings.

*Ghair-silsila*, [H.] Irregular, summary; applied in judicial proceedings.

*Ghair-ekenni*, or, *-ekânî*, corruptly, *Guire ekenny*, or *-ekânny*, (?) Resumption of an allowance of land given up to the Ryots, being the tenth of a *bigha*.—Gl. 5th Rep. (The first word is no doubt intended for *ghair*, the others must be blunders).

*Ghair-wâkû*, [Mar.] Misrepresentation, a false statement.

**GHAIT**, (*Ghâit*), [Ben.] Fault, crime, misdemeanor.

**GHALI-PATTUTA**, (*Ghâli-pattûla*) [Tel.] Winnowing.

**GHALLA**, (*Ghalla*), [H.] (A.) Grain, corn; it is sometimes used to denote money.

*Ghalla-farosh*, [H.] A corn or grain seller.

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*Ghalla-miṣṭat*, [A.] The proportion of the produce of the labour of a licensed slave which has been reserved for the master.

**GHAMETA**, (?) A subdivision of the Kurmi tribe in Bahar.

**GHAMUS**, [A.] Mysterious ; in law, Perjury.

**GHANA**, [Ben.] Struck, as a rupee ; but applied only to rupees of native coinage.

**GHANA**, (*Ghāṇa*), [Mar.] A sledge-hammer.

**GHANA** (*Ghānā*), **GHUNA** [H.] A preserve for game.

**GHANA**, (*Ghānā*) **GHANI**, (*Ghānī*) [H.] A sugar-cane press. Mar. An oil-mill ; (see the next).

**GHANA**, (*Ghānā*) **GHANI**, (*Ghānī*) [Mar.] The quantity of material put into a mill at once, or of cane into the sugar-mill, rice into the mortar, or of any thing to be pounded or triturated into the triturating machine. A heap of grain which, at the *Makara Sankrānti*, or sun's entrance into Capricorn, the mistress of a house places on a mortar to be given to a Brāhman.

**GHANCHI**, (*Ghān-ṣhī*), [Guz.] An oil maker, an oil dealer, one who expresses it or sells it.

**GHANCHO**, (*Ghāncho*), [Guz.] A man of a caste whose occupation is mat-making.

**GHAND**, [H.] A branch of the Jāt tribe.

**GHANGHAS**, [H.] A branch of the Jāt tribe.

**GHANI**, (*Ghānī*), [Ben.] An oil mill.

*Ghānī-gāchh*, [Ben.] The hollow trunk of a tree forming part of an oil mill which receives the seed, and having a hole through which the oil issues.

**GHANI**, (*Ghānī*), [A.] A rich person : in law, one not poor enough to be entitled to alms.

**GHANTA**, (*Ghāntā*), [S. &c.] in some dialects, **GANTA**, (*Gāntā*), A bell, a plate of metal on which the hours are struck ; an hour.

## GH

**GHAR, GHUR**, [H. Ben., Mar., &c.] A house, a dwelling, a habitation ; a family, the people of the house.

*Gharbaithā*, [Mar.] Whilst staying at home ; said of work or business done at home ; without employment or service abroad.

*Ghar-bandī*, [H. &c.] A slave born in the house.

*Gharbār*, [H.] Household concerns.

*Gharbāri*, [H.] A householder, the head of a house.

*Ghar-bārī*, [Mar.] Rent of houses without owners, levied in some towns by the former government. [Uriya] A dwelling-house. See *Gharwīri*.

*Ghar-bhāṛī* or *-bhāṛī*, [H.] *Ghar-bhāṛn*, [Mar.] House-rent.

*Ghar-bharatī*, [Mar.] Ceremonies observed on taking possession of a new house, house-warming.

*Ghar-chār* or *Gharāchār*, [Mar.] The rules or customs of a household or family.

*Ghar-dār*, [Mar.] A family, a household.

*Ghar-deye*, [Mar.] House tax.

† *Ghardhan*, [H.] lit., house-wealth : in Asam, poll-tax.

*Ghar-dwārī*, corruptly, *Ghur-dewary*, [H.] House tax : also an illegal cess upon shopkeepers and house-holders.

*Ghargantī* [Mar.] Enumeration of houses in a town or village.

\* *Gharghannā*. The money payable to the Zemindar in respect of houses in the village. It means the rent payable in respect of the houses in the *Abadi* of the village and is in no sense a house tax or cess. *Balwant v. Shankar*, I.L.R. 30 All. 235 at 237.

*Ghar-jamā*. (?) corruptly, *Ghur-jummah*, [Mar.] House tax.

*Gharjāwat*, [Mar.] One who with his

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wife lives in the house of his father-in-law, and manages his affairs.

*Gharkari*, [Mar.] The master of a house, the head of the family.

*Gharpaṭṭi*, [Mar.] House tax; levy or collection per house, from which Brāhman village officers were exempted.

*Gharsābīl*, [H.] Advances to peasants to enable them to build their cottages.

*Gharsārī*, [Mar.] House tax.

*Gharī*, or *Gharīs*, [Mar.] Relating to each house severally, per house, as contributions, charges, taxes, &c.

*Gharīp*, [Mar.] The numbering of the houses in a village or town; the list so taken.

*Gharicāp*, [Mar.] House tax.

*Gharwāri*, [Mar.] An inclosure in which is a dwelling-house. See *Ghar-bāri*.

**GHAR**, (*Ghār*), **GHAR**, (*Ghār*), [H.] Clay soil in low situations where rain lies for a long time; land that has been worn away by running water; a subdivision of Matlār soil; a name given in the north-west provinces to strips of land lying along the banks of the Jamna, or, in the Agra districts, to the tract intermediate between that and the more northern portion.

**GHAR** (*Ghār*), [H.] A cave, a pit, a ravine.

**GHARA**, (*Gharā*), [H.] An earthen water-pot or jar.

**GHARA**, [Uriya] A column (in a book or account).

**GHARAB**, (*Gharāb*) commonly **GRAB**, [A.] **GURAB**, (*Gurāb*), [Mar.] A vessel of a peculiar build used on the Malabar coast and in the Arabian gulf.

**GHARAMI**, (*Gharāmi*), [Ben.] A man whose business it is to construct the mat houses of the poorer natives, or roof them with thatch. A thatcher.

**GHARANI**, (*Gharāni*), [Mar.] Document kept by the *Kulkarni* in account with the several families of a village.

## GII

**GHARAR**, (*Gharar* [H.] The dry *Moth* plant, given as fodder to cattle.

**GHARENE**, (*Gharene*), [Guz.] Mortgaged, pledged.

*Gharevān-khat*, [Guz.] A mortgage-bond, a written acknowledgment of money borrowed, or property mortgaged or pledged.

*Ghareñā*, corruptly, *Qirranā*, *Gurranā*, incorrectly, *Geraniā*, [Guz.] Lands held in mortgage or pledge. Also, lands alienated on mortgage by village communities, and on that account withdrawn from assessment, an unauthorised alienation of public revenue.

*Ghareñā-nakarīā*, [Guz.] Private lands in mortgage.

*Ghareñā-salāmiā*, [Guz.] Mortgaged lands paying a quit-rent.

**GHARI**, (*Gharī*), **GHUREE**, (*Gharce*), inaccurately, **GHURREE**, [H.] **GHARI**, (*Gharī*) or **GHATI**, (*Ghatī*) [Ben.] **GHARI** (*Gharī*), and **GHATI**, (*Ghatī*), [Mar.] **GHADI** (*Ghaḍī*), or **GHALIGE**, (*Ghalige*), [Karn.] **GHATIKA**, (*Ghatika*), [Tel.] A measure of time, a term of twenty-four minutes, being one sixtieth part of a day and night: in common use it has also come to signify an English hour. Any instrument for computing and announcing time; originally the Hindu clepsydra and the brass plate or gong on which the hours were struck, but latterly the English watch or clock. The term, in its signification of an hour of twenty-four minutes, was applied also, in the Delhi district, to one mode of distributing the assessment of a village; each cultivator being charged one sixtieth of the whole for each *gharī* in the day during which he had drawn water for the irrigation of his lands from the royal canal. It also denotes the subdivision of a village in the Dehli district, as, *Khandigaon*, which is divided into 144 *langris*, and each *langri* into eight *gharīs*. The vernacular terms are

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derived from the S., in which *ghaṭi* is the timepiece, and *ghaṭikā* the hour which it marks; but in use both meanings are commonly attached to the same word.

*Ghaṭiāl*, [H. &c.] *Gharyal*, [Mar.] The plate or gong on which the hours are struck with a wooden mallet.

*Ghaṭiālā*, or *Ghaṭiālī*, [H. &c.] *Gharyālchī*, [Mar.] The gong striker, the bellman.

† *Gharidar*, [H.] The clock or bell striker.

**GHARI**, (*Ghāri*), **GHADI**, (*Ghāḍi*), [Mar.] A Śūdra attendant on a temple, corresponding with a *Gurav*.

**GHARIB**, (*ḡharib*), [H.] Strange, foreign; poor, distressed, helpless.

*ḡharib parwar*, or *ḡharib-naṭāx*, [H.] Cherisher of the poor; an expression commonly addressed to a superior, or to a European functionary, by natives of inferior rank, especially if supplicants or suitors.

**GHARIM**, (*ḡhārim*), [A.] A debtor, so helpless as to be a proper object of *ṣikāt* or alms.

**GHARKI**, (*ḡharkī*), **GHURKEE**, (*ḡhurkee*), [H.] Overflowed, inundated.

**GHARPĤANT**, (*Gharphānt*), also written **GURPHANT**, (?) [H.] An arrangement made by the manager of an estate, or by the shareholders themselves, for the payment of the government revenue by each village, when more than one is included in the lease (Kamaon).

**GHARSI**, (*Gharsī*), [Mar.] A man of a particular caste, or the caste itself: the members are musicians and singers.

**GHARSU BHUMI**, (*Gharsu bhūmi*), (?) [Tel.] A strong red soil (Warangal).

**GHARTA**, (*Ghartā*), or **GHARTI**, (*Ghartī*), [Mar.] A large handmill.

*Gharṭi-bhar sūrā*, [Mar.](?) A tax for-

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merly levied by the Marāṭha government on millstones.

*Gharṭi-khoṭi*, [Mar.] A contract or farm of the exclusive privilege of grinding corn.

**GHARWA**, (*Gharwā*), [Hindi] Gleanings from the threshing-floor fallen amidst rubbish and dirt, the perquisite of the lowest castes.

**GHAS**, [Mar.] Loss in trade, loss in drying, leakage, &c.

**GHAS**. (*Ghās*), [H. B.] **GHANS**, (*Ghāns*), [Dakh.] also either **GHAS**, (*Ghās*), or **GHANS**, (*Ghāns*), [Mar.] Grass, meadow grass, hay, forage. In Mar. it also implies a mouthful, or a quantity equivalent, (more correctly, *ḡrās*, q. v.); also the quantity of grain put into a mill at once, and the grain which falls into the hollow and remains unground.

*Ghās-beṛā-mahāl*, [Ben.] Land inclosed or set apart for pasturage, meadow lands.

*Ghās-dāṇā*, [Mar.] A military contribution; grass and grain for the horses, or a contribution in lieu of it. † It was originally imposed for the use of the Cavalry employed in the *Mulkgiri* collection of the revenue, but was continued after the practice had ceased.

*Ghās-gahāniya*, [Mar.] (?) corruptly, *Ghas-grēniā*, A mortgage with possession, under which the produce of the land is taken instead of interest. See *Gahān*.

*Ghasiūrī*, [H.] A grass-cutter. See *Ghās-kālā*.

*Ghās-kar*, -*kur*, [Ben.] A tax on grass or forage.

*Ghās-kālā*, corruptly, *Gras-kut*, [H., Ben.] A man whose business it is to cut fresh grass daily for the horses of his employer.

*Ghās-kālānī*, corruptly, *Ghas-kuttānse*,

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[Mar.] Cutting grass, a fee or tax for cutting grass on government land.

*Ghásuá-bhumi*, [Uriya.] Pasture land.

**GHASB**, (*ghashb*), or **GHAZAB**, (*ghazab*), **GHUSB**, (*ghusb*), **GHUZZ** (*ghuzb*), [A.]

Violence, oppression, seizing any thing by force. In Mohammadan law, forcible or unauthorised possession and use of property, belonging to another.

\* **GHASIB**. *A person who has obtained possession of the property without the consent of the owner, i.e., trespasser by implication of law. Fakir Nyner v. Kondasawmy*, I.L.R. 35 Mad. 120 (129).

**GHAT**, (*ghát*), corruptly, **GHAUT**, or **GAUT**, [H. Ben. Mar.] which the Tel. and Karn., adhere to. A landing-place, steps on the bank of a river, a quay, a wharf where customs are commonly levied. A pass through the mountains: the mountains themselves, especially applied to the eastern and western ranges of the south of India; or, in the Marátha country, to the *Sahyádrí* range, and to the *Deś*, or tract above. *A flight of steps made of wood, brick, stone, iron, for access to the water of a tank or a river; it also means the place on a river bank or on a tank where people ordinarily bathe or where boats are moored for purposes of a ferry or which is used for the purpose of loading or unloading goods. Chairman of the Hourah Municipality v. Khetra*, I.L.R. 33 Cal. 1290 at 1303.

*Ghátáni*, [H.] A toll levied on crossing rivers or hill passes.

*Ghát-bázi* [H.] Lands attached to a ferry. Duty or toll levied at landing-places upon the boats that come to at them.

*Ghát-bandí* [Mar.] Blocking up a pass over a hill. Toll or tax levied on passengers for keeping a pass or landing-place in repair.

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*Ghálí*, or *Ghátíá*, [Uriya.] A watchman, a police or revenue officer, especially one in charge of passes or landing-places. [Mar.] Of or belonging to the country above the *Sahyádrí* range (products): when the people are meant, the term is *Ghátwal*. Also [H.] An out station of Police.

*Ghátíyá*, *Ghátíyá*, [H. &c.] A Bráhma man who attends where pilgrims bathe, as at Benares, to take care of their clothes, and supply sandal, flowers, &c., for certain fees, which he exacts as a right, denouncing imprecations on any who resist his exactions: these people sometimes repair to a distance to escort pilgrims to their places of ablution.

*Ghátmánjhi*. [H., Ben.] A ferryman; applied also to a man who regulates the hire of boats, supplies boats, provides crews, and generally superintends, more by usurpation than by authority, the details of a landing place on the river.

*Ghátmárá*, [H., Ben.] Smuggling; a smuggler, one who evades the tolls at landing-places.

*Ghátpándíyá*, [Mar.] An officer presiding over landing-places.

*Ghát-rakhwálí*, [Mar.] A guard at a pass in the hills.

*Ghátli*, [Ben.] A private wharf or steps to the river.

*Ghátíghoshaná*, [Ben.] Proclaiming news, making any thing public.

*Ghát-thikádúr*, [H.] The farmer or contractor for a ferry.

*Ghátwál*, or *Ghatwálá*, [H.] A ferryman, a person in charge of a landing-place, or a mountain pass. A member of a class of landholders in Birbhúm, holding lands under a peculiar tenure: (see the next). It is also read with the short vowel, *Ghatwár* or *Ghatwál*. *Where a permanent tenure has been*



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granted by a 'ghatwal', the successor of such Ghatwal being desirous to resume that tenure must bring his suit within 12 years after succeeding to the 'ghatwali' tenure. *Madho Kasery v. Tekait Ram*, I.L.R. 9 Cal. 411.

*Ghât-wâli*, *Ghât-wâli-mahâl*, or *Ghât-wâli-zamîn*, [H.] The very name 'Ghatwali' indicates that the tenure is held by virtue of the office at Ghatwal. *Secy. of State v. Paran Singh*, I.L.R. 5 Cal. 740. Lands granted either rent-free or at a low rate of assessment to public ferry-men, or to officers guarding passes in the hills. In Birbhûm the lands were granted at a fixed rate of assessment in perpetuity to the holders and their descendants, as long as the revenue is paid, although apparently no longer connected with the performance of any particular duty.—Reg. xsix. 1814. *Bukro Nath Singh v. Govt. of India*, I.L.R. 5 Cal. 389 at 395. *Chhatradhari v. Saraswati*, I.L.R. 22 Cal. 156. The ghatwals are dependent talukdars within the meaning of Reg. viii of 1793, and are protected from enhancement by cl. (1) of S. 51 of the Regulation. The ghatwali tenures were created by Mahomedan Government in early times, as a means of providing a police and military force to watch and guard the mountain passes from the invasions of the lawless tribes who inhabited the hill districts. *Narain Mullick v. Badi Roy*, I.L.R. 29 Cal. 227 (229). Large grants of land were made in those days by the Government, to persons of high rank, at a low rent, or at no rent at all, upon condition that they should provide and maintain a sufficient military force, to protect the inhabitants of the plains from these lawless incursions; and the grantees on their part sub-divided and re-granted the lands to other tenants (much in the same way as

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military tenures were created in England in the feudal age), each of whom besides paying generally a small rent, held their lands in consideration of these military services, and provided (each according to the extent of his holding) a specified number of armed men of fulfil the requirements of the Government." *Leelanand Singh Bahadur v. Thakoor Manranjan Singh*, 3 Cal. 251 at 255. The ghatwal has to pay a quit-rent to the Zemindar in addition to rendering service as ghatwal, but the lowness of rent is fixed with reference to their service, and therefore payment of some rent does not alter the character of the tenure. *Secretary of State v. Paran Singh*, I.L.R. 5 Cal. 740 at 742. Lands held under the 'ghatwali' tenure is not resumable by Govt. under Reg. I of 1793 as lands included in the allowances to Zemindars for thana or Police establishments. *Raja Leelanand v. Govt. of Bengal*, 6 M.L.A. 101. *Nilmoni Deo v. Bakranath*, I.L.R. 9 Cal. 187 (P.C.) The tenure cannot be alienated by private sale or otherwise, not liable to sale in execution of decrees except with the consent of the Zemindar. *Raja Leelanand v. Govt. of Bengal*, 6 M.L.A. 101. *Nilmoni Deo v. Bakra Nath*, I.L.R. 9 Cal. 187 at 206 (P.C.) *Anando Rai v. Kali Prosad*, I.L.R. 10 Cal. 677 (684). *Kali Prosad v. Anando Roy*, I.L.R. 15 Cal. 471 (P.C.) *Narain v. Badi*, I.L.R. 29 Cal. 227 (229).

*Ghatwan*, (?) [Ben.] A man of a low caste, frequently a predial slave, in Ramgarh.

† *Ghatwar*, (?) [H.] An open space between the houses of a village and the land where cultivation commences: it is also termed the homestead or land in which a house stands, with the ground adjacent.

GHAT, (*Ghat*), GHUT, (*Ghut*), [H., Ben., &c.]

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A water-pot or jar. representing, on some occasions, the goddess Durgá.

*Ghaṭapújā*, [S.] Worship of the water-jar as Durgá. See *Ghaṭasthāpana*.

*Ghaṭasphoṭa*, [Mar.] (from the S. *Sphoṭa*, a breaking) Ceremony of the ejection of a person from his caste, or of the repudiation of a wife; typically expressed by the actual breaking of a pitcher on the occasion.

*Ghaṭasthāpana*, [S.] The ceremony of placing a water pot as a type or receptacle of Durgá, who, after certain invocations, is supposed to be present in it, and to receive the worship addressed to her. It is one of the essential ceremonies of the Durga-Púja.

**GHAT**, (*Ghat*) **GHATI**, (*Ghatī*), or **GHATTI** (*Ghattī*), [H.] Deficiency, decrease, lightness in weight, fall in price or value.

**GHAT**, (*Ghāt*), [H., Ben.] A blow, a wound, striking, killing; what is struck or hurt.

*Ghāṭaka*, [H., Ben.] A murderer, one who wounds or kills.

*Ghāta-chandra*, *Ghāta-tithi*, [Mar.] A inauspicious day.

**GHATA**, (*Ghātā*), [Ben.] A crowd, a procession.

**GHATAKA**, (*Ghataka*), [Ben., Mar.] A person who negotiates marriages between families, especially in Bengal; also, a manager, or leading man in general.

**GHATI**, (*Ghatī*), [Ben.] A clock. The native clock is a brass plate, or *gong*, on which the hour is struck with a wooden mallet. See *Gharī*.

*Ghaṭikā*, [Ben.] *Ghaṭakā*, [Mar.] An hour, properly of 24 minutes: the little metal vessel, by the sinking of which in water the hour is measured. See *Gharī*.

\* *Ghattu Thumulu*. A cess paid by the tenants for the digging of Govt.

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*Canal*, the landlord being exempted from payment of watercess to Govt. *Bonunadevara Venkata Narasinha Rao Naidu v. Samanadam Ramamma*, 1913 M.W.N. 561 = 16 Ind Cas. 208.

**GHAYI**, (*Ghāyī*), or **GHAI**, (*Ghāī*), [Tel.] An embankment to confine water, a reservoir.

**GHAZI**, (*Ghāzi*), [A.] A champion, a hero; especially one who fights against infidels.

*Ghāzi miān*, [H.] A saint held in high repute in Hindustan, in whose honour an annual festival is celebrated in most large towns, but particularly at Bareh, in the month of Jeth. It is commonly called the Shādi, or marriage of the saint, in allusion, according to one tradition, to his having suffered martyrdom on the eve of his nuptials. The origin of the festival, which is equally popular with Hindus and Mohammadans, is, however, doubtful, and much uncertainty prevails regarding the person of the saint. The most particular accounts make him a nephew of Mahmud of Ghazni, born at Ajmer, and killed in battle with the Hindus at Bareh, after Mahmud's death.

**GHEGARA**, (*Ghegarā*), or **GHEGHARA**, (*Ghegharā*), **GHEGURA**, **GHEGHURA**, [H.] The unripe pod of gram. The unripe bole of cotton before it bursts.

**GHELAUNI**, (*Ghelāuni*), [H.] An addition to an article sold in favour of the purchaser. An additional per centage of an article counted, as, 110 *bambus*, or 120 *mangoes*, rated as 100 only.

**GHENAI**, [Thug] Fetters.

**GHENEDENE**, (*Ghenedene*, [Mar.] Borrowing and lending, dealing with, traffic, mercantile intercourse.

*Ghetādetā*, [Mar.] A regular customer, one who punctually pays what he owes.

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*Ghetāndelāy*, [Mar.] On the conclusion of a bargain.

*Ghepodepo*, [Mar.] Money lending without interest, unprofitable or troublesome lending and taking back.

*Ghevwāderā*, or *-wā*, [Mar.] Traffic, dealing with, borrowing and lending, &c.

**GHENTI**, (*Ghenṭi*), [H.] The unripe pod of gram and other kinds of pulse.

**GHER**, or **GHERRA**, (*Gherā*), [H. &c.] (from *Ghera*, to surround) Enclosing, surrounding; an enclosure, a fence, a bound hedge.

**GHERRUA**, (*Gheruā*), (?) [H.] A mortgagee holding land in possession as security, and in payment of the interest. See *Gīro*.

**GHEWARI**, (*Ghewārī*), [Mar.] A retail dealer, a huckster; in some places limited to one who buys and retails garden produce.

**GHI**, (*Ghī*), **GHEE**, [H. &c.] [Ben.] **GHI**, **GHI**, (*Ghī*), [Mar.] Clarified or oiled butter; butter boiled and then set to cool, when it remains in a semi-liquid or oily state, and is used in cooking, or is drunk by the natives: (the primitive **GHRITA**, (*Ghṛita*), is also current in most dialects).

*Ghī-guttā*, corruptly, *Gheccottah*, or *Gheccootah*, [Mar.] The exclusive right of the renter of a village to the buying and selling of *ghī* in retail.

\* *Ghīr Maurasi*, *Ghair-Maurasi*. The parties to a partition are bound by the entries made in the course of partition. The entry, 'ghīr maurasi 13 years' would not mean an occupancy tenure, but a non-occupancy one as the emphasis is on the tenure. *Ram Asra Chowdhury v. Bishan Chowdhury*, 29 Ind.Cas. 559.

**GHISARI**, (*Ghisārī*), [Mar.] A low caste, or

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individual of it, whose occupation is manufacturing common iron utensils.

**GHOILA**, (*Ghoila*), [Thug] Copper coin, pice.

**GHOL**, [Ben.] Butter milk.

**GHOL**, (*Ghol*), [Mar.] A ring, with bits of iron attached to it, at the end of a staff, to make a noise with to frighten reptiles, birds, &c.

**GHONTA**, (*Ghonṭā*, or **GHOTA**, *Ghoṭā*), [Mar.] An intoxicating potion, an infusion of the leaves of the hemp.

**GHONGHI**, (*Ghonghī*), [H.] Tying the end of a blanket in a knot, and placing it on the head, so as to keep off rain. Wrapping oneself up in a blanket.

**GHORA**, (*Ghorā*), [H. &c.] A horse.

*Ghorārira*, (?) (from *Ghoda*, or *Ghoga*, a horse) A tax paid by Rajput tribes to their chiefs in commutation of a gift of a horse.

*Ghoracharha*, [H.] (from *Ghora* and *charhnā*, to mount) *Ghorāchaya*, [Ben.] A rider, a horseman: a subdivision of the Kurmi or Kumbi tribe, which is extensively spread throughout India, and follows principally agricultural occupations.

*Ghorē-khād*, [Mar.] Grazing or pasturing of horses.

*Ghorē-rāht*, *Ghorē-swār*, [Mar.] A trooper, a horse-soldier.

*Ghorēvāt*, [Mar.] A horse-path; especially a practicable path for horses over hilly ground.

**GHOSH**, corruptly, **GHOSE**, [Ben.] The name of a division of the writer caste, and commonly used as their family name, as, *Chandra-ghose*: also the name of a tribe of herdsmen in Bengal. A station of cowherds.

*Ghoshagā*, [Ben.] A proclamation.

*Ghost*, *Ghosce*, [H.] A herdsman, a milkman: also, in the north-west provinces, a class of milkmen, who,

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although said to be descended from the Ahírs, are now mostly Mohammadans.

**GHOTAKHOR**, (*Ghotakhor*), [Hindi] A diver : in some villages in the western Maráthá states a diver forms one of the servants, and is employed in recovering articles dropped in tanks and wells.

**GHOTI**, (*Ghoti*) [H.] Land which has been under a rice crop.

**GHUGRI**, (*Ghugri*) [Mar.] Grain boiled in the husk. Grain presented to the head of the village, or the government officers, on the ripening of the crop : a cess formerly imposed in its stead.

† *Ghui-kar*, [H.] (from S. 'Kar', a tax) Pasturage tax formerly levied ; a small present of milk, curds, and one pie per head, given to the village shareholders by other persons permitted to pasture their cattle on the village grass lands.—Kamaon.

**GHULAM**, (*Ghulam*), in some dialects, **GULAM**, (*Gulam*), corrupted in pronouncing to **GULAP**, (*Gulap*) and **GULAB**, (*Gulab*), [H.] **GULAMU** (*Gulamú*), [Tel.] A youth, a servant, a slave.

**GHUMAO**, (*Ghumáo*), **GHOOMAO**, (*Gkoomáo*), [H.] As much land as can be ploughed in one day by a pair of bullocks.

**GHUN**, **GHOON**, [H.] A weevil destructive of wood and grain.

**GHUNDI**, (*Ghundi*), [H.] A herb that grows in rice fields after the crop is cut: camels are fond of it, and it is used in medicine.

**GHUNGCHI**, [H.] The seed of the *Abrus* precatórios ; especially as a standard measure of weight : more usually *Gumja*, q v.

**GHUNGI**, (*Ghungi*), **GHOONGEE**, [H.] An insect destructive of growing gram ; also *Gindar*.

**GHUNGRU**, (*Ghungrú*), [H.&c.] Small bells fastened round the ancles or wrists of women, sometimes worn on the toes, especially of dancing girls.

**GHUNT**, (*Ghünt*), **GHOONT**, [H.] Rent from lands granted as endowments of religious establishments—(Kamaon).

**GHUR**, (*Ghúr*), **GHOOR**, [H.] The soil of the sandy ridge east of Muzaffarnagar.

**GHURA**, (*Ghúra*), [H.] Soil, manure.

**GHURAB**, (*Ghuráb*), [Mar.] A kind of vessel, a sloop with long projecting bows, used on the Malabar coast.

**GHURAT**, **GHOORUT**, [H.] Cattle pens (Eastern Oudh).

**GHUR-BARAR**, (*Ghúr-Barár*), **GHOOR-BURAR**, [H.] Dues levied on every sharer and under-tenant, in proportion to the expenses of the village for the year : from [H.] **GHURA**, (*Ghúra*), a dunghill or sweepings, all miscellaneous charges being heaped together (Bundelkhand).

**GHURRAH**, (*Ghurrah*), or **GHURRAT**, (*Ghurrat*), incorrectly, **GHORRA**, (*Ghora*), [A.] A fine of 500 *dírm*s, being the value of a male or female slave of that price, to whom also the term is applied (Mohammadan law.)

**GHURRAT**, [H.] The first day of the moon's age.

**GHUS**, (*Ghús*), [H.] **GHUSH** [Ben] A bribe.

**GHUSL**, (*Ghusl*), [H. &c.] Bathing, ablution ; especially the ablutions of the Mohammadans.

*Ghassál*, [H. &c.] A bather, an attendant on a bath ; but applied more especially to one who washes the dead.

**GHUSRAND**, (*Ghusránd*), [H.] A creeping grass with a yellow flower, bearing a bitter fruit ; used as a condiment for horses, but considered poisonous to men.

**GIARWAN**, (*Giárwán*), **GIARWIN** (*Giárwín*), Dakhini [H.] (for *Igarah*) Eleventh. The eleventh of *Rabi-us-sani*, a day dedicated to the homage of Pir-i-Das-tagír, a Mohammadan saint in the south of India.

## GI

**GICHUVALI**, (*Gichuvali*), [Karn.] Farming, agriculture.

**GIDA**, (*Gida*), [Thug.] Impure, unclean ; a man of a very low caste.

**GIDAGAWAL**, (*Gidagawal*), [Tel.] Taxes levied on forest produce.

**GIDARMAR**, (*Gidarmār*), [H.] A vagrant and thief in Upper India.

**GIDDA**, **GIDDE**, [Tel.] The smallest measure of capacity in use, varying in different places, but calculated by Captain Jervis at 900 grains = 5·837 cubic inches, the fourth of a *Sola*.

**GIDDANA**, [Karn.] The fourteenth part of a *maund*.

*Giddāni*, [Karn.] The 256th fraction of a fanam, or a rupee.

**GIDDANGI**, (*Giddangī*), [Tel., Karn.] A shop, a storehouse, a granary, a jail.

**GIDIA** (*Gidia*), **GEEDEEA**, [H.] A class of vagrants and thieves in Upper India.

**GIDNA**, [Karn.] A measure of grain, equal to four *Solige*, q. v.

**GILA**, [H.] **GILLA**, (*Gillā*), [Mar.] A complaint, a remonstrance, abuse, reproach.

**GILANDAZI**, (*Gilandāzi*), [H.] An embankment : charge for making and repairing embankments, allowed formerly in the village accounts.

**GIM**, (*Gim*), [Thug.] Search after Thugs : also theft.

**GIMWA**, (*Gimwā*), or **GIMHWA**, (*Gimhwā*), [Mar.] Grain raised in the hot season by irrigation.

*Gimwas*, [Mar.] A field prepared for the growth of grain in the hot season by irrigating ; the grain so raised.

**GINDAR**, [H.] An insect very destructive of growing pulse : also *Ghungi*,

**GINDURI**, [H.] A circular twist of straw or grass to support a vessel with a round bottom.

**GINNA**, [Karn.] Cheese.

*Ginnagaḍḍe*, [Karn.] A cheese.

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**GINTI**, (*Ginti*), [Karn.] Double-thread texture.

*Gintadavalli*, [Karn.] A single cotton cloth woven with double threads.

*Gintadabatte*, [Karn.] A double cloth woven with double threads.

**GINTI**, [H.] Number, reckoning : the first day of the month : a specimen, a master.

**GIRA**, (*Girā*), [Mar.] A measure of length, a *Tasu* and a half, or one-fourteenth or one-sixteenth of a *gaz*, q. v. Also, [H.] A division of a *Gaz*, three finger breadths.

**GIRAKALU**, (*Girakālu*), [Karn.] One-sixteenth of a rupee.

\* **GIRAN**. *Mortgage or pledge. It is a generic term and denotes a mortgage, whatever the nature of that mortgage may be. Jafar Hosen v. Ranjit*, I.L.R. 21 All 4 (10).

**GIRAN**, (*Girān*), [H.] Dear : heavy.

*Girāni*, [H.] Dearness, death, scarcity : weight.

**GIRASI** (*Girāsi*), **GIRASI**, (*Girāsi*), [Mar.] A caste, or individual of it, living by piracy &c.

**GIRD**, [H.] Round, surrounding, a wall, an inclosure, a circle, a department.

*Girdār*, or *Girdācar*, [H.] A patrol, a watch, a guard, a superintendent or inspector of police or customs.

*Girdācari*, [H.] Inspection, patrolling, going the rounds : looking after smugglers or contraband goods : a circular order.

**GIRDA**, [Karn.] The fourth of a fanam.

*Girdāṇa*, [Karn.] The fourth of a *Solige*, a dry measure.

*Girdāsaja*, [Karn.] The eighth of a fanam.

**GIRDI-NAWAYA**, (*Girdi-nawāyā*), [Mar.] (from A. *Nawāh*, environs) A surrounding tract, land round any particular spot or fort. A tax levied on villages

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so situated, in lieu of supplies to the garrison, &c.

**GIRHAIK**, (*Girhâik*). [Mar.] A purchaser, a bidder.

**GIRIFT**, [H.] Capture, apprehension.

*Giriftâr*, [H.] A prisoner, one seized or apprehended.

*Giriftâri*, [H.] Apprehension, seizure, taking up, arrest.

**GIRIKE, GIRUKE**, [Karn.] An instrument for separating cotton from the seed.

**GIRO**, or **GIRAU**, [H.] **GIRAVU**, [Tel.] A pawn, a pledge, a mortgage, a contract. (The term *Gherroas*, holders of lands on mortgage, Ben. Reg. ii. 1795, is no doubt intended to represent some derivative from this word).

*Girri*, or *Girvi*, or, vernacularly, *Girbi*, [H.] A pledge, a mortgage; the thing pledged or mortgaged. *There is nothing in the word "Girri" to restrict it to a usufructuary mortgage.* *Shib Narain v. Gajadhar*, 48 All. 292 = 92 Ind. Cas. 772 = A.L.R. 1926 All. 506.

*Girwidâr*, [H.] The holder of a pledge or mortgage.

*Girvinâma*, [H.] A deed of mortgage.

**GIRWI**, (*Girvi*), [H.] An insect mischievous to standing corn : see *Girwâ*.

**GO**, (properly the crude from of the S. noun, nom. *Gau*. or *Gao*, in which form it is most commonly used), A cow : (the word *Go* is also used singly in the dialects for any animal of the cow kind, but its more common application is in forming derivatives and compounds).

*Gôo*, [H. &c.] or *Gâi*, *Gay*, [Mar.] A cow, a bull.

*Goâlâ*, pronounced like *Gwâlâ*, [Ben.] A cowherd, one whose business or caste it is to attend cattle and sell milk, (the word, originally *Gopâla*, is modified vernacularly as *Gomwâla*, or [Hindi], *Gwâla*, &c. q. v.)

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*Goûlâ-pûrâ*, [Ben.] A village, or part of one, or of a town, inhabited by cow-keepers.

*Gobaîdya*, [Ben.] A cow doctor, a quack.

*Gobar*, *Gobur*, [H.] *Gowar*, [Mar.] Dried cowdung, used as fuel, or for plastering floors.

*Gobarût*, [Ben.] The threshold of a door, from its being made smooth with cow-dung effused in water, forming a sort of plaster.

*Gohari*, or *Gobri*, [H.] *Gowari*, [Mar.] A piece or cake of dried cow-dung; paste or plaster made with it.

*Gochar*, *Gocharâ*, *Gocharût*, [H. &c.] Pasture land, land kept free from cultivation as the grazing ground of the village.

*Gocharma*, [Mar.] A cow's hide, a measure of land as much as can be comprehended by a cow's hide.

*Godamlâ*, [Uriya.] Pasture land.

*Godâma*, The gift of a cow to a Brâhman, to a bridegroom, or at religious ceremonies : it is also, among the Marathas, a name of the *Sanskâra* of shaving; see *Châûlâ*.

*Godhûl*, [Mar.] lit., cow dust : hence, Evening twilight (from the dust raised by the cows returning from pasture). A certain division of time, thirty *palas* before and thirty after sunset : it is considered an auspicious hour for marriages.

*Gogrâsûm*, [Tel.] Fodder of a cow.

*Gohâi* [H.] 'Treading out grain by bullocks.

*Gohar*, *Gohur*, [H.] A broad pathway for cattle, the preservation of which is considered as obligatory as that of a boundary.

*Gohatyâ*, [S. &c.] Killing a cow—a heinous crime.

*Go-in*, *Goeen*, [H.] A pair of plough

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oxen, sometimes called *Do-gawá*, also *Gora*.

*Gokallu*, [Karn.] Cow-stone, stones set up in Kanara for cows to rub themselves against.

*Gokhadá*, [Uriya.] Damage done by stray cattle to the crops of the cultivators, for which an allowance is sometimes made.

*Gokhañi*, [Uriya.] Fine for stray cattle.

*Gokul*, [H.] A herd of cattle. The country about Brindávan, where Kṛishṇa passed his boyhood.

*Gomaya*, [Mar.] Cow-dung.

*Gomedh*, [S.] Sacrifice of a cow.

*Gopwálá* or *Gopwálá*, [Mar.] A cowherd.

*Gop*, [H.] *Gopa*, [S.] A cowherd, a man who by caste breeds and attends on horned cattle, and sells their milk, butter, &c., fem. *Gopī*, a woman of the same caste; also *Gopiká*.

*Gopa-* or *Gopi-chandana* [S. &c.] lit., cowherds' sandal, a sort of whitish and saponaceous clay found at Dwáraká, and valued as the most appropriate pigment with which to mark the person with the sectarial insignia of the Vaishṇava sects; also called *Gopa-múñi*, cowherds' earth.

*Gopála*, [H.] A cowherd by caste and occupation.

*Gopandhúbhūmī*, [Tel.] Pasture land, or place where cattle go: (see the next, *Pandhū* being the same word as the S. *Panthá*.)

*Gopanth*, [Ben.] A road or path for cattle.

*Gopáshlami*, [S. &c.] The eight day of the light half of the month Kártik (Oct.-Nov.), when cattle are fed, and decorated with garlands, in commemoration of Kṛishṇa's passing his youth among the cow-pastures of Brindávan.

*Gopmahál*, [H.] Pasture grounds.

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*Gorañsh*, or *Gorakshaka*, vernacularly, *Gorakh*, [H. &c.] A cowkeeper, a cowherd.

*Goras*, *Gorus*, [H. &c.] Milk, curds, &c., the fluid produce of a cow.

*Gorsi*, more correctly, *Gorasi*, [H.] A milkpail.

*Goru*, *Goroo*, also [Mar.] *Gurá*, *Gooroo*, q.v. [H.] A cow, an ox.

*Gorú-ñhukén*, [H.] Twilight, time of bringing home the cows.

*Gorúñi-berá*, [H.] Evening, time of bringing home cattle.

*Gorukhiyá*, [Uriya.] Damage or destruction by cattle.

*Gośálá*, [H.] A cowhouse.

*Goshtha*, [S. &c.] A station of cowherds, a cowpen, pasture, or the like; a herd of cattle: also, vernacularly, as in Bengali, *Goth* or *Gotha*.

*Goshtháshāmī*, [H. S.] The same as *Gośáshāmī*, q. v.

*Gothán*, [H.] Place of assembling the cattle of a village.

*Gorá*, [Hindi.] Manure, cow-dung.

*Gowári*, [Mar.] A cowherd.

*Gowári*, [H.] A dwelling-house, a family, a cow-house (Dehli).

*Gurá*, or *Gwálá*, also read *Gual*, *Gooal*, but less correctly and more barbarously, *Gwaller*, [H.] A cowherd, one whose caste it is to tend cattle, and sell milk, butter, &c. The caste of cowherds in Orissa furnishes also palankin-bearers and domestic servants to Europeans and natives in Bengal.

*Gwálin* or *Gwálini*, [H.] A female of the cowherd caste.

**GO-AL**, (*Go-ál*), [H.] Unclaimed land (Dehli).

\* **GOAN**. *A village as distinguished from Mahai*. *Anserilal v. Rambhajan*, I.L.R. 27 All. 602.

**GOBBA**, [Thug.] A circular grave.

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- GOBRI**, [H.] A tribe in Rohilkhand, now living just under the hills.
- GODA**, [Tel.] Any horned cattle.
- GODAGARA**, or **GODARI-VADU**, (*Godāri-vāḍu*), [Tel.] A shoemaker, a worker in leather, sprung from a female of the barber caste by a potter.
- GODARA**, (*Godārā*), [H.] A large sub-division of the Jāt tribe on the borders of Hariāna.
- GODARI**, (*Godārī*), [H.] A circular twist of grass or twine supporting the bottom of a round vessel.
- GODHAR**, (*Godhar*), [H.] The weeds and grasses collected from a ploughed field by a barrow.
- GODI**, (*Gōḍī*), **GODE** (*Gōḍe*), [Karn.] Wheat.
- GODIYABHUMI**, (*Godiyābhumī*), [Tel.] Stony soil.
- GODNA**, [H.] **GONDNE**, (*Gonḍne*) [Mar.] Tatting, puncturing the skin, and rubbing it with the leaves of plants, yielding a dark dye chiefly produced by women. Branding as a criminal punishment, (abolished Act. ii. 1849).
- GODOWN**, [Ben.] **GUDAM**, (*Gudām*), (from the Malay **GADANG**.) An outhouse, a warehouse, a place where household implements or goods are kept. The 'black hole' was nothing else than a Godown.
- GOEND**, (*Goend*), **GWEND**, (*Gwend*), or **GWENDA**, (*Gwendā*), [H.] A suburb, fields near a village, a homestead or neighbourhood.
- GOGA-PIR**, (*Gogā-pir*), [H.] A saint held in much veneration by the agricultural population of Dehli and the Upper Doab, who, in the month Bhādon, present offerings at his shrine which is at Dudiera, 200 miles south-west of Hisar.
- GOHANI**, (*Gohānī*), [H.] Land near a village, well manured land.
- GOHARI**, (*Gohārī*), [H.] Rich highly-cultivated land (**Sāgar**).
- GOINDA**, (*Goīnda*), commonly, **GOYINDA** or **GOYENDA**, [H.] **GOENDA**, (*Goendā*), [Ben.] An informer, a spy.
- GOJAI**, **GOJYEE**, also **GOJI**, and **GOJARI**, [H.] Wheat and barley sown in the same field.
- GOJARA** [H.] Barley and chana, or chick-pea, sown together.
- GOJHA**, (*Gojhā*), [H.] A species of thorny grass which springs up during the rains.
- GOKHA**, (*Gokhā*), [Uriya.] A caste of fishermen, or a man of that caste.
- GOKHRU**, [H.] A herb which springs up on *bhār* land, bearing a fruit covered with small prickles (*Tribulus lanuginosus*): in seasons of dearth the poor of Hariāna feed on the pounded seed: a large kind called Gokhru Dakhini bears a fruit of a triangular shape, with prickles at the angles, and hence the same name is given to the iron crows' feet thrown on the ground to check the advance of cavalry.
- GOL**, [H. &c.] A ball, a circle, anything round, a mass of people, an associated body or society, a crowd, a troop, a brigade, a party from a different village sojourning with their cattle for pasture.
- Golā*, *Golī*, [H.] (from *Gol*, round) A ball, a cannon ball; a mode of trial by ordeal, in which the accused carried a heated ball of iron in his hand for a given distance, and, if his hands were unscorched, was declared innocent.
- Golandāx*, [H.] A native artilleryman.
- GOLA**, (*Golā*), [H.] [from *Gól*, round] A granary, a storeroom, a place in which grain or salt is kept for a season. In Bengal it is usually a circular structure of mats or clay, raised two or three feet from the ground upon short pillars of wood or stone, and covered by a thatch. A grain or salt store or market; a place where it is sold wholesale. A salt or saltpetre manufactory (Agra).
- Golādār*, [H. &c.] *Goldār*, [Ben.] A whole-



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sale grain merchant or salt dealer, one who keeps a store.

*Golākhātī*, [Uriya.] Dépôt for salt after weighing.

*Golāpaharu*, [Uriya.] A watchman over a salt store.

**GOLA**, (*Golā*), [H.] Name of an inferior caste, who are employed as cleaners of rice; or of one whose business is the manufacture of salt.

*Golāphurab*, [H.] An inferior tribe of Sunadh Brāhmins, who cultivate lands in the Agra district.

† **GOLA-DIP**, [H.] (from *S. divya*) A kind of ordeal, carrying a red hot ball or bar of iron, not long since in use in Kamaon.

**GOLAKA**, [S. &c.] A son born of a widow. Among the Marāṭhas the term *Golak* is considered to apply to a caste supposed to be descended from the illegitimate offspring of a woman of the Brāhman caste; distinguished as the *Kuṇḍa-golak*, the adulterous progeny of a woman who has a husband, and *Raṇḍa-golak*, the illegitimate son of a widow. The members of this caste at Puna act as astrologers, agents, money-changers, and are held as no better than Sūdras.

**GOLKAR**, (*Golkār*), [Karn.] Sons of female slaves or bondwomen.

**GOLLA**, [Tel. Karn.] A shepherd, a man of a caste whose duty it is to graze sheep or cattle, sometimes employed as confidential servants and assistants in public treasuries. Also *Gollāḍu*, *Gollarāḍu*, plur. *Gollarāndlu*, Karn. *Goller*, or *Gollaru*.

*Golla-karamu*, [Tel.] A tax on herds-men and shepherds.

*Golla-palli*, [Karn.] A village of cow-herds or shepherds.

*Gollar-mānyam*, [Karn.] Taxes levied from shepherds.

**GOLLI**, [Thug.] Coral.

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**GOLYA**, (*Golyā*), [Mar.] A rice pounder or pestle, a man who gains a living by pounding rice.

**GOMA**, [Thug.] Omen from the flight of a shrike, considered good on whichever side it is observed.

**GOMAJI KAPASA**, (*Gomājī Kāpaśā*), [Mar.] A fictitious name; sometimes inserted in accounts as the name of a revenue defaulter for arrears for which the head of the village, or revenue officer, is responsible: (from *Gomā*, pretended ignorance: *kāpaśā* or *kāpsā* appears to be merely an unmeaning adjunct).

**GONA**, (*Gona*), or **GONI**, (*Goni*), [Ben., Mar., &c.] (S.) A coarse sack made from the fibres of the *Pāt*. The coarse sort of canvas of which it is made is commonly called *Gunny*: see *Ganni*. Also in Tel. A sack, considered also as a measure = 10 *mans*.

*Gonopat*, or *Gonapāt*, or *Gonālāt*, [Mar.] The coarse canvas or sackcloth made from the fibres of the *Pāt* (*Corchorus capsularis*), of which sacks or bags of various sizes are fabricated.

**GONA**, [Thug.] The hand; also, amongst the Dakhini Thugs, Fine.

**GONAGAR-AYA-JODI**, (*Gonagār-āya-jodī*), [Karn.] A tax levied on those who cut betel-nuts for the village.

**GONAKALLU**, (*Gonakallu*), read also **GONIKAL**, (*Gonikal*), (?) [Karn.] A rough stone; stony or gravelly soil.

*Gonukalluhādi*, [Karn.] A rough road.

**GONCHI**, [Karn.] A field, especially one rented by different tenants.

*Gonchigār*, [Karn.] A proprietor or occupant of a field.

*Gonchipatṭa*, [Karn.] A lease of fields or lands held jointly by several co-occupants.

*Gonchālu*, [Karn.] A man set to watch a field.

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**GOND**, [H. &c.] Gum ; a solution of gum used to fasten the envelopes of letters.

*Gond-dānt*, [H.] The gum-stand.

*Gond-kast*, [H.] An instrument for applying the gum to envelopes.

**GOND**, [H.] A sort of rush used in making mats and baskets.

**GOND**, (?) [Hindi.] Land immediately adjacent to a village, and, being richly manured, cultivated for vegetables and tobacco (Bundelkhand).

**GOND**, (*Gond*), corruptly, **GOAND**, (*Goand*), [H.] The half barbarous inhabitants of the eastern branches of the Vindhya mountains, between Bundelkhand and Berār, and subject partly to the British government, and partly to that of Nagpore, giving its appellation to the country of Gondwāna. A small portion of them is found in different tracts, bearing the title of *Bāj-gond*, who are looked upon with respect by the other *Gonds*.

**GONDA**, (*Gondā*), [H.] A branch of the Ahīr caste.

**GONDANA**, (*Gondana*), **GONDALA**, (*Gondala*), or **GONDLI**, [Karn.] **GONDHALA**, or **GONDHAL**, [Mar.] A tumultuous festivity in honour of the goddess Devī, celebrated, even in Mysore, chiefly by Marāṭha Brāhmans, it being a Marāṭha festival, (from the Mar. *Gondhala*, tumult, bustle,) consisting of music, and dancing, and recitation of mythological stories. The word in Kanarese, spelled with a long *ō* is said also to mean a ceremony performed for the sick, on the birth of a child, at marriages, &c., when the tutelary household divinity is splendidly attired, and music and dancing are performed by hired musicians in the outer court. It is probably the same thing as the *Gondhal*.

*Gondhali*, incorrectly *Gondali*, and

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*Gondli* or *Gondlee*, corruptly *Gonedullee*, [Mar.] The name of a caste, or individual of it, whose business it is to sing and dance, and perform the *Gondhal* : in some places the *Gondhali* is the village drummer ; sometimes he is a vagrant musician, dancer, and tumbler, or subsists by begging.

**GONEWAR**, (*Gonevár*), (?) [Tel.] An inferior division of the Kunbi or agricultural tribe in the northern Sirkars, See *Gorivár*.

**GONGADI**, (*Gongadi*), **GONGARI**, (*Gongari*), [Karn.] A woollen cloth or blanket. See *Kambal*.

**GONDRA**, (*Gondrá*), or **GONRA**, (*Gonrá*), [H.] A reservoir to which water is thrown up from a pond or pool below. The straw or reeds which are placed to protect the side of the upper reservoir. (Central and lower Doab).

**GONI**, [Thug.] A shoe.

**GONIAYAT**, [Thug.] A man who has lost his hand or nose : it is unlucky to murder him.

**GONTIA**, (*Gontia*), [H.] The head man of a village, a Patel. In some places the term is restricted to a Brāhman holding that office.

**GOPHNA**, (*Gophná*), **GOPHNI**, (*Gophni*), or **GOPHIA**, (*Gophiá*), [H.] **GOPHAN**, (*Gophan*), [Mar.] A sling, especially one used by persons stationed on a platform in a field of corn to drive away cattle, birds, &c.

**GOPO**, [Uriya.] The whole household : lit., cows and children.

**GOPURA**, [Mar., &c.] A gate, a town gate, but more especially applied in the south to the elevated and ornamented gateway or entrance tower of a Hindu temple.

**GOPYA**, [S.] To be preserved or taken care of, as a deposit.

\* *Gopya Bhogya*. A mortgage with

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possession. A mortgage is complete by 'gopya' (i. e., deposit) and 'bhogya' (i. e., usufructuary) *Lalu bhai v. Rai Amrit*, I.L.R. 2 Bom. 299 (308).

*Gopyādhi*, [S.] A pledge or deposit to be preserved, one that is not to be made any use of while in deposit : also *Gopyabandha*, &c.

**GORA**, (*Gorā*), [H.] Fair, white, a European ; but, when applied to cattle, red.

**GORA**, (*Gorā*), or **GODA**, (*Goḍā*), [Ben.] A foundation, a source.

*Goragori*, [Ben.] From the beginning, from the origin or foundation.

**GORABA**, **GORAVA**, [Karn.] A shepherd's priest.

† **GORADU**, **GORARU**, [Guz.] A light coloured soil ; one of the principal soils of Guzerat, varying from almost mere sand to a soil of the richest quality, a mixture of sand and clay.

**GORAL**, (*Gorāl*), [Hindī] A clan of Rājputs in the Agra district.

**GORAI-ZAMIN**, (*Gorāi-zamin*), (? *zamin* is Persian, and *gorāi* may come from *gorā*, fair, but the compound is not met with in any dictionary, nor is it confirmed by any local authority) Mixed soil of sand and fine red earth, the latter predominating, producing all kinds of grain except wheat and rice : on the best kind, sugar-cane, chilis, and tobacco may be raised.

\* **GORAIT**. Village watchman. *Radha Prosad v. Budha Dasgud*, I.L.R. 22 Cal. 938.

**GORANT**, (?) A light soil (Bundelkhand) : (probably the same as the next word).

† **GORARU**. See *Goradu*.

† *Goraru-kucetar*, [Guz.] The soil called *Goraru* when irrigated by water supplied especially by wells.

† *Goraru-Ubharia*, [Guz.] *Goraru* soil not irrigated.

† *Goraru-Pandhar*, (?) [Guz.] *Goraru*

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soil un-irrigated and of the poorest sort.

**GORAT**, [Guz.] A light sandy soil ; one of the two principal kinds found in Guzerat : also termed *Marwā* : This contains more mould than *Goraru*.

**GORET**, (*Gorep*, or **GORAI-IT**, (*Gorai-it*), corruptly, **GORAYT**, **GORAYAT**, or **GHORITE**, [H.] A watchman, a village watchman and messenger, one whose duty it is to guard the village and prevent depredations on the crops, also to carry messages for the superior village officers : he is, in most places in Upper India, one of the municipal establishment, and is especially employed under the *Patwāri* to call the villagers to the public office when required.

**GORGARI**, (*Gorgāri*), [H.] A method of deciding village boundary disputes in Chota Nagpur : two holes are dug on a spot in the contested limits, in which the watchmen of the two contending villages are severally buried up to the waist : whichever holds out longest gains the cause.

**GORHA**, (*Gorhā*), [H.] Fields near a village homestead.

**GORHA**, or **GORHONI**, [Thug.] Bread.

**GORHNA**, [Thug.] To strangle.

† **GORMA**, [Tib.] A silver coin current in Kamaon, rated at four *Jyus*, five of which are exchangeable for a Farakhabad rupee.

**GODNA**, (*Goḍnā*), **GORNA** (*Gornā*), [H.] A sort of hoe used for digging up sugar-cane, and the like.

**GORIWAR**, (*Goriwār*), (?) [Tel.] A division of the Kunbi, or agricultural caste in the northern Sirkars : (*wār* is the vulgar form of *vāḍu*, an individual).

**GORRU**, (*Gorru*), [Tel.] A land measure equal to 125 *kuntas*, or 45,375 square yards, or 3½ acres : also an instrument of husbandry, used as a sort of harrow.

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or as a drill-plough, or sometimes for weeding after the grain is in stalk.

**GOSAIN**, [H.] A religious mendicant: see *Goswāmi*.

*Gosain tāki*, [H.] A cess of a quarter ana per rupee on the revenue, formerly granted by a Zamindar of Birbhūm to establishments of Gosains in the Zamindāri, and collected by them from the Ryots: as many disputes arose out of the arrangement, the right to levy the tax was finally restricted to the Zamindar, and the payment of the *Gosain-tāki* left to his own discretion.

**GOSANGIVADU**, (*Gosangivādu*), [Tel.] A shoemaker, a worker in leather; a low caste, whose occupation is working in skins and leather.

**GOSAVI**, (*Gosāvi*), [Mar.] A religious mendicant: see *Goswāmi*.

*Gosāvi-paṭṭi*, [Mar.] A cess self imposed formerly by the villagers to raise a fund for paying *Gosains*.

† **GOSHA**, [H.] A corner, a secluded spot, a detached field or piece of ground.

**GOSHA-NASHIN**, (*Gosha-nashin*), [H.] A Mohammadan ascetic or recluse, one who professes to have withdrawn from the world; lit., one sitting in a corner; hence, also said of a woman of rank or respectability, though the term for her is more properly *Parda-nashin*.

**GOSHTA**, (*Goshṭa*), [Mar.] A story, an affair, a circumstance.

**GOSHTHI**, (*Goshṭhi*), [Ben.] **GOSHTA**, (*Goshṭa*) or **GOSHTI** (*Goshṭi*), the unaspirated letter being substituted for the original, [Mar.] An assembly, a meeting, especially one held for discussion or debate. Family connexions, relations, kindred.

*Goshṭi-grāddh*, [Mar.] An obsequial ceremony performed in words only, when circumstances prevent its actual performance.

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**GOSHWARA**, (*Goshwāra*) [H.] vernacularly modified as **GOSERA**, (*Goṣerā*) or **GOSWARA**, (*Goṣwārā*), **GOSHWARA**, (*Goshwārā*), corruptly **GOOSHWARAH**, [Mar.] **GOSBARA**, (*Goshbārā*), or **GOSWARA**, (*Goswārā*), [Ben.] **GOSHUPARA**, (*Goshupārā*), [Tel.] **GOSHUARA**, (*Goshuārā*), [Uriya] An abstract statement, giving the substance of different documents, the abstract or sum of a village or Zamindāri account, shewing the total quantity of land, and its distribution, as waste, cultivated, fallow, productive, &c., made up from the *Chitṭhās*, q. v. An index, a summary.

*Goshwāra-kabuliat*, [H.] Counterpart or acceptance of an abstract account.

*Goshwāra-kul*, [H.] A complete abstract or summary of the whole.

**GOSWAMI**, (*Goswāmi*), [S.] ('Go', sense or passion &c., 'swāmi', master, one who restrains his passions, modified vernacularly as **GOSAIN**, (*Gosāin*), **GOOSAIN**, (*Goosāin*), **GOSAMI**, (*Gosāmi*), or simply **SAMI** (*Sāmi*), or **SWAMI**, (*Swāmi*), **GOSAI**, (*Gosāi*), **GOSAVI**, (*Gosāvi*), **GOSAYI**, (*Gosāyi*), &c.) A religious mendicant in general. As a special name it is applied to very different classes of persons, identified only by their professing a religious and mendicant life. The most respectable are the reputed descendants spiritually of Śankara Āchārya, of whom there are ten chief branches, and who are thence also called the *Daś-nāmi*, or ten-named Gosains, attaching to the ordinary Hindu appellation one of the terms, *Tirtha*, (shrine), *Āsrama*, (an order), *Vana* and *Aranya*, (a wood), *Saraswati*, (the goddess of eloquence), *Bhārati*, (the goddess of speech), *Puri* (a city), *Giri* and *Parvata*, (a hill), or *Sigara*, (the ocean), as, *Ananda-giri Vidyāranya Puraṇ-gir*, *Rama āsrama*. These,

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although they are occasionally vagrants, are usually assembled in *maths*, or conventual residences, under a superior some of their establishments are liberally endowed, and of great reputed sanctity, particularly that of Sringeri, in the western Ghats, near the sources of the *Tungabhadra*, said to have been founded by *Ṣankara* himself. Individuals of the three pure castes are admissible, and in some cases *Śūdras* also; but as they profess celibacy, their numbers are in part recruited by the purchase or adoption of boys at an early age. The *Daṣ nāmi Gosains* worship preferentially *Śiva*, of whom *Ṣankara* is said to have been an *avatāra*; but many have been distinguished as advocates of the *Vedānta* doctrines. One division of them, termed *Atits*, differs from the more rigid *Daṇḍi-gosains*, in following secular pursuits, as traders and ministrant priests of temples: some of them even marry and settle, when they are termed *Samyogis*, or *Gharbāris*. These *Gosains*, although met with in Upper India, are most numerous and influential in the south. In Hindustan the name is more correctly applied to two different classes, both worshippers of *Vishṇu*, the *Gosains* of *Gokul*, who are descended from *Vallabha Āchārya*, and, although religious characters, are allowed to marry and follow secular pursuits, and the *Gosains* of Bengal, who are the disciples of *Chaitanya*, a native of Bengal, who instituted a new form of *Vaiṣṇava* worship at the end of the fifteenth century. They also marry, and, like the *Gokulastha*, lead domestic and respectable lives. The term is also applied loosely to mere vagrants, some of whom wandered about formerly in armed gangs, and levied contributions forcibly on the villages, plundered them, or now, coming singly, or in small bodies, extort

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money by inflicting disgusting tortures upon themselves: these sometimes go naked.

*He is not a religious ascetic like a Sannasi or Tambiran, who abjures the world and its pleasure, and lives a life of celibacy, but a married man who is considered to live a pious life affording religious instructions to those who seek it from him, performing religious charities and delivering lectures on religious subjects and on the duty of man to God and to his fellow creatures. Sathinnama v. Saratanabogi, I.L.R. 18 Mad. 266 at 270.*

*Gosārnī*, [Mar.] A female *Gosain*; one who, on arriving at years of discretion, adopts a life of continence and mendicancy.

*Ḍaurī-Gosāci*, [Mar.] A class of religious vagrants, said to be disciples of *Gorakhnāth*; in which case they are not properly *Gosains*, but *Jogis*: they sing hymns in honour of *Bhairava*, playing on the *ḍaura* or a small drum shaped like an hour-glass; whence their name, *ḍaurī*, a player on the *ḍaura*.

**GOT**, [H. &c.] A family, a race; a family of *Brāhmins*, bearing the common name of some *Rishi*, their supposed progenitor, or primitive spiritual head, as, *Sāntilya*, *Kāsyapa*, *Bhāradvaja*, &c. Any branch or subdivision of a tribe or caste. A caste collectively.

**GOT**, [Thug.] A large city.

**GOTA**, [Thug.] Stones, especially from graves.

**GOTA**, (*Golā*), [Hindi.] The mustard-seed crop (*Puraniya*).

**GOTAI**, (*Golāi*) [Mar.] Ceremonies observed by *Śūdras* prior to the re-admission of a man who has forfeited his caste.

*Gotpat*, or *-pāt*, [Mar.] A caste or family collectively. Ceremonies of receiving back a man who has lost caste among *Śūdras*.

**GOTH**, [Guz.] Four; a private number

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used by merchants, &c. *Goth-padi*, fourteen.

**GOTAMU**, (*Gōtāmu*), [Tel.] A coarse canvas or *ganni* bag.

**GOTARA**, (*Gōtāra*) [Hindi] The rich lands immediately adjacent to the village (Puraniya).

**GOTBASTI**, (*Gōtbasti*), [Hindi], The chief or first assemblage of houses erected on the settlement of a village: those subsequently built form the *thola* or *padli*.

**GOTRA**, [S. &c.] Family, lineage, relationship by descent from a common ancestor of the same name. *Puddo Kumaree v. Juggat Kishore*, I.L.R. 5 Cal. 615. A family, a tribe, especially applied to races of Brāhmins who profess to regard some celebrated saint as their progenitor or their primitive spiritual head, and whose designation they bear; as, the *Bhāradwāja-gotra*, *Kāśyapa-gotra*, *Sāṃdilya-gotra*, &c. The term, at least in its vernacular form *Got*, has come to signify a sub-division of any common tribe or caste.

\* *Gotra-Dyada*. This phrase stands for "heirs to collateral;" "*Dyada*" is equivalent to "heirs" and "*gotra*" to family name. It includes all the collateral members of the family who stand in the relation of '*Sapinda*' to the adopted son. The phrase may also mean heirs of the persons bearing the same family name. *Puddo Kumaree v. Juggat Kishore*, I.L.R. 5 Cal. at 615 at 631; *Padma Kumari v. Court of Wards*, I.L.R. 8 Cal. 302 at 310 (P.C.)

*Gotraja*, [S.] A kinsman of the same family and name, the '*gentile*,' in opposition to the *bandhu* or kinsman of a different family or cognate. Adoption is preferably enjoined in the same *gotra*, while marriage is prohibited. *Gentiles*; *belonging to the same family sisters when married belong to the gotra of their*

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*husbands, and not to that of their father or brother. According to 'Mayukha,' they are 'gotraja' of their father and brother because they are born in their 'gotra,' not that they belong to it after marriage. Kesserbai v. Valab, I.L.R. 4 Bom. 188 (203). According to Mitakshara it means "belonging to the same family," "gentiles". Mulji Pursotham v. Cursundas, I.L.R. 24 Bom. 563 (576). Born in the 'gotra' of Propojitor. A sister is a 'gotraja' of her brother because she is born in her brother's 'gotra' (Nilkantha) Bhagwan v. Warabai, I.L.R. 32 Bom. 300 (313).*

\* *Gotraja Sapinda*, *Belonging to the same gotra, i.e., a person related to one through his father. Sibta v. Badri I.L.R. 3 All. 134: but does not mean born of the same gotra. A sister after her marriage leaves the gotra of her father and consequently of her brother and acquires that of her husband. So, married sister is not "gotraja sapinda," Julesur Kaur v. Uggat Roy, I.L.R. 9 Cal. 725 at 728. A female by marriage changed her gotra and acquires Sapindaship through her husband. Jagadamba v. Secy. of State, I.L.R. 16 Cal. 367 at 381. Mari v. Chinumal, I.L.R. 8 Mad. 107. In the Presidency of Bombay the wife is a 'sapinda' as well as 'gotraja' of her husband and if he dies, the widow ranks in the same place in the order of succession to the property of such separated sapinda, Lallubhai Bapubhai v. Mankumar Bai, I.L.R. 2 Bom. 389; Madharam v. Dave Trambaklal, I.L.R. 21 Bom. 739 (744); Rudrapa v. Trava, 28 Bom. 82 (86).*

*Gotrahatyā*, [S.] Striking or killing a person of the same *gotra*.

*Gotra-varanam*, [S.] Ceremony of repeating the genealogy of the bride and bridegroom at a marriage: (it should

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probably be *varpanam*, describing, relating).

**GRAHA**, [S.] A planet.

*Grahapatra*, [S.] A horoscope, a table indicating the positions and aspects of the planets at any particular moment, as at birth, marriage, &c.

*Grahapitṭā*, [S.] Worship of the planets to render them propitious.

**GRAHANA**, (*Grahaṇa*), [S., Ben., &c.] An eclipse. Taking, accepting, seizing, apprehending. In the dialects more usually *Gahan*.

**GRAHIA**, (*Grahiā*), [Uriya.] A mortgage, chiefly of lands.

**GRAM**, [English.] The term current for varieties of pulse, especially for native chana, the chick-pea (*Acer arietinum*). The word is probably of Portuguese origin, from *Grão*, grain.

**GOWNA**, *A ceremony commonly known as dwiragaman ceremony, i.e., a ceremony performed when the young wife, upon the attainment of puberty, leaves her paternal home to take up her residence in the house of her husband. Although the relationship of husband and wife is indissolubly created by the performance of marriage, it is finally and conclusively established upon the performance of 'gowna' ceremony. At this time gift is made to daughter. It is a complement to marriage. Churamān v. Gopi, I.L.R. 37 Cal. 1 (10).*

**GRAM**, (*Grām*) or **GRAMA**, (*Grāma*), [S. &c.] the term occurs in all the dialects, sometimes in the primitive form, but usually modified, as, **GAM**, (*Gām*). **GANW** (*Gānw*). or **GAON**, (*Gāon*). corruptly **GAUM**, also varied according to inflexion, as, **GRAMAMU**, (*Grāmamu*). [Tel.] or to alphabetical peculiarities, as, **KIRAMAN**, (*Kirāmam*), (so written though pronounced **GRAMAN**, (*Grāmam*.) [Tam.] **GRAMAM**, (*Grāmam*). [Mal.] A village, literally; but, as specifying a municipal and fiscal divi-

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sion, a hamlet, a township, consisting not only of the residences of the inhabitants, but of a tract of land around them within determinate boundaries, including arable and pasture lands, wood, waste, and water. The organization of such townships prevails, in principle, throughout India, but varies in practice in different parts of the country: they are, however, reducible, in the first instance, to two principal classes, one of which is so far the property of one individual that a single person is responsible for the revenue, and collects it from the cultivators as if from his tenants, exercising the right to distrain their goods, or eject them altogether, on failure of their paying their stipulated or customary share of the government demand, and claiming also a right to impose upon them occasionally cesses and charges, and, in some cases, to let the lands to temporary occupants at a stipulated rent: in the second great class the government revenue is paid direct by a number of individuals claiming proprietary rights in the village lands, paying either severally, or through a head man, who is one of their own community, representing them either by hereditary descent or election. Modifications of both these descriptions occur: thus, of the first, in Bengal generally, and in the north-west provinces occasionally, the proprietary right is vested in one individual, either by his having been in possession of such right from the earliest recorded period, or from having acquired it by purchase when lands have been sold for arrears of revenue: these are known as *Zamindāri* tenures. In the south of India, in the Tamil provinces, an *Ekabhogam* (sole enjoyment), or *Ījāmān* (*yajamāna*, or householder) *Grāman* is usually the property of a single individual, either in

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his own person or as head of his family : sometimes, however, the village is distributed amongst a body of hereditary proprietors, over whom the *Ijam'in* has a controlling power, allotting the lands amongst them according to their shares, and apportioning and collecting the revenue : no sale of the land can be effected without his sanction. The second great class of villages, in which the proprietary right is vested in a certain number of individuals, who are responsible for the public revenue, is the most numerous class, and may once have been universal : these coparcenary tenures present many peculiarities, which it is necessary to become acquainted with for each in particular, in assessing the public revenue, but they may be chiefly distinguished as of three kinds : 1. Those in which the whole land is held and managed in common ; the rents paid by the cultivators, whether they be the proprietors themselves or tenants under the proprietors, being thrown into a common stock, with all other profits from the estate, and, after deducting expenses, the balance is divided amongst the proprietors, according to old and established practice : these are called in Hindustan *Zamindâri* villages, as the occupants are termed village *Zamindars*, to distinguish them from the *Zamindârs* of Bengal, or they are termed *Bhaya-chara*, or brotherhood villages. In the south of India they are called *Pasung-karai* and *Pungu-vali*, or by the S. terms *Samudayam* or *Samohi*. *Panguvali* and *Samudayam* are especially applied to coparcenary tenures, in which the allotments are liable to revision and re-adjustment from time to time, on the agreement of the occupants. 2. The more general form of coparcenary villages is that termed in the north-west provinces, *Pattidâri*, in which the lands are divided into *Puttis*, or shares, and

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held in severalty by the different proprietors, or *Pattidârs*, each person managing his own lands, and paying his fixed share of the government revenue ; the whole being jointly responsible, in the event of any one sharer failing to fulfil his engagements : in the south these tenures are known as *Arudi-karai*, *Âchandrárkam*, *Bhattavaritli* or *Bhuvitarti*, *Palabhogam*, q. v. 3. A third form is that known in the north-west provinces as the *imperfect Pattidâri* village, in which part of the land is held in common and part in severalty ; the profits of the land held in common being first appropriated to the government revenue and the village expenses, and the overplus being distributed, or the deficiency made good, according to a rate on the several holdings, when the proprietors are said to pay their revenue by *Dhûrbâchh* or *Bighadâm*, q. v. Villages may also be denominated from the mode of the distribution of the lands, as the *Bighati* of the upper provinces, where the division of the allotments usually held in severalty is by *bighâs*, or their fractions : the *Visabadi* of the Ceded districts, where the division is by *visas*, or sixteenths, which are usually held in common : the *Nirwa* or *Bhâgvâr* villages of Guzerat, in which the village is distributed into *bhâgas*, or portions according to the original number of sharers : these *bhâgas* are subdivided by *ânas*, or sixteenths, amongst the heirs of a deceased proprietor, according to their number and respective rights, and these *ânas* may be again subdivided into fractional sixteenths, termed *ânis* and *châvals* : *Bhâgvâr* villages are usually held in severalty. In some parts of Hindustan villages are primarily divided into a certain number of nominal integral parts, usually twenty, which are called *biswas*, and



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then again into fractions of twentieths, termed *bisicānsis* and *karwānsis* : these portions are distributed amongst the representatives of the original proprietor or proprietors, constituting the proprietary shares, termed *Pattis*, or sometimes *Pēns*, q. v. : the *Pāṭṭi* is divisible according to the number of the heirs of a *Pattidār*, into smaller portions, called *thoks*, *tholas*, or *qheris*, and these may again be subdivided into smaller shares, termed *behris*. *Thok* is sometimes convertible into *Pattī* : see these terms severally, also the Tamil terms, *Pangu* and *Karai*. When the proprietors of a village are of different classes or religions, it is primarily divided between them according to their respective interest, and the portions in Hindustan are termed *tarafs* ; so that there may be a Mohamadan and a Hindu *taraf* in one village, each being severally divisible according to the prevailing usage. Every village has an establishment of municipal officers and servants, more or less complete, according as its organization has been more or less interfered with : see under the word *Baluta*.

*Grāmadevatā*, [H.] *Grāmadevā*, or *-debtā*, [Ben.] and *Uriya Grāmdeo*, [Mar.] The tutelary divinity of a village ; sometimes this is one of the ordinary pantheon, but it is more usually local, and is not uncommonly a rude block of stone : the term is also applied to lands appropriated to the expense of the village idol.

*Grāmādhikārī*, vernacularly, *Grāmādhikār*, incorrectly, *Grāmūdīkār*, [S.] The head of a village ; either the proprietor, the head man, or the collector of the revenue on government account.

*Grāmādhīnan*, [Mal.] A village carpenter.

*Grāmādhīpati*, [S.] *Grāmādhīpan*, [Mal.] The head of a village, commonly charged also by the government with

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the general control of it, and the collection of the revenue.

*Grāma-hissebu*, [Tel.] (from the P. *Hisáb*. The general account of the collection and balance due delivered to the landlord at the time of settlement.

*Grāma-kaṇakan* [Tam.] *Grāma-karnam*. [Tel.] The village accountant.

*Grāma-kanthamu*, [Tel.] A spot of ground in a village for building huts upon.

*Grām* or *Gāon* or *Grāma kharch*, [H.] *Grāma kharchu*, [Tel.] The private expenses of a village ; the charges borne by it independently of the payments on account of revenue.

*Grāma-kāvel*, [Tam.] The village watch.

*Grāma-kharch-taksim*, [S. and A.] Account shewing the proportion of village charges to be borne by each Ryot. Ceded districts.

*Grāmā-kharch-xābita*, [S. and A.] Account of the village disbursements. Ceded districts.

*Grāmālu-mūlu*, [Tel.] An allowance given by villages to Brāhmans of a quantity of rice in the husk at the time of harvest. Ceded districts.

*Grāmā māniam*, [Tam.] A certain extent of land enjoyed rent-free by a hereditary proprietor of part of the village lands, as a personal privilege attached to such a share (Ellis).

*Grāma merai*, [Tam.] Allowance of a portion of the crop to the village officers and servants.

*Grāmamukham*, [Mal.] A market town.

*Grāmanattam*, [Tam.] Ground set apart, on which the houses of a village may be built.

*Gramanī*, incorrectly, *Gramni*, [S. &c.] The head man of a village. It is also a title assumed in the Tamil countries by the drawers of the *Tūrti* juice. In several dialects, as, [Bengali, Uriya,

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Tel., Karn.], and [Mal.], it denotes also the village barber.

*Grāmānyan*, [Mal.] The head man of a village.

*Grāma-otti-shettu*, (?) The mortgage-deed of a village.

*Grāma-purohita*, [Tam.] (from S. *Purohita*) The village priest and astronomer.

*Gramasamishṭi bhūmi*, [Tel.] Land possessed by the villagers conjointly.

*Grāma tertige*, [Karn.] A fine levied in Mysore on Ryots who have left their own villages and settled in others.

*Grāmattūn*, also, corruptly, *Graumutta* and *Graumuttan*. The head man of a village (in the Tamil countries)

*Grāmattan-māniam*, A grant of rent-free land to the head of a village, in addition to his own share of the common property paying revenue: see *Grāma-māniam*.

*Grāmattan-sutantram*, Fees and privileges enjoyed by the head man of a village.

*Grāmattār*, [Tam.,] sing. An inhabitant of a village, *the inhabitant par excellence*, the head man: plur. The inhabitants of a village. \* *The 'gramattars' neither mean 'Mirasidars' alone, nor all the inhabitants of the village irrespective of whether they owned lands in the village or not but means those only of the village community who held lands under the Govt. Parthasarathy Iyengar v. Authari Peria Kuppa Naicken*, 38 Ind.Cas. 160.

*Grāmbheṭṭi*, [Ben.] A present or fee to a Zamindar on the marriage of a tenant's children.

*Grām*, or *Gām-chālī*, [Mar.] Village usage or custom.

*Grām-joshī*, or *Grāma-ḥyotishī*, [Mar., S.,] The village astronomer, who casts

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nativities and calculates times and seasons.

*Grām-lekhaka*, [Mar.] The village accountant.

*Grāmopadhyāya*, [S., Mr.] A village priest or schoolmaster, if a Brāhman.

*Grām-saranjāmi*, [H.] The requisite establishment or implements for the business of a village.

*Gramwār*, or *Grāmawār* [H.] By villages, as a village settlement.

*Grām*-, or *Gām-nisbat-ināmātī*, [Mar.] Rent-free lands granted to village officers or servants, on the part of, and by, the village community, usually of its own free will, but occasionally under the orders of the government.

*Grāmya*, [S. &c.] Village, rustic; any thing relating to or concerning a village, or to the practices and manners of the villagers.

*Grāmyadebatā*, [Ben.] A village or rustic diety, often represented by a rude stone placed under a large tree.

*Grāmyājāka* or *Grāmayājaka*. The village priest, who conducts the ceremonies for any or all classes. An attendant on an idol.

\* **GRANTEE.** *Artificial dams. Ramessur v. Koonj Behari*, I.L.R. 4 Cal. 533 at 536 (P.C)

**GRANTHA**, [S.] A book in general. The book of the Sikhs, a large collection of short moral poems by Nānak and others in Panjabi and Hindi.

**GRANTHI**, (*Granthā*), [S.] A knot, a tie, a tying together.

*Granthi-mochaka*, [S.] A thief, a cutpurse, or parcel pilferer.

**GRASA**, (*Grāsa*), or **GRAS**, (*Grās*), corruptly, **GRASS**, or **GURAS**, [S.,] used in all the Hindu dialects, **GHAS**, (*Ghās*), or **GHANS**, (*Ghāns*), [Mar.,] and **GARAS**, (*Garās*), pronounced **GRAS**, (*Grās*), [GUZ.] A mouthful, or a quantity equi-

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valent to it. Fodder for cattle. A hereditary claim to a small portion (a mouthful) of the produce of a village or villages by various Rājput chiefs, granted them by the local governments in remuneration of military service, and commuted for a pecuniary payment out of the revenue paid by the villagers. A fixed payment made to military and predatory chiefs in Guzerat and Malwa, especially in lieu of lands held by them, or in purchase of their refraining from plunder. Also lands held by Grāsias in Guzerat.

*Grāsīā*, [H.] *Garāsia*, [Guz.] A military and predatory chief in Malwa, Rajputana, Guzerat, and Cutch, claiming a portion of the revenues of certain villages, either as a grant originally from the superior authority, in requital of military service, or as the price of forbearance from plunder. In Mewar the designation applies to military chiefs of mixed Rājput and Bhil descent, holding jagirs in nominal vassalage to the Rana of Udayapur, and engaging to pay a stipulated tribute. In Guzerat the term also designates a plunderer or robber.

**GRIHA**, (*Griha*), [S. &c.] A house.

*Grihadāha*, [S. &c.] Arson, house burning.

*Grihadeva*, or *-devatā*, [S. &c.] The household deity, the tutelary deity of a house, rarely bearing any specific designation, and not unusually represented by a water-pot; a rude figure; a *Sālagrāma* stone or Ammonite, or the *Tulasī* plant, or sacred Basil.

*Grihajāta*, [S.] (from 'jāta' born) A description of slave, one born of a female slave in the house of her master.

*Grihapati*, [S. &c.] A householder.

*Grihapraveśa*, [S. &c.] The ceremonies observed upon taking possession of a new house, or upon the first reception of a bride in her husband's dwelling.

*Grihastha*, [S. &c.] also vernacularly, but incorrectly, *Grahasth*, *Girhast*, *Girhist*, *Giristh*, &c. (from 'griha', a house, and 'Stha', who stays or dwells in) A householder; the Hindu of the second order, who, after his course as a religious student, marries and keeps house; a respectable person; a villager or cultivator, whence, *Grahasthi*, or, vernacularly, *Girhisti*, husbandry. A house-holder; it does not necessarily mean a married man, it only means a householder at large, as distinguished from a wanderer or Nihang. It implies a man of the second order, or who after having finished his studies, performs the duties of the master of a house, and father of a family. *Basdeo v. Charib Das*, I.L.R. 13 All. 256 (260); *Gajraj v. Achairbar*, I.L.R. 16 All. 191 (P.C.)

*Grihayajna*, [S.] Domestic worship, especially the oblation of oiled butter on the household fire, a fire perpetually preserved by some classes of Brāhman householders.

*Grihi*, [S. &c.] A householder.

*Grihinī*, [S. &c.] The mistress of a house, the wife of a householder.

**GRIHITA**, (*Grihitā*), [S.] also *Uriya*, &c. A creditor, a donor, one who claims or receives any thing.

**GUA**, (*Guā*), **GUYA**, (*Guyā*), [Ben.] Betelnut; also the tree that bears it (Areca catechu).

**GUDA**, (*Gūḍa*), or **GURA**, (*Gūṛa*), [Tel.] A basket for throwing up water for irrigation.

**GUDAKU**, (*Gudāku*), [Karn.] Prepared tobacco for smoking in a *hukka*.

**GUDALU**, (*Gudālu*), [Tel.] A basket made of woven bambu strips for drawing up water.

**GUDAM**, (*Gudām*). [Ben.] A magazine, a storeroom, a warehouse: see *Godown*.

**GUDAR**, (*Gudār*), or **GUDAR-GHATA**, (*Gudār-Ghātā*). [Ben.] (vernacular corrup-

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- tion of P. GUZARA, crossing) A ferry, a landing-place.
- GUDAST**, [Mar.] (vernacular corruption of P. GUZASHT, past) Past, gone by. *Sālgudast*, last year. See *Guzasht*.
- Gudast-bāki*, [Mar.] Balance remaining of a closed account.
- GUDAVU**, (*Gūḷavu*). [Karn.] A small hamlet near a village.
- GUDDALI**, [Karn.] A native spade or hoe.
- Gudali-pommu*, [Karn.] A cess levied on vegetable gardeners at so much per spade or hoe.
- GUDDE**, (*Gūḷḍe*) [Tel.] High ground for dry cultivation.
- Gudḍa*, [Karn.] A hill, a mountain.
- Gudḍada-kōṭi*, [Karn.] A hill fort.
- GUDEMU**, (*Gūḍemu*). [Tel.] A hamlet
- GUDEMU**, (*Gūḍemu*) [Tel.] A small hamlet near a village.
- GUDAGAVAL-GUITA**, (*Gūḷa-jāval-Gutta*). [Karn.] Taxes on the gatherers of wild fruits in Mysore.
- GUDHAJA**, (*Gūḍhaja*). pronounced commonly, **GURHAJA**, (*Gūṛhaja*). [S. &c.] The son of concealed birth, born privately of a woman whose husband is absent, the real father being unknown : also *Gūḍholpanna*, &c.
- GUDHAR**, (*Gūḍhār*). [Mar.] Flight of a whole people of a village from an enemy.
- GUDHI**, (*Gūḍhi*). **GURHI**, (*Gūṛhi*). [Mar.] A pole erected on the first day of the year before the house door, and covered with cloth, mango-sprigs, &c. Flowers or grains of rice stuck on an idol consulted as an oracle : the answer is inferred from the order in which they fall off.
- GUDI**, (*Gūḍi*). [Ben.] A sort of dry dock, a place made by the side of a river for repairing and caulking boats.
- GUDI**, (*Gūḍi*). [Tel., Karn.] A temple, a pagoda.
- Gūḷikaṭṭe*, [Karn.] Fixed allowance for a temple.
- Gūḷikaṭṭu*, [Tel.] The whole extent of

- land attached to a temple, or a statement exhibiting it.
- Gūḍipīrupatya*, [Karn.] Superintendence of a temple.
- GUDIGAR**, (*Gūḍigār*). [Karn.] A caste, or individual of it, at Nagar, in Mysore, carvers in sandal-wood, horn, and ivory.
- GUDISARAKU**, (*Gūḍisaraku*). [Karn.] A term used for the ordinary price of a pair of shoes at Nagar (Mysore).
- GUDIVARAM**, (*Gūḍivaram*). [Tel.] The Ryot's share of the crop.
- GUDRI**, (*Gūḍṛi*). [H.] A daily market.
- GUDU**, **GOODOO**, (?) A money fee payable by landholders on the Nilghari hills to the *Todas*, or native hill-men.
- GUGARI**, (*Gūgari*). corruptly, **GUGRI**, (*Gūgri*). **GOOGRE**, [Karn.] Any fee or perquisite of the head of a village.
- Gūgari-bīl*, [Karn.] Pasture ground granted rent-free to a headman.
- GUGGAL**, [Mar.] (?) Fees leviable on *Lingāyats* by landholders in the Dakhin.
- GUGLI**, **GOOGLEE**, (?) Said to denote a class of Brāhmins attached to the Vaishnava objects of pilgrimage in Kattiwar.
- GUJAI**, (*Gujai*). corruptly, **GOOJEY**, [H.] A mixed crop of barley and wheat in the north-west provinces.
- GUJAR**, (*Gūjar*). [H.] The name of a numerous class in the north-west provinces, chiefly engaged in agriculture, though formerly notorious for their martial and predatory character. They profess to descend from Rājput fathers by women of inferior castes. Mr. Elliot considers them as having given their appellation to the principality of Guzerat, in the west of India, and the district of the same name in the Panjāb. In the Dakhin the term is considered synonymous with *Gujarāṭi*, and applied to any native of Guzerat, but more especially to the traders and dealers from that country. In Bengal and Bahar one sub-division of the *Kūrmī*,

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or agricultural tribe, is called *Gujarāṭi*, having come perhaps originally from thence.

**GUJAR**, also **GUJRAN**, (*Gujrān*), or **GUJARA**, (*Gujārā*). [Mar.] (from P. *Guzar*, passing) Bare subsistence, mere means of livelihood.

**GUJARA**, (*Gujārā*). [Ben.] A ferry.

**GUJARAT**, (*Gujārat*). [Mar.] Through the medium, or by the hands of; (said of money paid;) presence or act of witnessing, though without responsibility (in money transactions).

**GUJARATI**, (*Gujārati*). [Tel.] Possession.

**GUJRI**, (*Gujrī*). [Tel.] A market or market-place; in Madras, the thieves' bazar. [Mar.] The morning or evening market.

**GUKHI**, [Thug.] A person carrying the bones of his relations to some sacred stream: he is never to be assailed.

**GUL**, (*Gul*). **GOOL**, [H.] A channel cut to convey water to a field. A road, a path (*Sagar*). A bunch of unripe Indian corn (*Dehli*).

**GUL**, (*Gul*). [Mar.] Coarse sugar, the juice of the sugar-cane inspissated by boiling: see *Gūr*.

**GUL**, [H. &c.] A ball of charcoal ground to powder and cemented with starch, put, when lighted, into a *hukka* to cause the slow combustion of the tobacco; also into the irons used for ironing linen.

**GULAL**, (*Gulāl*). [H. &c.] The red powder thrown about at the Holi, generally the meal or flour of barley, rice, or *Singhāra*, reddened with some vegetable dye, as that of the *Cesalpinia sappan*, or red sanders-wood.

**GULAR**, (*Gūlar*). [H.] Cotton pods before bursting (*Rohilkhand*).

**GULENDA**, (*Gulendā*). [H.] The pod of the Mahwa tree: see *Gulu*.

**GULI** (*Gūli*), also **KULI**, (*Kūli*), and **GUNTA**, (*Guntā*). (?) A measure of length; when identified with the *gunṭa*

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the fortieth part of an acre, but it varies in different parts of the south; at Madras it is equal to a square of 33 feet each way, in Tanjore it is 144 square feet, at Madura 25,030 square feet.

**GULI-GULI**, [Ben.] Severally, individually; apportioned to each by share or lot.

**GULIVINA-POMMU**, (*Gulivina-pommu*). [Karn.] Tax on the sock or iron of each plough (*Mysore*).

**GULLASUNNAMU**, [Tel.] The best kind of *chunam* or lime-plaster, made from burnt shells.

**GULU-GOOLOO**, (*Gulū-Gooloo*), [H.] The pod of the Mahwa tree (*Bassia latifolia*), which yields a useful oil, and is sometimes eaten by the lower classes.

**GUMASHTA**, (*Gumāshtā*), vernacularly, **GOMASTA** or **GUMASTA**, incorrectly, **GOMASTHA**, [H.] (P.) An agent, a steward, a confidential factor, a representative; an officer employed by Zamindars to collect their rents, by bankers to receive money, &c., by merchants to carry on their affairs in other places than where they reside, and the like: at Madras it is also the designation of a native accountant in the revenue department. *He has no right to bring a suit in his own name. He can sue only in the name of his employer and can conduct the suit as his agent. Koonja Behary v. Poorna Chandra*, I.L.R. 9 Cal. 450.

*Gumāshta-kānūngo*, [H.] The agent or deputy of the Kānūngo, or village registrar and accountant.

**GUMA**, (*Gūma*), **GOOMA**, [H.] A medicinal herb which grows on high ground during the rains, and in fields sown with the autumn crops (*Pharnaceum mollugo*).

**GUMAN**, (*Gumān*). [H. &c.] (P.) Opinion, imagination, suspicion; suspicion of crime excited by the report of a common informer.

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**GUMBARA**, or **GUMBARA**, (*Gumbāra*), [Karn.] vernacular corruption of *Kumbhakāra* A potter.

**GUMCHI**, (*Gumchī*), [H.] A small weight, in apothecary's measure about  $7\frac{1}{2}$  grains: it is also a name of the *gunja* seed q. v.

**GUMKA** (*Gumkā*), [Hindi.] The operation of causing the green ears of corn to ferment slightly, so as to make the seeds separate easily from the husk when threshed: it is done by heaping up the ears as soon as cut, and covering them with straw (Puraniya).

**GUMMI**, [Karn.] A large basket for storing grain.

**GUMNAMA**, (*Gumnāma*), [H. &c.] (from the P. *Gum*, lost, missing) A document drawn up and duly attested, certifying the loss of any thing, as of a title-deed, &c. A written declaration of the loss of vouchers or documents.

\* **GUN**. *The capitalized value of probable rent.* *Birendra Kishore v. Roshan Ali*, I.L.R. 39 Cal. 453 (455).

**GUNA**, (*Guṇa*), [S. &c.] Merit, virtue; a quality a property: metaphysically there are three *Guṇas*, the *Satya-guṇa*, or property of truth—the source of purity and wisdom; the *Rajo-guṇa*, or property of foulness—the source of passion and error; and the *Tamo-guṇa*, or property of darkness—the source of inertness and ignorance. Deity abstractedly is *Nirguṇa*, or without any of the three properties.

**GUNAH**, (*Gunāh*), [H.] **GUNHA**, (*Gunhā*), [Mar.] Fault, offence, crime.

*Gunagār*, [H.] *Gunhegār*, [Mar.] An offender, a culprit, a criminal.

*Gunagārti*, [H. &c.] *Gunhegārti*, [Mar.] Offence, crime. Fine, punishment by fine. Revenue derived from judicial fines.

*Gunakā*, [Tel.] Fine.

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*Gunnegāri*, [Karn.] A fine, especially for stealing ears of corn.

**GUNARI**, (*Gunāri*), [Karn.] Servant of the head merchant of a town.

**GUNCHI-PATTA**, (?) A lease taken out in the name of two or more Ryots in partnership (Madras).

**GUND**, (*Gund*), [Hindi] A furrow.

**GUNDI**, **GOONDY**, (?) Confederacy, association; engagement entered into by individuals, to support and stand by each other to the extent of their whole property, and even of their lives, if necessary.

**GUNJ**, or **GUNJA**, (*Gunjā*), [H. &c.] (S.)

**GUNJA** (*Gunjā*), **GUNJI**, **GUNJE**, [Karn.] A plant (the *Abrus precatorius*); also its seed, a small black-and-red seed, forming the nominal unit of Indian weights: the average weight of the seed has been stated at  $1\frac{1}{8}$  grains troy, but later experiments make it a trifle more, or 1.934 grain. The jewellers' and goldsmiths' weight of the same denomination is about  $2\frac{1}{8}$  grains.

**GUNJAISH**, (*Gunjāish*), corruptly, **GONZEASH**, [H.] **GUNJAYASHU**, (*Gunjāyashu*) [Tel.] Profit, gain. In fiscal language it is applied to the capabilities of a village, particularly with reference to a proposed increase of revenue. Excess of the real over the recorded area of a Zamindāri.

*Gunjāishi*, [H.] Profitable.

*Gunjāitsu*, [Karn.] Outbidding another in a sale or contract.

† **GUNT**, (?) [H.] The hill or Tartar pony.

**GUNTA** (*Gunta*), [Tel.] A well or pond; a field, a pit.

**GUNTA**, (*Gunta*), **GOONTA**, (*Goonta*), [Tel.] A square land measure, equal to 121 square yards, or the fortieth part of an acre. A measuring rod or chain,

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which, squared, constitutes the measure also so named, forty of which make an acre. The survey of the ceded districts directed the measurements to be made in acres, goonṭas, and anas (or sixteenths).—5th Rep. 787.

**GUNTAKA**, (*Guntaka*), [Tel.] **GUNTE**, (*Gunte*) **GUNTIKE**, (*Guntike*), [Karn.] A sort of harrow or implement for levelling ploughed ground. A sowing machine.

**GUNTH**, **GOONTH**, [Uriya] A land measure of sixteen *biṣwas*. (The same word most probaly as *Gunṭa*, though spelled with a final aspirate): it is the twenty-fifth part of a *mana* or *bigḥa*: in Guzerat it is a measure of five *haths*, or cubits, or eight feet, and is one twentieth of the side of a *bigḥa*.

**GUNTH**, (*Gunth*), **GOONTH**, (*Goonth*), [H.] Lands assigned rent-free for the support of a temple (Kamaon).

**GUPTA**, [S.] Hidden, concealed, preserved.

*Gupṭārādhita*, [S.] An ascetic of a particular order, one who does not avow his profession of mendicancy, or who observes its practices in secret.

*Gupṭ-dān*, [H.] lit., A hidden donation, as where a person leaves property with a Brāhman and never re-claims it; or presents him with a sealed bag; or dropping a present in the bottom of a sacred pool of water at Kurukshetra, at a solar eclipse, in which the pilgrim has bathed, leaving the officiating Brāhman to search for it.

**GUR**, (*Gur*), **GOOR**, (*Goor*) [H. &c.] **GUDAMU**, (*Gudamu*), [Tel.] Molasses, treacle, raw sugar, the produce of the first inspissation of the juice of the cane.

† **GUR**, [Mar.] Corn in the sheaf, especially in the portion of the crop assigned to the village servants before removal from the field.

**GURAB**, **GOORUB**, [H.] (from *Gurabnā*, to dig) Deep weeding; also, in the Upper

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Doab ploughing through a field of *bājra* or *javār* when the plant is about a foot high, to loosen the soil, but so as not to injure the plants.

**GURARI**, (*Gurari*), **GOORUREE**, [H.] A twist of rope or straw, to form a stand for a round-bottomed jar.

**GURARI GHAR**, (*Gurari-ghar*), [Uria] Place where the salt in solution is condensed by boiling (Cuttaek).

**GURAV**, or **GURAVA**, also pronounced **GURAO**, corruptly written **GUROW**, [Mar.] A caste, or individual, of it, considered as a *Shāra*, but who is usually employed as the servant of the village temple, sweeping it, and decking the idol: he is also the village trumpeter. See *Bahula*.

*Gurav-punja*, [Mar.] The share of the crop allotted to the *Gurav* for his remuneration.

**GURDA**, (*Gurḍā*), **GOORDA**, [H.] A part of a sugar-mill, a scraper to prevent the sugar from resting at the bottom of the boiler.

**GURGURI**, (*Gurguri*), [H. &c.] A small pipe for smoking, with a straight and inflexible tube.

*Gurgurā*, or *Gulgulia*, [Thug.] A low murmuring sound, like the bubbling of the pipe, made by a sort of owl—an unlucky omen.

**GURHAUR**, [H.] Stacks of cow-dung (East Oudh).

† *Guri-ghar*, (?) A cottage, a bangala.

**GURIKAR**, (*Gurikār*), [Karn.] The head man of a village. A head man of armed peons.

**GURIYA**, (*Guriya*), [Ben.] A confectioner, a worker in treacle.

**GURKATI**, (*Gurkāti*) (?) A tax or cess formerly levied on the salt makers in the Sunderbans by the officers of government, for the privilege of cutting fire-wood in the Jangal.

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**GURKHAL, GOORKHYE, [H.]** A kind of mortgage in Bundelkhand, in which the mortgager is responsible for three-fourths of the government revenue on the mortgaged land.

**GURTU, (Gúrta), (?)** A land measure = 3½ English acres (Nellur).

**GURU, GOOROO, [S.,]** but adopted in all the dialects; in composition often abridged to **GUR**, lit., Heavy. weighty, whence, metaphorically, a person of weight or respectability, as an elder or parent, and especially a spiritual teacher or guide, one who, under the primitive system, instructed the youth of the three first classes in the Vedas, but in later times one who merely communicates to him, with greater or lesser solemnity, the peculiar prayer which is considered sufficient to initiate the disciple, and make him a member of any particular sect or tribe.

*Gurudee, or -deva, [S. Ben.]* A spiritual guide, a parent or elder, one who is revered as a divinity.

*Gurudakshinā, [S.,]* vernacularly, *Gurdakshinā, [H.]* Present made to a *Guru* by his disciple on completing his education, or receiving his initiation. Rent free lands originally granted to a *Guru*.

*Gur-gānth, [Thug.]* The knot or tie which the *Guru* instructs the novice to fasten.

*Gurukul, [S. &c.]* The family of a spiritual teacher.

*Gurukkul, (?)* The head priest amongst the Śaivas of the south of India.

*Gurumūtā, [Panjabi.]* A convention of the chiefs of the Sikh tribes, formerly held on all occasions of importance at Amritsar.

*Gurumukhī, [Panjabi.]* The modification of the Devanagari alphabet devised

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by the Sikhs : it does not differ in shape, but the powers of many of the letters are interchanged.

*Gurupādāśraya, [S.]* Profound reverence of the *Guru*.

*Gurupūjā, [S.]* Veneration of a *Guru*, worship offered to him; also to the planet Jupiter, who is the *Guru* of the gods.

*Guruputra, [S.]* The son of a *Guru*, to be held also in profound respect.

*Gurpinch, [Thug.]* The strangler who has been duly instructed by the *Guru*.

*Gurulatpaga, [S.]* One who has a criminal intercourse with the wife of a *Guru*, a most heinous offence.

\* *Gurulatpatva. The sin committed by pupil by defiling the bed of his religious preceptor. Tara v. Krishna. 31 Bom. 495 (508).*

**GURUN, (Gurun),** (the *n* very obscurely sounded, and the word in composition shortened to **GUR**), [Mar.] Any animal of the **BOS** kind, a bull, a cow, a buffalo.

*Gurakhī or Gurākhī, [Mar.]* (an abbreviation of *Gurūp*, and *S. Rakhshī*, who preserves) A cowkeeper, a grazier.

*Gurcharan, or Gurcharāt, [Mar.]* Pasturage for cattle. Price paid for its hire.

**GURUTU, [Karn.]** A mark, as a signature, made by a person who cannot write.

**GURHAL, (Gurhāl), GULHAR, (Gulhār), [Mar.]** A sugar work, the place with the machinery for bruising the cane and extracting the juice.

**GURZMAR, (Gurzmar), [H.]** A Mohammedan Fakir, who carries a club armed with spikes, with which he wounds himself to extort alms. The order is said to have originated with a Pir named Sayid Ahmad Kabir.

**GUTA, (Gutā), GUTTA, (Guttā), or GUTKA, (Gutkā), [Mar.]** An exclusive right of sale, or supply of any commodity, a con-

\* Reference see page 1.



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tract, a monopoly, farm, or rent, an income of variable amount sold or let for a fixed sum.

*Gutgi-patti*, [Mar.] A deed of agreement, of contract, or farm.

**GUTI**, (*Guti*), **GUTI**, (*Guti*), [Ben.] The cocoon of the silkworm.

*Gutipokā*, [Ben.] A silkworm.

**GUTTA**, [Tel. Karn.] Farm, lease, rent: (see the Mar. *Gutā*: it is no doubt the same word which is also current in Sindh as *Gutto*).

*Guttagādu*, [Tel.] A renter, a farmer.

*Guttige*, [Karn.] Assessment, rental on land.

*Guttig-dār*, [Karn.] (from P. who has) One who rents from government the lands of a village; one who farms the revenue.

*Guttigehola*, [Karn.] A rented field.

*Phalayutige*, [Karn.] Assessment paid in kind.

*Rokkhada-guttige*, [Karn.] Assessment paid in money.

*Guttinae*, (?) [Tuluva]. The ancient term for the head of a village or *Pātil*.

*Gutto-sharāb*, [Sindhi] Tax on distillers and venders of spirituous liquors.

**GUTTE**, (*Gutte*), [Karn.] A place where bodies are burnt. A pile and corpse when reduced to ashes.

**GUTTU**, (*Gutlu*), [Karn.] Private or family affairs.

\* **GUZARA**. Maintenance of the grantee. *Rameshar v. Arjun*, I.L.R. 23 All. 194 at 205 (P.C.); *The Guzara is a sort of subordinate Zemindari or under proprietary tenure carved out in the estate, but this fact will not make the widow of Guzadar who has been expressly given only a life-estate under a family arrangement, a talukdar*. *Abdul Rayam v. Abdul Rahaman*, 6 I.R. (Oudh) 160 (2) = 146 Ind.Cas. 710 = 10 O.W.N. 844 = A.I.R. 1933 Oudh 439.

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**GUZAR**, (*Guzar*), **GUZAR**, (*Guzār*), **GUZARA**, (*Guzāra*), [H.] (these and similar words are derived from the P. *Guxash-tan*, to pass, to pass by or over, and in other dialects occur as *Gudār*, *Gujār*, &c.) A ferry, a ferry station or boat, a place of transit or toll.

*Guzar-bān*, [H.] An officer appointed to take tolls both on the high roads and at ferries.

*Guzar-gāh*, [H.] A ferry, a ferry station,

**GUZAR**, (*Guzār*), [H.] One who transfers, hands over, or pays; whence—

*Māl-guzār*, [H.] (P. from *Māl*, wealth, revenue) The person who pays the government revenue, whether on his own account, or as the representative of others.

*Māl guzāri*, [H. P.] Payment of the Government revenue by an individual.

*Guzārish*, [H.] Payment, transfer. Representation.

*Guzāst*, also, vernacularly, **GUDAST** and **GUJAST**, corruptly, **GOSAUSTH**, [H. Mar. Tel. Karn.] Past, gone by, relinquished: deduction allowed, payment remitted, or the like: in the south it applies, as a revenue term, to the year last past only: † it also denotes in some places land rented of proprietors and sub-let or passed on to cultivators: it may apparently be held hereditarily by both parties.—Shahabad.

*Guzārat* [H.] Through the medium, by the hand of (payments, &c.): see *Gujārat*.

*Gujastā-jamā*. *Gujastā-jamin*, corruptly, *Goozeeshla-jumma*, [Hindi.] Statements of the amount of revenue and land of the preceding year, for comparison with the increase or decrease of the current year. Also, past rent, or rent in arrear.

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**GUZRAN**, (*Guzrán*), vernacularly, *Gujrán*, [H.] Living, livelihood, means or mode of subsisting.

**GUZRI**, (*Guzri*), [H.] vernacularly, *Gujri*, A market, especially one held by the road-side in the afternoon.

† **GWAL** or **GWALA**, [H.] A cowherd.

† *Gwalin*, corruptly *Gycallin*, [H.] A woman of the cowherd caste, the wife of a cowherd.

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**GYAN**, (*Gyán*), vernacular corruption of *Jñán*, Knowledge.

*Gyán-krita-bath*, [Ben. and Uriya.] Wilful homicide.

\* **GYANI**. The word "*gyani*" implies a person possessing too much wisdom to worship idols. *Ramlakhan Tiwari v. Ramlagan Gosain*. 14 Pat.L.T. 415 = A.I.R. 1933 Pat. 449.

## H

**HA**, the letter 'Ha' the initial of *Huzár-naris*, Secretary of State, affixed to royal grants as a mark of attestation by the officer whose duty it is to issue them.

**HABB**, **HUBB**, [H.] A grain, a berry.

*Habáb Huhoob*, also *Hubúbát* or *Huhoobut*, [H.] Grains, &c. ; but applied to cesses or imposts extra to the regular assessment: the terms seem to have been used indiscriminately with *Abwáb* (Harrington's Analysis, iii. 236, note), but they more correctly define exactions in kind, of articles for the use of the Zamindar or of persons in authority, as milk, eggs, sheep, oil, ghee, blankets, skins, and the like: they were sometimes commuted for money.

**HABS**, **HUBS**, [H.] Imprisonment, confinement; a prison, a prisoner: a reservoir, an embankment, that in or by which water is confined.

**HABSHI**, [H.] An African or Abyssinian slave under the native administration: *Habsh* being the Arabic reading of Abyssinia.

**HADD**, **HUDD**, or with only one final, **HAD**, plural, **HUDUD**, (*Hudúd*), [H.] Boundary, limit, term, whether of place or time.

In Mohammadan penal law, statutory punishment for certain crimes, *i. e.*, a specific punishment for violating the laws of Almighty God. *Ghasiti v. Umraojan*, I.L.R. 21 Cal. 149 at 156 (P.C.) *Md. Allahdad v. Md. Ismail*, I.L.R. 10 All. 289 (329). distinguished from *Kisás* or retaliation, as not being claimable by the aggrieved parties, and from *Táxir*, as not being inflicted at the discretion of the judge, but defined by law. *Ibid*.

*Had-bandí*, *Hud-bundee*, also *Had-bast*, *Hud-bust*, also plur. *Hudud-bandí*. [H.] Settlement and demarcation of boundaries: as this is a constant subject of dispute, great pains have been taken in various parts of India, and particularly in the north-west provinces, to determine it by survey and record.

*Haddád*, [A.] An obstruction a door-keeper, a black-smith.

*Haddu-patriká* [Tel.] A statement of boundaries.

*Had-i-jawáb*, [H.] The replication or rejoinder in a legal proceeding.

*Hadmahadad*, [Hindi] (vernacular

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corruption of the A. *Mahdūd*, bounded) A term in leases or farming-contracts which recognises the power of the farmer over all the land and crops within the limits of his farm. (Purānīya).

*Hudud-arbā*, [H.] Boundaries of the four sides of an estate.

**HADA**, or **HADANA**, [Karn.] A moderate quantity of rain, so as to fit the soil for sowing. (In this and other senses these words are no doubt the Arabic *Ḥad*, limit).

*Hada-rūdāmare*, [Karn.] A heavy fall of rain, such as to saturate the soil.

**HADAP**, (*Ḥaḍap*), **HADAPH**, (*Ḥaḍaph*). [Guz.] A deposit in security of payment due for a toll or custom-duty.

**HADAPA**, (*Ḥaḍapa*), [Karn.] A barber's case, a betel pouch.

*Ḥaḍapīga*, [Karn.] A barber; a king's petty cash-keeper, whose duty it is to carry betel for the prince and his visitors.

**HADIA**, (*Ḥadīā*), or **HARIA**, (*Ḥarīa*), [Guz.] A tenure under which land is held in Guzerat.

**HADIS**, (*Ḥadīṣ*), [H.] The traditional sayings and doings of Mohammad, having for the most part the force of laws. *Traditions of the Prophet. Ḥakīm Khan v. Goolkhan*, I.L.R. 8 Cal. 826.

**HADIYA**, (*Ḥadiya*), [H.] A present, especially to a superior; a present made to a teacher by the pupil who has read the Koran with him.

**HADKI**, (*Ḥāqki*) corruptly, **HINKEE**, [Mar.] lit., a little bone; fig., Land granted rent-free to the *Mhār*, or village sweeper, where he may deposit bones, offal, &c., but when not so used it is usually cultivated by the occupants.

*Hādolā*, incorrectly, *Hudolee*, [Mar.] Service land granted to the *Mhārs* of a

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village, and assessed at a low rate: the revenue from such land.

**HADR**, (*Ḥadr*), incorrectly, **HIDDIR**, [A.] Unrequited, unavenged; in law, said of blood that may be shed, or life taken away, with impunity, as that of a criminal who dies in consequence of punishment not intended to be fatal; also, that of an apostate: no penalty or retaliation is ever to be exacted in such cases, according to some authorities.

**HAFIZ**, (*Ḥāfiẓ*), [H.] (from *Ḥafẓ*, has preserved) A preserver, a guardian, a keeper.

*Ḥāfiẓ-i-daftar*, [H.] Keeper of the records: a servant or officer who has charge of the books of an office, &c.

**HAFTA**, [H.] A week: in the Hindu dialects *Ḥapta*, q. v.

† **HAFTAGANA**, commonly, **HAFTGANA**, [H.] A register or diary of revenue claims and payments kept in the Collector's office.

† *Ḥaḥṣṭ-nākhsha*, (?) [H.] A set of papers of village accounts kept by the *Patwari*.

**HAGA**, (*Ḥāga*), [Karn.] A small coin in Mysore, a quarter gold fanam; also, a single silver fanam.

*Ḥāguda dudḡu*, [Karn.] The value of a silver fanam in copper, or 80 *hās*.

\* **HAGBUHA**, **HAQBUHA**, A village cess. *Bhagta Nand v. Mahomed Nawaz Khan*, 131 Ind.Cas. 338 = 31 P.L.R. 954 = A.I.R. 1931 Lah. 175.

**HAGE**, (*Ḥāge*), **HAGEYA**, **HAGEVU**, (*Ḥāgevu*), [Karn.] A grain pit, a subterranean granary.

\* *Ḥagmuqa bazal*. The words indicate plainly no more than the familiar occupancy right under the Bengal Tenancy Act and do not imply any permanent sort of interest carrying the incidence and right of heritability.

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*Jugesh Chandra Bose v. Maqbul Hossain*, 163 Ind.Cas. 415 = 9 R.P. 9 = 17 Pat.L.T. 202 = A.I.R. 1936 Pat. 384.

\* **HAG MURAFIG.** *The words do not necessarily mean the right of redemption. They mean the right title and interest.* *Puttolal v. Raghubir Prosod*, 10 O.W.N. 1166 = A.I.R. 1933 Oudh 535.

**HAIAT**, (*Haiât*), [H.] Life.

**HAINU**, [Karn.] The period between May and September—that of the heavy rains.

*Hainu-gadde*, [Karn.] Wet lands, for sowing rice during the monsoon.

*Hainu-pairu*, [Karn.] Corn standing in the heavy wet weather.

**HAIJ**, usually written with one *j*, **HAJ**, **HUJ**, [H.] The pilgrimage to Mecca.

*Hajj-ul-farq*, [H.] The ordained or enjoined pilgrimage, which should be performed once by every Mohammadan who has the means of performing it.

*Hâjî*, [H.] (A.) A Mohammadan who has performed the pilgrimage.

**HAJA**, (*Hâjâ*), [Ben.] Destruction of crops by floods or heavy rain.

**HAIJAM**, (*Hajjâm*), commonly, **HAJAM**, (*Hajâm*), or **HUJAM**, corruptly, **HEJAM** and **HUDJAM**, [H. &c.] A barber, a barber-surgeon, one who not only shaves but bleeds, cups, cleans the ears, pares the nails, &c.: usually included among the village establishment.

*Hajâmat*, [H.] The functions of a Hajâm—shaving, cupping, &c.

*Hajâm-âyajodi*, [Karn.] Tax levied on the land assigned to the village barber (Mysore).

*Hajâm-hadupa*, [Karn.] A tax on each razor-case (Mysore).

*Hajâm-kasab-vâri*, [Karn.] Any cess or tax imposed upon barbers in Mysore.

**HAJAT**, (*Hâjat*), [H.] (A.) Need, want, necessity, any natural want. Confinement of persons charged with heinous

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offences until their trial; place where they are confined.

*Hâjat-i-nakshu*, (?) [H.] Necessity of comparing documents.

*Hâjat-i-siâhâ*, (from P.) Ready for or requiring entry or account (money, &c.)

*Hâjat-i-tajvîz*, [H.] Requiring or awaiting inquiry or trial.

**HAIJIB-NUKSAN**, (*Hajib-nukṣan*), [A.] In Mohammadan law, Partial exclusion with respect to inheritance, or substitution of one share for another, as in the case of a wife, who, where there are no children, has a fourth share, but where there are any, only an eighth.

**HAJKUL**, [Hindi] To the whole extent cultivated; (Puraniya).

**HAJR**, **HIJR**, or **HAJAR**, [A.] lit., Hindrance, prohibition. In law, annulment, disqualification; the invalidity of acts done by a minor, an idiot, a slave, or the like; that is, by persons incompetent to act for themselves by virtue of immature years, defective intellect, or dependent situation.

**HAKK**, (*Hakḥ*), commonly, **HAK**, (*Hak*), **HUK**, or **HUQ**, barbarously, **HUG**, [H. &c.] Truth, the true God. A true, just, legal, or prescriptive right or claim; the privilege, fee, perquisite, or grant claimable under established usage by the officers of government, village officers, &c., the power of abolishing which by the government of Bombay was affirmed by the Supreme Government Act xx. 1839. The word is used in various compounds, either with the Arabic article *al*, or the Persian sign of relation *i*; as, *Hak-al-tahsil*, or *Hak-i-tahsil*, &c., or occasionally without either; and in Marāṭhī it occurs with either a single or double final, as, *Hak*, *Hakk*, but the latter is considered more correct.

*Hakḥ-ullâh*, [A.] The right of God;

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or, in law, the retributive chastisement which it is the duty of the magistrate to inflict for crimes and offences, especially against morality and religion.

*Hakk-ul-âbd*, [A.] The right of the slave (of God). In law, the right of an injured individual to demand redress and justice.

*Hakk-un-nâs*, [A.] The right of men, that is, of the public, to demand justice for any offence against the laws of society.

† *Hak-ajiri*, (?) [H.] Proprietor's right, or rather the claim of the proprietor to the hire or rent of property let by him on lease—Bahar.

*Hak-bhent*, [H.] Presents made half-yearly, in general by the landholders or payers of revenue, to the government officers.

*Hak-chauthâi*, [Mar.] A fourth part of the fees annually paid to village and district officers, levied from them by the former government.

*Hak-dâr*, *Huq-dar*, barbarously *Hug-dâr*, [H. &c.] The holder of a right, a person vested with any property, perquisite, or privilege, the holder of a share (of the revenue or the crops), a government or village officer who claims prescriptive rights or fees, one who makes a claim or demands a right, a claimant.

*Hak-dâri*, [H. &c.] Holding any right or privilege, the right of claim, privilege, or property.

*Hak-i-hawâladâr*, [H.] A portion of grain given to the officer of the Zamindar employed to collect the revenue, usually at the rate of a seer-and-a-half per maund of forty seers.

*Hakât*, [H.] Right, claim, property.

*Hak-i-intifâ*, [H.] Revenue profits on payment of the government demand.

\* *Hak-jethansi*.—A right by which

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the eldest brother is entitled to a share greater than that allotted to the others. *Manik Chand v. Hiralal*, I L.R. 20 Cal. 45 (P.C.) This is derived from the term 'jethan,' which means the share or portion of the eldest born, 'Ibid.'

*Hak-kamin-chârî*, [H.] or *Hak siân-chârî*, or *Hak-thok-dârî*, Dues and fees paid by the villagers to officers bearing the designations of *Kamin*, *Siâna*, and *Thokdâr*, the managers of the villages under the authority of the government in Kamâon and Garhwâl.

*Hakk-halâl*, [Mar.] Rightly and lawfully due or claimable.

*Hak-krishânî*, [Ben.] The right of the cultivator to his share of the crop.

*Hak-mâlikâna*, [H.] The right of the Mâlik, the proprietor, or Zamindar, to a per-centage on the net revenue, or, when dispossessed of the Zamindâri, to an allowance for his support.

*Hak-i-milkiat*, [H.] The right or due of proprietorship or mastership, the right of the Zamindar to Mâlikâna.

† *Hak-murâfik*, [H.] Actual or associated rights.

*Hak-i-mushâhara*, [H.] The right of receiving pay or allowances; under the Marâtha government the term was applied to the per-centage levied upon the perquisites and allowances of the district officers, the Desmukhs and Despândyas.

*Hak-nû-hak*, [H.] *Hakknahakk*, *Hakknâhakk*, *Hakknâk*, [Mar.] Right or wrong, justly or unjustly; but it usually implies wrongfully, unjustly, without regard to right or wrong, without consideration.

*Hakkmâl*, [Mar.] A rightful claim or possession.

*Hak-patwârî*, [H.] The fees payable to the village accountant.

*Hak-i-rântya*, [H.] The right of the

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cultivator, is right of occupation while paying the demand of the government or Zamindar, and his right to the established share of the crop.

*Haḳ-i-sarkar*, [H.] The right of the government to a share of the crop, or a money commutation.

*Haḳ-i-sarbarāh*, [H.] The right of management, as of the head of a village to conduct its affairs.

*Haḳ-i-shufāh*, or *Haḳ-us-shufāh*. Right of pre-emption in a person whose possessions adjoin those for sale.

*Haḳ-i-tahṣīl*, or *Haḳ-ut-tahṣīl*. The right or due of collection, the rate or fee of the officer employed to collect the government revenue.

*Haḳṣāi*, [Guz.] Fee, perquisite, brokerage commission.

*Haḳūk*, [H.] Rights, fees, privileges, &c.

\* *Haḳuk Hissadaran Bakhudha*.—*Rights of Co-shares* 'inter se.' *Sahib Ali v. Fatima Bibi*, I.L.R. 32 All. 63.

*Haḳ-us saūi*, [H.] Reward of labour especially a present for good offices rendered by one in authority.

*Haḳ-al-wāḳi'ah*, absurdly corrupted to *Hughly-wacca*, [H.] Record or statement of occurrences.

*Haḳṭak*, [Mar.] The dues as paid in cash to a district or village officer.

*Haḳ-i-zamindār*, or *Haḳ-zaminlārī*, [H.] The rights or dues of a Zamindar agreeably to the sanad by which he holds his lands or his engagements with the government.

**HAKIKAT**, (*Haḳīkat*), or **HAQEEQUT**, corruptly **HACKIKUT**, [H. &c.] **HAKIKAT**, [Mar.] Statement, account, representation of circumstances as they are.

*Haḳīkat-i-jamā*, [H.] Particular account of the public revenue in all its branches: the accounts prepared of the revenues of Bengal and Bahar to the

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period of their assignment to the Company.

*Haḳīkat-i-jamā-tūmārī*, [H.] Particular account of the public revenue agreeably to the recorded rates.

*Haḳīkat-nāma*, [H.] A written statement of particulars.

*Haḳīkat-roxinah-dāri*, [H.] An account of payments made to daily pensioners, formerly kept by the Kánungo.

*Haḳīkat-tahṣīl*, [H.] The actual state of the revenue collections.

*Haḳīkat-zamindārī*, The possession or condition of a Zamindar's estate and engagements.

**HAKAM**, [A.] A judge, an arbitrator.

*Hākim*, [H.] *Hakam*, *Hākīm*, [Mar.] A ruler, a governor, the supreme administrative authority in a district; also, a judge.

*Hakim*, *Hukeem*, [H.] A sage, a physician.

† In the Jangal Mahals a title some times given to the second son of a Raja: is a title invariably borne by the second brother, and not a younger son of zemindar in possession. The status of a 'Hakim' is same as that of a 'Koomar' or 'Lal', (a Prince or a Princes) *Uddoy Addittya v. Jadabtal*, I.L.R. 5 Cal. 113 at 114, 118. There is a custom in *Ohutia Nagpur* to call the second son as 'Hakim', the third 'Koomar' and fourth and subsequent as 'Lals'. *Raja Udaya Addittya v. Jadab Lal*, I.L.R. 8 Cal. 199 act 202(P.C.)

*Hākimi*, [H.] Belonging to the ruler or the government, as the government share of the crop, or the revenue derived from it.

*Hikmat*, [H.] Wisdom, knowledge, ingenuity, skill.

*Hukūmi*, [H.] Applied to grants of land made by officers of government or Zamindars: (from *Hukūm*, an officer or deputy).

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*Hukm*, [H. &c.] *Hukm*, [Mar.] Order, command.

*Hukm-nāma*, [H.] A written order, a written award or judgment.

*Hukm-nāma-berij*, [H.] The standard assesment of Mysore under Tipu.

*Hukm-wazā*, [H.] Authorised deductions.

*Hukmat*, [H.] (plural of *Hukm*) Orders, rules, regulations.

*Hakmat*, [H.] *Hukmat*, [Mar.] Sovereignty, authority.

*Hakmat-al-ādī*, or *Hakmat-i-ādī*, [A.] A just award, one in which the penalty is proportioned to the injury or offence, a decision by just arbitrement. Beng. Reg. iv, 1822.

**HAKERI**, (*Hakeri*), commonly **HACKERY**, (?) A native cart drawn by bullocks : (the word, although in common use, is neither Hindi nor Bengali : it may be a corruption of the Port. *carro*, or *acarretai*, to carry.)

\* **HAKIYAT**. A land held under a proprietary title, and fractional share, *Balwant v. Subhan*, I.L.R. 10 All. 107 at 108. *Niamat v. Asmat*, I.L.R. 7 All. 626 (632.)

**HAKKALU**, [Karp.] Gleanings of corn : rice cultivation carried on on high ground without the aid of reservoirs of water.

\* **HAKKIYAT**, It means right and interests, in the legal sense of the phrase. It is derived from Arabic root 'haq', the primary meaning of which is 'truth'; and in *Hindusthani* it means 'right'. So "*Hakkiyat*" means that which is the subject of right, namely, rights and interests. *Sheokratan v. Muhipal*, I.L.R. 7 All. 258 (269).

**HAL**, (*Hāl*) [H.] (A) State, condition, present or actual state. In revenue accounts the actual state of the collections. In Marāṭhi and Karnāta the

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word commonly implies a bad state, extremity, embarrassment, distress.

*Hālā*, [H.] An instalment of revenue, a present payment (Dehli.)

*Hāl-ābādī*, [H.] Under present cultivation (land), having formerly been waste : also, the assessment imposed on newly cultivated land.

*Hāl-ābādī-zamin*, [H.] (from P. *Ābād*, cultivation, and *zamin*, land) Land under present cultivation.

*Hāl-ākār*, [H.] Present or actual realization of revenue.

*Hālāt*, *Halat*, [H.] Condition, state : the term was used also to denote a particular high duty on pepper, betelnut, cardamoms, cassia, and sandal in Belghi and Sunda : see *Hālā*

*Hālāt*, [H.] Circumstances, present states or conditions.

*Hāl-hāqī*, [H.] Current or present balance.

*Hāl-hakāzī*, [H.] Present demand and former balance.

*Hāl-bhanjan*, corruptly, *Hal-bunjin*, [H.] Anticipation of the revenue of the ensuing year.

*Hāl-chalanā*, [H.] Present currency.

*Hāl-dār*, [H.] A village officer next to the Paṭwāri, an assistant accountant. A name borne by some Bengal families of the trading castes, commonly *Holdar*.

*Hāl-dāri*, [H.] The office of *Hāldār* : also, in former times, a tax upon marriages levied in Bengal.

*Hāl-hakikat*, [H.] Statement of the actual condition of an estate, an account shewing the amount of revenue to be paid by each cultivator to government or Zamindar, and the items of which it consists.

*Hāl-hāqīl*, [H.] The actual produce or revenue of any tract of land.

† *Hal hasila*. A peculiar form of cultivating tenure prevailing over considerable

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portion of the Bhagalpur division. Rent payable by the tenants for lands cultivated vary in accordance with the nature of crop grown on the lands, and rent for fallow lands are paid at the same rate as paid in the previous year. or where a lease exists according to the rate as specified on it. (Per. *Finucane & Amir Alis'* B.T. Act).

*Hâl-hâgîlî*, [H.] Actually productive, land yielding revenue varying with the crops grown upon it. Under the Bengal Tenancy Act these lands are treated as ordinary '*raiyaî*' lands, in which occupancy-rights may be acquired in the ordinary way. (Per. *Finucane & Amir Alis'* B.T. Act).

*Hâli*, [H.] (lit., Present, actual, new ; as applied to coin, current ; instalment, present payment of revenue, the government assessment (Dehli). In the west of India, a bondsman, one serving as a labourer in payment of a debt, until the debt is discharged.

*Hâlî-dâkhal*, [H. and Karn.] Increase of the actual assessment (Mysore).

† *Hâl-i-dakhl*, [H.] Actual possession.

† *Bahâl-i-dakhl*, [H.] Upheld or confirmed in possession.

*Hâl-jamâ*, [H.] The actual rent or revenue payable to government.

*Hâl-mâjhî*, [Ben.] An inferior village officer, who collects rents on the part of the Patwârî, and performs menial service for the superior village and Zamin-dari officers (Rungpore).

*Hâl-parîâ*, [Uriya.] Land at present lying fallow, recently thrown out of cultivation.

*Hâl-puchhî-hisab*, [H.] An abstract of current accounts kept at hand, one produced on being asked for (Northern Circars).

† *Hal-sakin*, [H.] Personal residence.

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*Hâl-sâl*, [H.] The present or current year, or of this year.

† *Hal-shana*, (?) [H.] (perhaps from *Hal-siana*, plough-elder). A village officer or servant.—Birbhum.

*Hâl-shahna*, also vernacularly, *-sahna* or *-sâhana*, [H.] An officer of the Zamindar, employed to keep the measurement of the land possessed by each cultivator, and collect the rents when due.

*Hal-tanjîh*, [H.] An account of revenue collections for the current period.

HAL. HUL, also HAR, HUR, q.v., [H.] HAL, or HAL, (*Hâl*), [Ben.] A plough ; also, a measure of land Sylhet : it is also used in the Mirath Zila as a nominal division of village lands equivalent to the division by *biswas*.

*Hâlâtâ*, *Hulacta*, or, provincially, *Haretâ*, and *Halotâ*, [H.] The first ploughing of the season.

*Halas*, *Haras* or *Hanas*, *Hulus*, *Hurus*, *Hunus* [H.] The beam or pole of a plough, the stick that passes obliquely between the oxen, and supports the yoke.

*Hal-bandî*, *Hul-bundee*, [H.] Assessment according to ploughs ; also a tenure in Bareilly, in which a few *bighâs* are assigned to each tenant who has a plough, for the cultivation of cotton and Indian corn, for which he pays one rupee per *bighâ* : for all other land he pays in kind. In Kamâon the term implies quantity of land under cultivation by any party.

*Hal-barâr*, *Hul-burâr*, [H.] Assessment according to the number of ploughs ; collections at a certain sum per plough.

*Hal-dâr*, [H.] The possessor of a plough.

*Hal-dâri-jamâ*, [H.] Revenue assessed at a rate per plough.



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*Hali*, sometimes *Hâlce*, [H. &c.] A ploughman, a man employed in ploughing. In Surat, *Hâli* is the denomination of a class of agricultural bondsmen, persons who have sold their labour for an advance of money, and are bound to serve, chiefly in the field, until the money is repaid : the obligation extends to their posterity : they are usually Hindus of low caste. When not employed by their master they may work for themselves, and what they earn is their own property. A *Hâli* cannot be transferred to another master against his will. In Kamaon a *Hâli* or *Hâlîa* is a man of low caste, a *Dom*, who has been bought as a slave, and as chiefly employed in the labours of the field, but who cuts wood, brings in grass, carries burthens, &c., or performs domestic menial service.

*Haliây*, [H.] The wages of ploughmen, especially when paid in kind ; in some places it is said to be one-eighth of the crop.

*Halsârt*, *Halsaree*, [H.] Subdivision and assessment of revenue on ploughs, assessment on each plough in a village.

*Haltâqî*, *Haltâqîec*, A drill-plough.

*Haltîra*, *Hulteera*, [Mar.] A tax on ploughs.

*Halwâhâ*, *Hulwaha*, *Harwâhâ*, [H.] A ploughman.

*Halwâhî*, [H.] Tillage, agriculture.

**HAL**, [Hindi.] Moisture (Puraniya).

*Hâlgarâ*, [Hindi.] Land retaining moisture (*Ibid*).

**HALA**, [Karn.] A weight equal to eight Mysore *seers*, or an Indian ounce, thirteen of which make a pound.

**HALAK**, (*Halâk*), or **HALAKAT**, (*Halâkat*), [H.] Death, destruction : in law, homicide, manslaughter.

**HALAL**, (*Halâl*), [H.] **HALAL**, (*Hâlâl*),

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[Ben.] Lawful, allowed, in contrast to *Harâm*, forbidden.

*Halâlkhor*, [H.] A man of the lowest caste, who performs the vilest class of functions, as a sweeper, &c. : (so termed as if considering every thing lawful food).

**HALDI**, (*Haldî*), **HULDEE**, [IL.] **HALDA**, (*Halda*), [Mar.] Turmeric. The ceremony of anointing the persons of the bride and bridegroom with turmeric between the betrothment and the actual marriage among the Mohanimadans. There are two ceremonies so called—the *Chor-haldî*, the private staining ; and *Sâu-haldî*, the public or open staining, being performed in public, after which the married pair sit together in state.

**HALDA**, (*Haldî*), or **HARDA**, (*Hardâ*), **HULDA**, **HURDA**, [H.] A sort of mildew affecting the cerealia, in which the plant turns yellow and withers.

**HALEPAIK**, (*Halepâik*), [Karn.] The term applied in Mysore to the drawers of *târî* who speak the Tuluva language.

**HALF**, **HULF**, in some dialects **HALAP**, or **HULUP**, [H.] (A.) An oath, a vow, affidavit.

† *Halfan*, barbarously, *Hul Fun*, [H.] By or according to oath.

*Half-darâghî*, [H.] Perjury.

*Half-nâma*, [H.] A written solemn declaration by a person exempt by the Regulations from being sworn in the ordinary manner.

*Hâlîf*, [IL.] One who takes an oath, or makes an affidavit.

**HALIMAWALI**, (*Hâlimawâlî*), [Mar.] High and low, rich and poor.

**HALIMAJI** (*Hâlimâjî*), [Mar.] Change of administration, removal of public functionaries, and appointment of others.

**HALKA**, (*Halka*), **HULQA**, [H.] A village

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circuit, a boundary line which includes all the lands and dwellings of a village or hamlet, a circle or estate including many villages.

**HALLA**, (*Hal(a)*), [Karn.] A water-course, a river bed.

**HALLI**, (*Hal(i)*), [Karn.] A small village or hamlet; added frequently to other names, and commonly written *hully*, as, *Horpan-hully*, &c.

† *Halligabde*, corruptly, *Halligaday*, [Karn.] The wet or rice-lands of a village.

*Halligādu*, [Karn.] A country village, or one in a wood.

*Halligāḍinavaru*, [Karn.] Peasantry, villagers.

*Hallikār*, [Karn.] A tribe of Śūdras in Mysore, following husbandry.

**HALTA**, (*Hālā*), [Karn.] A duty levied in Belghi and Sunda on pepper, betel-nuts, cardamoms, sandal-wood, and cassia.

**HALUBE**, or **-VE**, [Karn.] A sort of rake or harrow for levelling a field of corn in the blade after reaping.

**HALWAI**, (*Halwāi*), [H.] **HALUI**, (*Hālūi*), [Ben.] A confectioner, a maker of Halwā, or sweetmeats. In the Lower Doab it denotes a tribe or caste; in most other places only the maker and vender.

**HALWAKKAL**, (*Hālwakkal*), [Karn.] A tribe of agricultural Śūdras in Mysore.

**HAM**, (*Ham*), **HUM**, [H.] Also, ever, like, same; much used to form compounds implying sameness or connexion; as,

*Ham-dam*, [H.] An intimate friend or associate: (from *Dam*, breath).

*Ham-jāt*, [H.] Of the same caste, of the same kind.

*Ham-jins*, [H.] Homogeneous, of the same kind or sort.

*Ham-rāi*, [H.] An accomplice, a confederate; of one purpose.

*Ham-sāia* [H.] A neighbour.

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*Hamśū-grāmanu*, [H. Tel.] A neighbouring village.

*Hamshahri*, [H.] A fellow-townsmen.

**HAMAH**, (*Hamah*), **HUMEH**, [H.] All, together; used like the preceding in compounds, and vernacularly confounded.

*Hamā-bābat*, [H.] The grand total, the aggregate of the items.

*Hamā-jāt*, [Mar.] A promiscuous crowd, one of all castes.

*Hamā-kaum*, [H.] All the tribes, all classes.

**HAMAL**, (*Hamāl*), [H.] A porter, a carrier: in the South, a palankin-bearer.

**HAMALKHUN**, (*Hāmālkhan*), [Ben.] Causing abortion.

**HAMAMDASTA**, (*Hamāmdastā*), [Mar.]

**HAMANDISTA**, (*Hāmāndista*), [Ben.] (both from the P. *Hāman*, a mortar, and *Dasta*, a pestle) A mortar and pestle.

**HAMI**, (*Hamī*), **HAMI**, (*Hāmī*), [Mar.] (from the A. *Hāmi*, a protector) Assurance, surety, confirmation of a contract or engagement by a third part pledging himself for its execution.

*Hamīdār*, *Hāmīdār*, [Mar.] The person who affords an assurance or pledge, a security.

*Hamīl*, [H.] A surety.

*Hamīpatra*, [Mar.] A security or assurance paper or bond.

**HAMISHAM**, (*Hāmisham*), [Tel.] corruption of S. *Anṣam*, A possession, a portion.

**HAMLA**, [H.] Aggression, assault.

† **HAMTAAM**, corruptly, **HUMTAUM**, [H.] One who eats or messes with another or with a family.

**HANA**, (*Haṇa*), [Karn.] Money in general: the small coin termed a fanam, whether of gold or silver.

*Biḷi-ḥaṇa*, [Karn.] A silver fanam.

*Binnada-ḥaṇa*, A gold fanam.

*Kantirāya-ḥaṇa*, *Sullāni-ḥaṇa*, *Doti-ḥaṇa*, *Giddakantirāya-ḥaṇa*, *Gopāli-ḥaṇa*, *Bakrada-ḥaṇa*, are different kinds

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of gold fanams current in Mysore, each worth about four silver ones.

*Haṇḍa-nōṭa*, [Karn.] Examining and exchanging money : shroffing.

*Haṇḍaṇḍa*, [Karn.] fanam-and-a-half.

**HANCHIKE**, or -GE, [Karn.] Sharing, dividing ; allotment.

*Hanchuḡaḷu*, [Karn.] A wooden seal used by government officers in Mysore when the farmers divide their corn on the threshing-floor,

**HANDA**, (*Haṇḍā*), or **HANDA** (*Hāṇḍā*), [H. &c.] A cooking pot, whether of clay or metal.

*Haṇḍi*, or *Hāṇḍi*, [H. &c.] A small culinary vessel or pot.

**HANDA**, (*Hāṇḍā*), [Mar.] The mutual assistance in labour, bullocks, &c., interchanged among husbandmen.

*Hāṇḍekurī*, [Mar.] A labourer or a bullock lent by one cultivator to another.

**HANE**, (*Haṇe*), [Karn.] corruptly, **HUNNAY**, A grain measure of eighty rupees weight.

**HANGAM**, (*Haṅgām*), [H. &c.] Time, season, period at which any thing or business is most abundant or prevalent.

*Haṅgām-ṣibandī*, [Mar.] Militia or irregular troops enlisted for a time.

*Haṅgāmī*, [H.] Periodical, for a time ; an extra cess imposed on the district of Jessore shortly before the permanent settlement.

**HANGAMA**, (*Haṅgāma*), [H.] Tumult, disturbance.

**HANI**, (*Hāni*), [Ben.] Loss, diminution, deficiency, injury.

*Hānibā*, [Uriya] Cutting and maiming.

**HANJA**, (*Hānjā*), [Mar.] An unsettled business, an affair or transaction in suspense.

**HANJA**, (*Hānjā*), Hindi A head of cattle.

**HANKAL TERIGE**, (*Hankāl-Terige*), [Karn.]

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A tax on the stubble on which the cattle of the Ryots were allowed to graze (Mysore).

**HANSRAJ**, (*Hansrāj*), [H.] A herb growing on brick walls in the rains, used medicinally : a kind of rice.

**HAPAR**, (*Hāper*), [H.] A nursery for sugarcane.

**HAPTA**, (*Haptā*), less correctly, **HUPTEE**, [Mar.] (a corruption of P. *Hafta*, a week) **HAPHTO**, [Guz.] A fixed period at which a portion of revenue, or any sum due, is to be paid ; also the portion so paid, an instalment : under the former government there were four haptās in the Dakhin, or the months October, January, March, and May, when the revenue was expected to be paid.

*Hapte-bāndī*, [Mar.] Settlement for payments by instalments ; payment of such instalments as they fall due.

\* **HAQ**, and **KABZO**,—‘*Haq*’ (right) and ‘*Kabzo*’ (possession) would seem to denote the incidents of a permanent tenure. *Thawer Das Sirumal v. Secy. of State*, A.I.R. 1929 Sindh 61 (2).

\* **HAQACHAHARUM**. A right of the Zeminder to take  $\frac{1}{4}$  share of the sale proceeds from the tenants. The right is based on a custom. *Kedar Nath v. Datta Prosad*, 20 A.L.J. 646 = 44 All. 739 = A.I.R. 1922 All. 370.

\* **HAQBUHA**. See **HAGBUHA**.

\* **HAQ MURAFIQ**. See **HAG MURAFIQ**.

\* *Haqq-i-Chaharam*. A zemindari due customarily payable. It is not a claim for money, due on contract nor for personal property or the value thereof, nor for damage. On private sales by contract between vendor and vendee, the Zaminder is entitled to one fourth of the purchase money. *Kirath Chand v. Ganesh Prosad*, I.L.R. 2 All. 358 (360). *Kalian Das v. Bhagirathi*, I.L.R. 6 All.

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47; *Dhandari v. Abdur*, I.L.R. 23 All. 209 (211); *Bageshri v. Pancho*, I.L.R. 28 All. 473.

\* *Haq-i-Zamindari. Proprietary rights.* *Shiam Shundar v. Ganesh*, I.L.R. 28 All. 674.

\* *Haqiyat.* The word 'haqiyat' means rights in immovable property, and though it is as a rule used in connection with landed property, there is nothing to prevent its application to house property also. *Bawa Singh v. Lachman Singh*, 24 P.R. 1911 = 10 Ind.Cas. 850 = 186 P.L.R. 1911.

**HAR, (Hār), [Ben.]** A rate, a common rate : in revenue language, local rate of assessment ; [H.] A subdivision or part of an estate. In the north-west provinces, usually the land most distant from the village it belongs to, beyond the *mānjha*, or middle portion, and extending to the boundary or limits of the village lands or estate. In Sāgar it means the reverse, or the cultivated space immediately round a village. In Bundelkhand it denotes a tract of land of which there may be several joint occupants : land which, from its distance, had been abandoned by the Zamindar to the cultivators, and, after a long alienation, separately assessed : also, pasture land. Again, in the district of Agra it is applied to all the different parts of a village where such divisions have been created in the course of village economy ; and in Etawa it denotes the upland, or land lying above the ravines.

*Hārkhātī, [Ben.]* Distribution, especially of assets amongst claimants in whose favour a decree has been pronounced, proportionate to their respective claims ; also, taking the whole together, a general average.

*Hārī, [Ben. H.]* Relating or belonging

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to the boundary lands : occupying a part or *hār* : subject to a local rate of assessment, &c.

*Hārī-raiat, [Ben.]* A cultivator who pays his revenue in money according to the local rate.

*Hār-ḥaula* corruptly, *Her-kowla, [H.]* Assessment fixed in money upon different portions of an estate, according to the quality of the land (in the district of Benares).

**HAR, (Hār), [H. &c.] HAR, (Hār) or HARI, (Hārī), [Ben.]** Loss, as at gaming, or of a suit at law, defeat, discomfiture.

*Hāribār, [Uriya.]* The act of losing, or of being beaten.

**HAR, (Hār), HUR, [H.]** Every, any ; used in compounds.

*Hār-bāb, [Uriya]* Applied to land capable of yielding any description of crops.

*Hārbirah, [Hindi]* Bearing the same rate of rent per *bighā* ; an estate.

*Hār-do-hissa, [H.]* Both shares of the crop—the government's and the cultivator's.

*Hār-ḥamesha, Hār-ḥumesh, [H.]* Words inserted sometimes in a grant, to signify one made for perpetuity, for ever and ever.

*Hār-jins, Hur-jins, [H.]* Grain of sorts, any thing of various or every kind.

*Harkūra-Hurkaru, [H.]* A messenger, a courier, an emissary, a spy.

**HAR, HUR,** substituted vernacularly sometimes for **HAL, [H.]** A plough.

*Harāi, Harāe, [H.]* The portion of land in a field which is included within one circuit of a plough ; to commence another is termed *Harāi-phāndnā* : beginning of the ploughing season.

*Hārūtār, [Hindi]* Place where the ploughs are working for the day.

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*Harátt*, [Hindi] Belonging to a plough.

*Hariáunu*, *Hureeaaon*, [H.] Division of a crop, in which the cultivator retains nine, and the Zamindar receives seven parts (from *har*, a plough).

*Harauri*, *Hurouree*, [H.] The occupation of ploughing, or place where ploughing is going on. In Benares, an advance of about two rupees in money and two maunds of corn given to a ploughman when first engaged.

*Haraulá*, *Haroutá*, [H.] Beginning of the ploughing season.

*Hareta*, or *Haretá*, [H.] Commencement of the ploughing season in the rains.

*Harghasít*, *Harghuseet*, [H.] The cultivated lands of a village (from *har*, a plough, and *ghasítta*, to draw) (Lower Doab).

*Harhá*, *Harha*, [H.] Unbroken and vicious bullocks, plough bullocks, (Dehli). Stray oxen.

*Harhásali*, [Hindi] Lands bearing crops.

*Hari*, *Huree*, [H.] Compulsory contribution of assistance by Ryots in ploughing the fields of Zamindars; also sometimes voluntary mutual assistance of cultivators among one another.

*Hári*, [Sindhi.] A peasant, a cultivator (from *har*, a plough, or for *hái*, q. v.)

*Hariá*, *Huryá*, [H.] A ploughman.

*Harar*, *Huriur*, [H.] End of the sowing season. (Oudh).

*Harori*, [Hindi] Money lent by a cultivator to a person to act as ploughman, bearing no interest as long as he serves.

*Harpiji*, *Hurpoojee*, [H.] The worship of the plough on the day which closes the season of ploughing and sowing: sometimes it precedes the season, but less usually: it generally occurs in

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Kártik, after the autumnal sowing, but in some places it is celebrated after the spring sowing also. The plough is cleaned and decorated with garlands; and to use or lend it after this day is considered unlucky.

† *Harsala*, [H.] Perennial, perpetual, as a lease.

*Harsajjá*, [H.] Reciprocal assistance in ploughing.

*Harsot*, *Harsotia*, *Hursot*, *Hursotea*, [H.] (from S. *Hull*, a plough, and *Suttra*, a line or thread) Ploughing a furrow, the first ploughing of the season: affording mutual assistance in ploughing: bringing home the plough after a day's work on a bullock's back, or with the share inverted (Dehli).

*Harwáhá*, incorrectly *Harwa*, [H.] A ploughman, and agricultural bondsman, one who has sold his services for an advance, and is bound, together with his descendants, to serve until the advance is repaid (Allahabad).

*Harwal*, *Harwal*, [H.] Advances, without interest, to ploughmen (East Oudh and Benares).

**HARA**, (*Hárá*), [H.] A branch of the Chouhán Rájputs, after whom the province of *Háráuli*, including the principalities of Kota and Bundi, is named.

**HARA**, (*Hará*), [H.] Green, fresh, vegetable.

*Harái*, [H.] Greenness, verdure.

*Harkaí*, *Hurkú*, [H.] Cutting rice while it is green and unripe (Rohilkhand) (from *hará*, green, and *kútná*, to cut).

**HARADA**, [Karn.] A large dealer, a wholesale or maritime merchant; a lender.

*Haradavattige*, [Karn.] Merchandise: lending and borrowing.

**HARADARI**, (*Haradári*), [Karn.] A measure of extent, containing 2000 fathoms, or

† Reference see page 1.

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about two miles and a half, a *kos* (Mysore).

**HARAGALU**, or **HARAGOLU**, (*Haragólu*), [Karn.] A ferry-boat, a circular boat made of bambus, and covered with leather, used for crossing rivers in Kanara.

*Haragalu-kada*, [Karn.] The place of a ferry.

*Haragol-gutti*, [Karn.] A tax on ferry-boats (Mysore).

**HARAGE**, [Karn.] Partnership.

**HARAJ**, **HURUJ**, [H.] Tumult, disturbance, riot, a nuisance.

† *Haraj-aganda*, corruptly, *Haree-jaindeh*, [H.] Prospective injury or loss.

*Haraj-maraj*, [H.] Confusion.

**HARAJ**, (*Haráj*), [H.] Auction, outcry : public proposals for the farming of the revenues of sundry villages for a short term of years (?).

**HARALE-PATTADI**, (*Harale-pattadi*), [Karn.] from *Haralu*, the castor-oil seed) A commutation tax paid by dealers in lamp-oil, in consideration of exemption from the visits of the officers of the *Sair* revenue (Mysore).

*Haralu-pattadi*, [Karn.] Tax on oil-dealers : see the preceding.

**HARAM**, **HURUM**, [H.] Sacred, forbidden, closed to promiscuous access ; hence applied to a female connexion or relative ; also to the private or women's apartments, the Harem of European writers ; also to the sacred circuit round the temple at Mecca.

*Harám*, *Huram*, [H. &c.] Unlawful, forbidden ; applied to all things or acts which the law disallows or condemns, as prohibited food or beverage, improper actions ; wicked, vicious ; sacred.

*Harámzáda*, [H.] Base-born ; a bastard, but used as a term of abuse generally, a scoundrel, a rascal.

*Harim*, [H.] Prohibited, sacred ; a

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sacred place or sanctuary ; the inner apartments, or their female inhabitants ; the enclosure of the temple of Mecca.

*Hurmat*, [H.] Character, reputation, honour ; the seclusion of a woman of respectability ; any thing held sacred or forbidden.

*Hurmat-musáharat*, [A.] In law, the prohibition of marriage with different women on account of their mutual affinity.

**HARAMPATTUTA**, (*Hámpattuta*), [Tel.] Gathering ears of corn.

**HARANBARI**, (*Haranhári*), [Ben.] A gaol, a house of confinement for criminals.

**HARAT**, (*Harat*), vernacular corruption of **ARHAT**, q.v. [H.] A Persian water-wheel.

**HARATKUL**, [H.] probably for **BHARATKUL**, of the race of Bharata) A branch of the Gauṛ Bráhmans.

**HARAVA**, (*Harava*), or **HARUVA**, (*Haruva*), [Karn.] A Bráhmaṇ : (a term especially used by the Lingáyats).

**HARAWAL**, (*Haráwal*), corruptly, **HAROL** and **HARREWAL**, [H.] (Turk.) The advanced guard of an army, the officer commanding it : a police-officer in a town or village appears to be sometimes, though not very accurately, so termed.

**HARBI**, [H.] Martial, valiant : in law, an infidel not subject to Mohammadan rule, although at peace, such a person being an incessant object of hostilities.

**HARBONG KA RAJ**, (*Harbong Ká Ráj*), [H.] Civil disorders, mal-administration : lit., the rule of Harbong, a Raja so named, said to have ruled at a place opposite to *Allahabad*, on the bank of the Ganges, thence termed *Harbong-pur*, and of whose silliness and unfitness for government many traditional anecdotes and proverbial phrases bear record (Elliot).

**HARDA**, (*Hardá*) [H.] Mildew, smut in corn.

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**HARDAUR, HURDOUR**, [H.] A name given to oblong mounds raised in villages in Upper India, and studded with flags to avert epidemic diseases, and especially cholera; so named in honour of *Hardaul-Lālā*, a Bundelkhand chief, who, the natives of Hindustan believe, visited the camp of Lord Hastings with cholera, in punishment of the profanation committed by the Europeans in having once slaughtered cows in the grove where Hardaul's ashes repose.

**HARDEHA**, (*Hardehā*), [H.] A tribe of the *Kāchchis*.

**HARDUAS**, (*Harduās*), **HURDOOAS**, [H.] A class of Rājputs, of whom a few are settled in Azimgerh and Gorakhpur.

**HARI**, [S.,] but adopted in all dialects. A name of Vishṇu.

**HARI**, (*Hārī*), [Ben.] A servant of the lowest class, a sweeper, (from S. *Harīḍa*, a bone): also *Harīḍaka* or *Harīḥaka*, and *Harīḍika*, *Harīḥika*; formerly employed also as village watchman.—Ben. Reg. xxii. 1793, s. 13. (In the Glossary of the 5th Report we have *Harees*, derived from the A. *Hārīs*, a defender, and explained, a petty officer of police, a guard, a sentinel; but the original word is *Hārees*, plural of *Haree*, not *Hareēs* in the singular, as, "All pykes, chokidars, nigahbans, Harees, and other descriptions of village watchmen."—Fifth Rep. p. 614).

**HARI**, (?) A third crop; on the poorer grains raised in the hot weather between the spring and autumn crops.

**HARIA**, (?) corruptly, **HURREEA**, [Guz.] Land granted to the relations of persons killed in an affray between two villages, by the authorities of that village by whose members the homicide had been perpetrated; or similar land rent-free granted to the families of Bhāts who had destroyed themselves on the viola-

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tion of engagements for which they had been sureties.

**HARIGOLU**, (*Harigōlu*), [Tel.] A basket boat, such as is used on the rivers of the Dakhin.

**HARISA**, (*Hārīṣa*), [A.] One of the ten kinds of wounds for which compensation is claimable, a slight scratch, such as not to draw blood,

**HARKAR**, [Hindi.] A pen for cattle (*Puraniya*).

**HARKAT**, [H. &c.] Movement, motion, agitation, especially of an objectionable kind, as opposition, hindrance, interruption, starting difficulties, giving trouble.

**HARKI**, (*Harkī*), [Mar.] (from S. *Harsha*, pronounced sometimes *Harkha*, joy) Money given by a successful litigant to the Court, in token of his gratitude: money paid to one who has brought back a lost article, or presented to the family and dependants on any occasion of rejoicing.

*Harkī-vivāha*, corruptly, *Urkee-wi-wāha*, [Mar.] (S) Presents claimed at marriages by the principal Brāhmans.

\* **HASAB RASAT KHEWAT**. *The word when used in Revenue Records in reference to a partition of the Shammilal area always means "according to the revenue assessed on the holding" and not "according to their areas" except in very extraordinary circumstances. Sunder & Others v. Inder Singh & Others, A.I.R. 1935 Lah. 446.*

**HASALE**, (*Hasale*), corruptly, in the plural, **HUSSULLEERO**, [Karn.] One of the supposed aboriginal tribes of Mysore, found in the hill districts of Nagar; properly woodmen, but serving as agricultural labourers.

**HASARANI**, (*Hasarānī*), [Karn.] A tax levied in Mysore on betel-leaf, plaintain-leaf, and other vegetable leaves.

*Hūsarānī*, [Karn.] A tax levied from

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the peasants, in commutation of supplies of green leaves which they were formerly obliged to furnish to the government officers.

† **HASARNAMA**, (?) [H.] An agreement to abide by the award of an arbitrator.

**HASARU**, [Karn.] Green, fresh, standing corn or pasturage: also **HASURU**.

**HASB**, [H.] According to; used chiefly in forming compounds, as,

† *Hasbana*, corruptly, *Husubana*, [H.] According to Custom, Customary: applied to fees and perquisites claimed by village Officers.

*Hasb-ul-hâsil*, or *-hâsili*, [H.] According to the produce; land paying revenue according to the kind and value of the crops.

*Hasb-ul-hukm*, *Husb-ool-hookm*, corruptly, *Housbulhookm*, [H.] According to command. The initial words, and thence the title, of a document issued agreeably to royal authority, by the Vazir or other high officer of the government.

*Hasb-i xâbita*, [H.] According to law, according to practice.

*Hasb-ul-irâs*, [A.] According to inheritance, the division of an estate according to the Mohammadan laws of inheritance.

*Hasb-ul-waṣūl* or *-wasūli*, [H.] lit., According to collections or receipts; a term formerly used in revenue accounts to designate items of an uncertain value, of which no estimate can be computed, and which are entered only after their actual receipt: applied also formerly to small villages in the Monghir district paying revenue direct to government.—Fifth Rep. 240.

*Hasb-ul-waṣūl-i-marocha*, corrupted to *Husbulwoosoolemarocha*, [H.] lit., Agreeably to customary (?) realizations: an item of revenue in the early Bengal

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accounts, levied especially in Dinajpur and Rangpur, being an estimated amount of receipts from fees on marriages. (The word *marocha*, also met with as *maruncha*, is of doubtful accuracy; it may be a corruption of *murwaja*, customary).

**HASHM**, [H. &c.] Train, retinue, followers of a person of rank.

*Hashm-navis*, or *-nis*, or *-pharnis*, or *-pharnavis*, [Mar.] A public officer under the Peshwa's government, who kept a muster-roll of the ordinary train of retainers attached to different chiefs, of the garrisons, of the forts, and the irregular militia.

**HASHIA-GAWAH**, (*Hâshia-gawâh*), [H.] A witness to the execution of a deed (writing his name on the *lâshia* or margin).

**HASHIMA**, (*Hâshima*), [A.] A fracture of the skull, inflicted by violence, and requiring legal compensation.

**HASHO-MINHAI**, (*Hasho-minhât*), erroneously, **HASHM-MINHAI** [H.] Deductions from the total revenue entered on the credit side of the account with government. The term is therefore applied to rent-free and other assigned lands, also to rent-free lands exempted from resumption: See *Bârix* and *Min-ha*.

*Hasho-waxâ*, [H.] Deduction from the total revenue credited in the government account.

**HASIA**, (*Ilasiâ*), or **HANSIA**, (*Ilansiâ*), [H.] A reaping-hook.

**HASIKE**, (*Hasike*), or **-GE**, [Karn.] Actual measurement of the crop after it is threshed, and before its partition between the tenant and landlord.

**HASIL**, (*Hâsil*), [H.] and most dialects, **HASIL**, (*Hasil*), **HASIL**, (*Hâsil*), or **HASIL**, (*Hâsil*), [Mar.] **HASALU**, (*Hâsalu*), [Tel. Karn.] Produce, profit, especially, as a revenue term, the



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amount derived from the government share of the produce of the soil, and from any other source of taxation, or impost ; revenue, tax, duty.

*Hāṣila*, [H.] Cultivated or cropped land (Chittagong). *Culturable land*. *Prusunno v. Secy. of State*, I.L.R. 26 Cal. 792 (801).

*Hāsilat*. [Uriya.] Assessed lands.

*Haṣil-i-bāxār*, or *Haṣil-bāxārī*, [H.] Market dues, revenue from duties on markets.

*Haṣil-daftar*, [H.] Tax office, custom-house, custom or revenue account.

*Haṣil-khātārī*, [Ben.] Produce of salt works, an item in the public accounts, the profit derived from the duty and the original ground-rent of the land on which the works are erected.

*Haṣil-i-namak*, [H.] in [Ben., Mar., &c.] *nimak*. Duty or profit or revenue derived from salt.

*Haṣil-xamīn*, [H.] Land in cultivation and paying revenue.

*Haṣil-i-kalām*, [H.] Briefly, shortly, lit., the produce or pith of speech.

**HASTA**, [S.] but used also in various dialects, as well as the vernacular form, **HAT**, (*Hāt*), or **HATH**, (*Hāth*), q. v. The hand, a cubit from the elbow to the tip of the middle finger.

*Hastākshar*, [Mar.] (S. *‘hastā’*, the hand, and *‘akṣar’*, a letter). Sign-manual, handwriting.

*Hastāntarakaran*, [Ben.] (from S. *‘Hastā’*, hand, *‘antara’*, different, and *‘Karaṇ’*, making). Transfer of property, handing over any thing to another.

*Hastāntara-karaṇ-patra*, [Ben.] A deed of transfer.

*Hastakadī*, Money in hand, ready money.

*Hasteṇ*, [Mar.] By, from, or into the hand of ; as money paid by, or to, or through the hand of, any one.

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**HAST-O-BUD**, (*[Hast-o-Būd]*), **HUST-O-BOOD**, also sometimes vernacularly, but incorrectly, **HASTABUD**, (*Hastabūd*), [H.]

A comparative account, shewing the present and past produce of an estate : an examination of the assets or resources of a country, made before the harvest, and sometimes after measurement of the lands : a detailed statement of any lands yielding revenue : the rent roll of a village signed yearly by the Paṭwāri : the common form is an abstract of each Ryot's account, specifying his tenure, the amount of revenue payable by him, the quantity of land in or out of cultivation, and the amount of revenue realized or in arrear.

*[Hast-o būdi]*, [H.] Designation of land which has been assessed on the basis of a comparative valuation of its produce.

*[Hast-o-būd-jamā]*, [H.] An account shewing the total amount of revenue under all heads of assessment to which any estate is liable.

*[Hastnā-bū-i]*, [H.] A remission of revenue granted to Zamindars for the portion of land failing in produce (what is not as it was).

**HASUGE**, [Karn.] Dividing, sharing, as corn, &c.

**HAT**, (*Hāt*), [Ben. Mar.] **HATH**, (*Hāth*), or **HATH**, or **HUTH**, [H.] The hand, a cubit measured from the elbow to the tip of the middle finger, 18 inches ; or, according to some statements, 19½ for timber, in Puraniya it was 22. (In [Mar.] it occurs also with the short vowel *Haṭ*, *Hut*.)

*Hātberi*, [Mar.] Handcuff, manacle.

*Hāṭchenchar*, [Ben.] A man who has money in hand but will not pay his debts.

† *Hatchila*, incorrectly, *Haut-chitta*, [Beng.] A note of hand, any acknowledged-

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ment in a person's own handwriting, or bearing his signature.

*Hāth-chiṭṭhi*, *Hath chitta*, [H.] A letter or note written or avouched (by the hand of): A letter from a person of rank of station, either in his own hand, or signed by him, not bearing his seal only: a printed form given to the head of a village in the opium districts by the deputy collector, specifying the persons who engage to grow the poppy, and the conditions of the agreement. "*Hath-chitta*" is an account showing advances of money made to and payment made by a person. *Brojo Govind v. Goluk Chunder*, I.L.R. 9 Cal. 127.

*Hāter*, [Mar.] Gratuitous labour which the Ryots of a village are bound to render in the fields to the Pātil, revenue farmer, or other public officer.

*Hatheli*, [H.] The palm of the hand.

*Hathiyār*, [H.] *Hatiyār*, [Ben.] A tool, an implement, arms, apparatus.

*Hāthjornā*, [H.] *Hātjorā*, [Ben.] Joining the hands together, an attitude of supplication or humility; hence also, supplication, entreaty, reverence.

*Hāt-jāmini*, [Mar.] Security taken by the hand, an engagement taken, at first implying general responsibility, which becomes void upon the completion of more regular formalities.

*Hāt-karāt*, [Ben.] A handsaw.

*Hāt-kārī*, [Ben.] *Hathkarī*, [Hindi] A handeuff.

*Hātkūṭhi*, [Ben.] A stick a cubit long, for measuring with.

† *Hath-khata*, corruptly, *Hat-kattur*, [Beng.] A banker's book or account. —Rajsahi.

*Hathāvaṇṭ*, [Mar.] A small vegetable scraper, one that may be held in the hand.

*Hāth-karadu*, [H.] Karn. (?) A rough

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daily account of receipts and disbursements, an off-hand account.

*Hath-pher*, [H.] Changing money by sleight of hand, changing good money for bad.

*Hāto*, [Guz.] The hand given to one with whom a bargain is being made under a cloth, so that the terms may be settled by the fingers of the parties unperceived by others.

*Hathorā*, [H.] A sledge hammer:

*Hathorī*, [H.] A small hammer.

*Hātargārā*, [Mar.] A small sugar-mill, one that may be worked by hand.

*Hātrumāl*, [Mar.] (lit, a handkerchief) A small bag or budget of papers, accounts, &c.

*Hāt-usṇā*, [Mar.] Lent without any acknowledgment (money), lent on hand, and for prompt payment.

**HAT**, (*Hāt*) or **HATH**, (*Hāth*) **HANT**, corruptly **HAUT**, [H. &c.] A market, a moveable market, one held only on certain days in a week, a fair. A '*hat*' is a benefit arising out of land and is therefore an immoveable property. *Surendra Narain v. Bhailal Thakur*, I.L.R. 22 Cal. 752 (755). *Golam Mohiuddin v. Porbati*, I.L.R. 36 Cal. 665 (668).

*Hātario*, [Guz.] A banker, a shop-keeper.

*Hāt-* or *Haṭṭa-chor*, [Ben.] A thief who steals in markets or fairs.

*Hāt-kā chutkī*, [Hindi] A small portion of each article brought to market taken by the renter of a village where the market is held, or of the market itself: an item in the village accounts to shew the value of what has been taken in the year.

*Haṭ-tāl* [Hindi] Shutting up or closing all the shops of a market as a passive resistance to exaction.

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*Hatti*, [Hindi] A petty market or fair.

*Hātā*, [Hindi] A market-man.

*Hatwā*, [H.] A man employed as a weighman and measurer at markets.

**HATA**, (*Hāṭa*), [H.] incorrectly, **HATHA**, *Hatta*. An inclosure, a court-yard, a compound, (corruption of the Arabic *Ḥāṭa*, an inclosure).

**HATHICHAK**, (*Hāthichak*), [H.] Name of a grass which grows about a foot high, and is used as fodder : a vernacular representation of the English word artichoke.

**HATHILE**, (*Haṭhile*), **HUTHEELE**, [H.] A reputed saint, one of five held in veneration by the lower orders in the north-west provinces : he is buried at Barech.

**HATTA**, (*Hattā*), **HUTTA**, [H.] A large wooden shovel or spoon used for throwing water into fields from aqueducts.

**HATTALU**, (*Hattālu*), [Tel.] A slave by birth.

**HATTI**, [Karn.] Cotton in an undressed state.

*Hatti-kaye*, [Karn.] A cotton mill for clearing it from the seeds.

*Kāḍa-hatti*, [Karn.] Wild cotton.

*Karehatti*, [Karn.] Black cotton plant producing very fine white cotton.

*Hatti-varī*, [Karn.] A tax on cotton formerly levied in kind, since commuted for a money tax.

*Hatti-sunka*, [Karn.] A tax on cotton growers levied when the produce is sold.

**HATTI**, (*Hatti*), **HUTTEE**, (*Huttee*), [Mar.]

**HATHI** (*Hāthi*), [H.] An elephant.

*Hāthi-khāna*, [H.] An elephant stable.

*Hāthikangām*, [H.] Remission for losses from depredations by wild elephants : (from *Hāthi*, an elephant.) (Karnata).

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*Hatti-mahal*, [Mar.] An elephant stall or stable, a place where he is kept.

**HATTI**, (*Hatti*), **HUTTEE**, [Karn.] A fold for kine, a cowpen, the residence of herdsmen, a temporary station of shepherds or graziers : it is also applied to a village or cluster of huts among the Bhils of Kandesb.

**HATYA**, (*Hatyā*), [S. &c.] Killing, murder : personal injury or violence.

**HAUDA**, (*Hauda*), or **HAUDAJ**, (*Hauḷaj*), [H.] A litter carried by a camel or elephant, in which females are conveyed. The former word *Hauda*, commonly written *Howdah*, is, in Hindustan, most usually applied to a kind of chair or open seat on an elephant.

**HAULAN-HAUL**, (*Haulān-Haul*), [A.] Property of which the proprietor has been in possession for a year, and which then becomes liable to the payment of *zikāt* : In some parts of the Dakhin, payment of revenue by the Ryots by an order on the village grain-seller who has purchased their crops in advance, subject to the share of assessment due upon them.

**HAULI**, [H.] A liquor-shop.

\* **HAVALA**. *Oral undertaking*, *Vishnu v. Hur Patel*, I.L.R. 12 Bom. 499.

\* **HAVALAT**. *Persian word, meaning,—safe custody*. *Empress v. Lalai*, I.L.R. 2 All. 301.

\* **HAVELI**. *The term when applied to lands in the Madras Presidency is intended to indicate that the lands are reserved for the Zemindar's personal use and are not available for grant in the ordinary way*. *Maharaja of Pithapuram v. Venkatamatirpati*, I.R. 1933 Mad. 246 (2) = 142 Ind.Cas. 744 = A.I.R. 1933 Mad. 462.

† **HAWAI**, (?) *Salvage on goods recovered from a wreck*.—Sindh.

**HAWALA**, (*Hawāla*), corruptly, **HOWALLA**.

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[H. &c.] Charge, care, custody, trust ; consignment of any property, duty, or liability, to a trustworthy person ; charge to pay on account of transfer of a debt or liability ; security, or goods lodged for security : assignment for payments. A description of tenure in Eastern Bengal, an intermediate holding of a part of an estate, or of a farm under a Zamindar or Talukdar, to whom a stipulated portion of the rents collected from the Ryots is paid. A farm. It is said also to be applicable to a portion of an estate purchased, and therefore transferable and hereditary, the government dues being payable through the landlord ; but in case of a dispute with the latter the purchaser of the farm may make his payments through another Talukdar.—Taylor's Dacca, 155. Minor divisions of these holdings are known by the name of *Nim-hawālas*, half farms. In the Marāṭha country, an order or draft for money drawn by a Ryot on the banker or grain-dealer to whom he has sold his crop, or entrusted it for sale. A farm at a fixed rent, unless otherwise stipulated ; also, the deed by which such farm or holding is leased.

*Hawāladār*, or *Hawāldār*, corrupted to *Hawildār*, [H. &c.] One holding any office or trust. In the east of Bengal, a sub-renter, the occupant of a *Hawāla* : a steward or agent for the management of a village : a native officer of the Indian army, subordinate to the Subahdar. Amongst the Marāṭhas the term was variously applied, but in all it conveyed the notion of trust, deputation, or delegated authority ; as, the chief of a company of guards, guides, or messengers ; a principal officer in a fort under the commandant, whose duty it was to appoint the guards, patrols, &c. : sometimes, also, the commandant himself : a subordinate revenue officer,

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a kind of deputy of the Mamlatdār, who was charged with the collection and remittance of the revenue of the district, and empowered to administer justice in petty complaints : an assistant of the Pātil, or head of the village, in the collection of the revenue, and in police matters. In the Dakhin, and also at one time apparently in Hindustan, an officer appointed by the government, or the farmer of the revenue, to prevent any abstraction of the crop, or its removal from the public threshing-floor, until the revenue was paid.

*Hawāldārī*, corruptly, *Hawildarry*, [H.] The office or tenure of a *Hawāldār* ; also applied to a charge made to the villages for the expense of subordinate revenue officers sent to watch or to attach the crops. *It is a local term for a tenure ('howla' being literally "an entrusting") in the Districts where Zemindars and Talukdars with a view to reclaiming land made it over to tenants, giving them a permanent and transferable interest therein. Alimuddin v. Kali Krishna, I.L.R. 10 Cal. 895 (P.C.) Ram Kumar v. Kali Kumar, I.L.R. 121 Cal. 99 (P.C.)*

*Hawalāt*, or more accurately, *Hawūlāt*, corruptly, *Howlāt*, the vernacular form of *Hawāla*, [Ben.] A thing given in trust, a loan for a short time, money advanced or deposited in another's hands. In treasury accounts, inefficient balances, or debts, or dependencies, un-audited advances : a place of security, a temporary prison.

*Hawālat*, [H.] Trust, charge, transfer, change. In law, the transfer of a debt from the original debtor to one who becomes responsible for it to the creditor.

*Hāwalhāt*, [Hindi] (probable vernacular error for *Hawālat*) Balance of the village cash account in the Patwāri's hands (Puraniya).

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† *Hawalat-patra*, [Beng.] A note of hand ; acknowledgment of a temporary loan or obligation.

**HAWALI**, (*Hawāli*), [H.] Environs, parts adjacent, round about.

*Hawālishahar*, [H.] The suburbs or environs of a city.

*Hawēli*, or *Harēli*, or *Hāwali*, corruptly, *Havelli*, or *Hawalie*, [H.] (from the same root as *Hawāli*, whence *Hawāl*, a circle, a circuit) *Hārēli*, corruptly, *Havelie*, [Tel.] A house, a habitation. The tract of country adjacent to a capital town, and originally annexed to it for the supply of the public establishments : it afterwards came to signify, in the Madras provinces, government lands, lands held *khās*, or under direct government management. In Bengal the term was applied to the reverse, or lands held by a Zamindār for his own benefit.

*Hawili-grāmamulu*, [Tel.] Villages formerly retained under the management of the officers of the Nawab of the Carnatic : and subsequently by the British government, being cultivated for its benefit, and constituting what were termed the 'Home-farms'.

**HAYAGADA**, (*Hāyagaḍa*), [Karn.] A ford a place where a river may be forded.

**HAYOBANS**, **HYOBUNS**, [H.] A tribe of Rājputs in the province of Benares, once a dominant race on the banks of the *Narmadā*, where *Maheśwarī* was founded by *Sahasrārjuna*, a Raja who makes a great figure in Hindu legendary tradition. The proper name of the tribe is *Haihaya*, S.

**HAZANAT**, (*Hazānat*), incorrectly, **HIZANAT**, (*Hizānat*), [A.] The care and bringing up of infant children according to the provisions of Mohammadan law. The qualifications necessary for the exercise of the right of 'hazanat'

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are : (i) that the 'hazina' should be of sound mind, (ii) that she should be of age to bestow on the child the care which it may need, (iii) that she should be well conducted, (iv) that she should live in a place where the infant may not undergo any risk. (*vide* A. Ali's Personal Law of the Mohammadans). In the matter of Hosseini Begum, I.L.R. 7 Cal. 434 at 436. 'Hizanat' or custody of a girl is with the mother till she is fit for matrimonial intercourse. The mother is entitled to the custody of a female minor who has not attained her puberty in preference to the husband. *Nur Kadir v. Zuleikha Bibi*, I.L.R. 11 Cal. 694. The right of 'Hazanat' is founded primarily for the benefit of the child and is to be exercised by those relations who are most likely to bestow care and kindness upon it. The grand-mother is therefore entitled to guardianship of a minor female child in preference to the child's paternal uncle. *Bhoocha v. Elahi Bux*, I.L.R. 11 Cal. 574.

**HAZARI**, (*Hāzārī*), [H.] A commander of a thousand, either actually or nominally ; in which latter case it was an honorary military title at the Court of the Mogul, borne by civil as well as military functionaries.

*Hazāriūn*, [H.] Regiments of one thousand men each employed in the northern Circars.

**HAZIR**, (*Hāzīr*), [H.] In the Hindu dialects *j* as usual is substituted for *z*, as, **HAJIR**, (*Hājīr*), [Ben.] **HAJIR**, (*Hājīr*), [Mar.] the *i* is also sometimes changed to *a*, as, **HAJARU**, (*Hājaru*), [Tel.] Present, forthcoming, in attendance, ready. The actual state of any thing, an account shewing the assets of an estate, or tract of country.

*Ghāir-hāzīr*, [H.] Absent, not present.

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*Hāẓir-o-nāẓir*, [H.] Present and seeing.

*Hāẓirāt*, [II.] lit., Presences; but applied in Hindustan to a magical rite by which absent or invisible things or persons are supposed to be made visible to a young boy or girl, who are directed to look in the flame of a lamp, in a looking-glass, in a dish of water, or on certain magic squares, &c.

*Hāẓir-bāshi*, [II.] Regular or constant attendance.

*Hājir-begāri*, [Mar.] A pressed porter, but one who carries his load only to the first village on the road, where he is relieved; in opposition to one pressed for the whole of any given distance.

*Hāẓirī*, corruptly, *Hāẓrī*, vernacularly, *Hājari* or *Hājirī*, [H.] Presence: a muster-roll: an individual resident or present in a village. Breakfast: an offering of a breakfast, or of food, to certain Mohammadan saints, which, after being so consecrated, is distributed among their votaries or the poor.

*Hājirī-bahī*, [Ben.] A muster-roll, a list of persons who should be in attendance.

*Hājirī-nau-abād*, [Hindi] A resident cultivator who takes up new land for the first year (Puraniya).

*Hājirī-ṣābek*, [Hindi] A resident cultivator who has held lands more than one year.

*Hājir-nts*, [Mar.] The muster master of the troops and establishments, one who keeps a register or roll of the troops and militia in attendance, and furnishes abstracts to the superior authorities. In [Ben.] *Hājirīnawīs* means any one who keeps a list of any persons in attendance engaged on any duty.

*Hāẓir-jāmin*, [H.] *Hājir-jāmin*, [Mar.] *Hājir-jāmin*, [Ben.] A surety for the personal appearance of any one when required to attend.

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*Hāẓir-jāmini*, or *Hājir-jāmini*, [II. &c.] Security, whether personal or pecuniary, for the appearance of a person charged with any debt or offence.

*Hājir-jāmin-dār*, [Karn.] A surety or bail for a personal appearance.

*Hāẓrat*, [H.] Presence, dignity. A title given to a prince or person of rank, equivalent to Your Majesty, Your Highness, Your Excellency.

*Hāẓur*, *Hoozoor*, less correctly, *Huẓar*, *Huẓoor*, [H. &c.] *Hujār*, [Mar.] *Hujāru*, [Tel.] The presence, the royal presence, the presence of a superior authority, as of a judge or collector of revenue, and, by metonymy, the person of the prince or functionary; also the place where he presides, the hall of audience, the court; also abstractly, the state, the government.

*Huẓar*, [H.] Attendants on the court.

*Hujrā*, [Mar.] An attendant at court, a confidential servant, sometimes appointed to villages as a check upon the Pātīl.

*Hujarāt*, [Mar.] Troops under the immediate orders of the state, royal guards, peons attached to the station of the chief functionaries.

*Hujaryā*, [Mar.] A personal attendant, an attendant on court.

*Huẓār-bālā*, [H.] The high or exalted presence, title of superior authority.

*Huẓūrī*, [H.] Relating to the chief authority, to the local or general government, as an attendant on the court, &c. Under the Mohammadan government the term was sometimes applied to such lands as paid revenue to the Diwan, or financial representative of the government, in opposition to the Nizāmat lands, which paid revenue to the Nāzim, or viceroy. Under the British authority it applies to lands or cultivators paying revenue direct to the chief collector, not through a native collector or landholder.

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*Huẓ̤ari-mâl-guẓ̤âr*, [H.] A landholder or tenant paying revenue direct to government.

*Huẓ̤ari-nâlish*, [H.] A complaint preferred direct to the supreme authority.

*Huẓ̤ari-tâluk*, [H.] A certain district called a *Tâluk*, paying revenue direct to government, usually known as an independent *Tâluk*, that which is not held of any other proprietor or revenue payer.

*Huẓ̤âr-mahâl*, [H.] Estates paying revenue direct to government.

*Huẓ̤âr-mâmlâ*, [Mar.] The authority and jurisdiction of the state reserved over an estate or district, of which the revenues have been given in grant.

*Huẓ̤âr-naẓ̤is*, [H.] A secretary of state, one who registers all royal or viceregal grants and orders.

*Huẓ̤âr-pâgâ*, [Mar.] A body of horse under the immediate keeping and command of the state, the household troops.

*Huẓ̤âr-sanadî*, [Mar.] Held under a grant or diploma from the government, lands &c.

*Huẓ̤âr-tahẓ̤îl*, [H.] Collection of revenue by the chief fiscal officer of the government, without the intervention of a third party. In the early days of British authority the term was applied to land paying revenue to the chief authority in a province, as distinguished from those paying it to the head of a Zilla, or subdivision of a province or collectorate, thence termed *Tahẓ̤îl-zîlâ*.

*Huẓ̤âr-tahẓ̤îl-i-daftâr*, [H.] An office in Calcutta before the permanent settlement, in which revenues paid direct to government were received.

*Huẓ̤âr-wâr-ẓâsan*, [Mar.] A pension or annuity formerly paid direct from the Peshwa's treasury.

*Huẓ̤âr-zîlâ*, [H.] The districts which paid their revenues direct to the general treasury at Murshedabad in the early

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period of the British authority in Bengal.

**HAZL**, [H.] lit., Jest, applied in Mohamadan law to a contract publicly executed, as if of full force and validity, but which the parties are secretly engaged shall be of no effect: if afterwards one of them pretend that the transaction was *bonâ fide*, the assertion of the other to the contrary annuls the engagement.

**HEBBARA**, (*Hebbâra*), or **HEBBARUVA**, (*Hebbâruva*), [Karn.] A chief, a superior, the head man of the village.

*Hebbâruwaru*, [Karn.] A class of Brâhmans in Mysore.

**HECHCHU**, [Tel. Karn.] Increase, excess, superiority, increase of rent or taxes.

*Hechchike*, [Karn.] Increase, excess, anything increased.

*Hechkatta*, [Karn.] Extraordinary taxes.

**HEGALANE**, (*Hegalanē*), [Karn.] A coparcener.

**HEGGADE**, (*Heggade*), [Karn.] corruptly, **HEGADAY**, The head man of a town or village, but especially applied to one of the Jain religion. It is also used by certain castes as an affix to proper names, to intimate respectability, corresponding with *Sâhib*, or *Miân*, in Hindustan.

*Kuruba-heggade*, [Karn.] A head or chief among shepherds.

**HEJIB**, (*Hejib*), [Mar.] (?) A deputy or agent appointed by the hereditary officers of the Marâṭha government to act for them.

**HEL**, or **HELA**, [Mar., Guz.] The business of carrying loads; also the burthen, or the cost of conveyance.

*Helkari*, [Mar.] A porter, a carrier of loads.

*Helpâti*, [Mar.] A porter, a hired labourer (from carrying a basket, *pâti*, on his head.)

**HELA**, [H.] A man of a low caste, an

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inferior division of the Bhangis, engaged in the lowest menial offices. The *Helas* pride themselves on eating the leavings of Hindus only.

**HELE**, [H.] A subdivision of the Jât tribe.

**HELLAVAR**, (*Hellavâr*), [Karn.] Lame beggars.

**HEMANTA**, [S.,] but used in most dialects, ('*Hemantâ*') The cold season, the months of Agrahâyana and Pausha—November–December.

*Hemalamba*, [S. &c.] The thirty-first year of the cycle; also [Karn.] *Hemalumbi*.

**HENDA**, (*Henda*), [Karn.] Spirituous liquor, *târî*, the fermented sap of different kinds of the palm.

**HENGA**, (*Hengâ*), [H.] A harrow.

**HENNUBALU**, (*Hennubâlu*), [Karn.] (from *Hennu*, a woman) A woman's property or estate.

**HER**, (*Her*), or **HED**, (*Hed*), [Mar.] A drove of cattle, a flock of sheep, a troop of horses, and the like, as taken about for sale.

*Heryâ*, *Hedyâ*, A drover or cattle-dealer.

**HER**, [Mar.] A spy or scout.

**HERI**, (*Herî*), **HEREE**, [H.] A tribe of Mohammadan Râjputs, chiefly found in Jaspur, a Pargana of Moradabad.

**HETA**, (*Hetâ*), [Uriya.] Land granted for service.

**HETKARI**, (*Hetkari*), [Mar.] (from *het*, signifying down, as applied to country, down the coast, to the south) A native of the country southwards from the *Sâritrî* river: a native of the southern Konkan serving in the Marâṭha infantry.

**HETU**, vernacularly, **HET**, [S. &c.] Cause, motive, reason, origin.

**HEW**, more correctly **HINW**, (*Hinw*), [Mar.] Cold, also crops that have suffered from frost.

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*Hewâlî*, more correctly, *Hinwâlî*, [Mar.] The cold season.

*Hewat-jamîn*, [Mar.] (?) Land ploughed up during the cold season, and left to lie fallow during the rains; also applied in the hill country to land brought into cultivation after having been left uncultivated for some years.

**HIBA**, (*Hiba*), or **HIBAT**, (*Hibat*), incorrectly, **HIBBA**, (*Hibba*), corruptly, **HEBAH**, [H.] A gift. In law, a perfect gift, one accompanied by delivery and acceptance. A gift on a death-bed is considered a bequest. In the literal sense the term signifies the donation of a thing from which the donee may derive a benefit. In law it means a transfer of property made immediately and without any exchange. *Anicari Begum v. Nizam-ud-din*, I.L.R. 21 All. 165 (169).

\* *Hibbat*. It is a gift. It must be express, and unequivocal and the intention of the donor must be demonstrated by his entire relinquishment of the thing given and the gift is null and void where he continues to exercise any act of ownership. *Bava Saib v. Mahomed*, I.L.R. 19 Mad. 343.

*Hiba-bil-awaz*, [H.] A mutual gift; one for which a return or consideration is exchanged, as when a man gives his property to his wife in exchange for her claim of dower: it is considered analogous to a sale, and the transaction is binding before actual possession of the stipulated return.

\* *Hibia-bil-awaz*.—Gift for an exchange. Its fundamental conception as understood in the Mohammadan Law is that it is a transaction made up of two separate accounts of donation, i.e., of mutual or reciprocal gifts of specific property between two persons, each of whom alternatively donor or donee. It does not include the case of a gift in

\* † Reference see page 1.



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*consideration only of mutual love and affection or of services or favours rendered. It is an ordinary gift subject to all the conditions as to the validity which the Mahammadan Law provides. Rahim Baksh v. Md. Hasan, I.L.R. 11 All. 1.*

\* *Hiba-bil-mushaa. In Mahammadan Law, it is a gift of an undivided joint property. Mohib ullah v. Abdul. I.L.R. 30 All. 250.*

*[Hiba-bâ-shari-ul-îwaz, [H.] A gift with stipulation for a return. In law, a gift on promise or engagement to make a requital, when the transaction is not complete until the reciprocal condition is fulfilled.*

*[Hibadâr, [H.] The receiver of a gift, the donee.*

*[Hibamushâa, [A.] (from, undistributed) Gift of undefined or undivided property, which is not valid until the property has been separated, and transferred to the donee.*

† *Hiba-mulluk, [H.] An absolute and unconditional gift.*

*Hibânâma, corruptly, Ebah-nama, [H.] A deed of gift.*

† *Hiba-tamlîk, incorrectly, Hibbeh-tumleek, [H.] A deed of gift, a gift of property.*

**HIDAD, (Hidâd), Mourning.** In law, the mourning of a widow for her husband, total abstinence from the use of ornaments, and of perfumes or unguents, except medicinally.

**HIFZ, (Hifz), HIFAZAT, (Hifâzat), [H.]** Preserving, protecting, guarding, taking care of.

**HIJRA, (Hijra), [H.]** Lit. Departure from one's country, separation of friends or lovers; whence it gives name to the departure or flight of Mohammad from Mecca to Medina, which, in the Khalifat of Omar, was constituted the commencement of the Mahammadan era: this

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event took place on the night of Thursday the 15th of July, A. D. 622. The usual era therefore reckons from the dawn of the 16th of July. The Moham-madan year is strictly lunar, consisting of twelve months, each of which should count from the actual visibility of the new moon; but chronologically the months are completed at 30 and 29 days alternately, making the year consist of 354 days; but eleven times in a cycle of thirty years one day is added to the year, which makes the average length of the Mohammedan lunar year  $354\frac{11}{30}$  days, or 354d. 8hrs. 48min., and the average length of the months 29d. 12hrs. 44min. The intercalary years of the cycle are the 2d. 5th, 8th, 10th, 13th, 16th, 19th, 21st, 24th, 27th and 29th. To ascertain if any given year be an intercalary year, it is to be divided by 30, when one of the specified numbers will be the remainder; thus, A. H. 1137 divided by 30 = 37, leaving 27, and it will be therefore the 27th year of the cycle. The rule given by Major Jervis, from professor Carlysle, for finding the corresponding years of the Hijra and the Christian era, is only an approximation: "Multiply the centuries of the year by 3, and add to the product for the years over the century as many times as it may be divided by 33, deduct the total from the whole number, and add to the remainder 621;" thus, Required the year of our Lord corresponding to the year H. 1396; then  $13 \times 3 = 39$ , to which add 2, the quotient of 96 divided by 33, making 41; then  $1396 - 41 = 1355 + 621 =$  A. D. 1976." That this is not correct in cases where the number in excess of the centuries, is a trifle less than 33, or a trifle more than any of its multiples is evident from a comparison with the standard tables: for instance, the year

† \* Reference see page 1.

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1132 should be, according to this rule, A.D. 1720, but it begins 14th November 1719 according to the tables: so 1198 should be 1784, but in the table it begins 26th November 1783. The result, however, is near enough for general purposes, requiring correction only as to the period at which the year commences. Another rule for the same is—Multiply the Hijra year by 970203, cut off six decimals, add 622.54, and the sum will be the year of the Christian era, and decimal of the day following, in old style; thus, A. H.  $1215 \times 970203 = 1178.796645$ , leaving  $1178 + 622.54 = 1800.54$ . The Hijra year commences on the 25th May; so that this again is only an approximation. A more simple form, and one which also shews the day on or about which the concurrence of the Mohammadan and Christian year commences, is the following: Multiply the Hijra year by 2.977, the difference between 100 solar and as many lunar Mohammadan years; divide the product by 100, and deduct the quotient from the Hijra year; add to the result 621.569 (the decimal being the equivalent of the 15th July, *plus* 12 days for the change of the Kalendar); and the quotient will be the Christian year from the date at which the Mohammadan year begins; thus, Hij.  $1269 \times 2.977 = 37778$ , which divided by 100 = 377.78 and  $1269 - 377.78 = 1231.222 + 621.569 = 1852.791$ , or to 9 months and 15 days, *i.e.*, the 15th of October, which is the commencement of the Hij. year 1269. The reverse formula for finding the corresponding Hijra year to a given Christian year is thus laid down: Subtract 622 from the current year; multiply the result by 1.0307; cut off four decimals, and add .46; the sum will be the year, which, when it has a surplus decimal, requires the addition of 1: thus,  $1852 - 622 = 1230$ ;  $1230 \times 1.0307 =$

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$1267.7610 + .46 = 1268.22$ ; add therefore 1, and we have the equivalent Hijra year 1269. Comparative tables of the Christian and Mohammadan years are to be found in "L'Art de verifier les dates," "Playfair's Chronology," "Prinsep's Useful Tables," Calcutta, and "M'Cudden's" Oriental Eras, Bombay, 1846; but they are not always quite correct. The months of the Mohammadan year, and the number of days in each, are the following:—

1. *Muharram* . . . . . days 30,
2. *Safar* . . . . . „ 29,
3. *Rabi'ul-awal* . . . . . „ 30,
4. *Rabi'ul-us-sani* . . . . . „ 29,
5. *Jumadi-ul-awal* . . . . . „ 30,
6. *Jumadi-us-sani* . . . . . „ 29,
7. *Rajab* . . . . . „ 30,
8. *Shaban* . . . . . „ 29,
9. *Ramazan* . . . . . „ 30,
10. *Shawâl* . . . . . „ 29,
11. *Zilkâda*, or *Zulkâda* . . . . . „ 30,
12. *Zilhijja*, or *Zulhijja* . . . . . „ 29,

except in the intercalary years, when this last month has also 30 days. The Mohammadans in India commonly employ the Persian names of the days of the week, which are, for the first five only, the numerals prefixed to the word *Shamba*, "a day;" or sometimes the Arabic names, which are similarly composed with *Yaum*, "a day," and the numerals as far as five: the sixth and seventh have special denominations; as, Sunday *Ek-shamba* . . . *Yaum-ul-ahad*, Monday *Do-shamba* . . . — *ul-ignain*, Tuesday *Seh-shamba* . . . — *us-salâsa*, Wednesday *Chahâr-shamba* — *ul-arbâa*, Thursday *Panj-shamba*, or *Jamû-rût-ul-khamis*, Friday *Jumâ*, (the day of assembly or prayer) — *ul-jumâ*, Saturday *Shamba*, or *Hafta* (the 7th) — *us-sabât*, (the Sabbath).  
[*Hijri*, [H.] Relating to the Hijra, or Mohammadan era.

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**HIJRA**, (*Hijrā*), [Mar.] A hermaphrodite, a person either a eunuch, or of equivocal malformation, considered as neither male nor female, but usually wearing the garb of a woman; suffered in some Maratha villages to claim grants of food and small coin, and exacting the claim by offensive language and menaces. The class is held in great disgust by the Ryots who contribute to their support to escape from their importunity and abuse. It is said to be a popular notion that the demands of the *Hijrās* are countenanced by the government, on account of its levying an impost upon them; a notion of course wholly erroneous, if it have any currency.

**HIKRI**, (*Hikri*), [Hindi.] Cultivated reeds, grown on low marshy grounds.

**HILA**, (*Hilā*), [Hindi.] Mud, quagmire, moist ground trodden soft by cattle.

**HILAH**, (*Hilah*), [H. &c.] **HILLA**, (*Hillā*), [Mar.] Fraud, deceit, pretence, a fraudulent or evasive pretext.

*Hillāharkat*, [Mar.] *Hillaharkattu*, [Karn.] A general term for tricks and devices, as, for evading payment of a debt, or performance of a service rightfully exacted.

**HIMALAYA**, (*Himālaya*), [S.] The range of snowy mountains bounding Hindustan to the north and north-west: (from *Hima*, snow, and *ālaya*, abode).

*Himad-dhān*, [Ben.] Rice ripening in the cold season (Nov.-Dec.).

**HIMAIAT**, (*Himāiat*), corruptly, **HEMAYET**, [H.] Protection guardianship.

**HINA**, (*Hina*), [S.] in the dialects commonly *Hin*, [H.] Devoid of, deficient, abandoned.

*Hina-jāti*, or *Hin-jāti*, [S, Ben.] Of a low caste, or rather of no caste.

*Hina-paksha*, [S.] An orphan, a destitute person, one without friends or relations.

*Hina-patra*, [S.] A deed of default:

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the title of the decision in a suit in which a nonsuit is decreed.

*Hin-rāzi*, [S. H.] Seconds or soiled corn, from the lowest part of the heap.

*Hina-rūdi*, [S.] *Hin-būdi*, [Ben.] A person who, in a court of law, abandons his original ground of action, and asserts something different: a witness who prevaricates and contradicts himself, and whose testimony is therefore inadmissible.

*Hinkas*, [Mar.] Alloyed or debased gold or silver; made of debased metal, a trinket, &c.

*Hinkaul*, [Mar.] (?) An engagement for letting out land at a reduction on the current or village rates.

**HINGARU**, (*Hingāru*), [Karn.] Latter, as applied to rain or to crops.

*Hingāru-male*, [Karn.] Latter rain.

*Hingāru-pairu*, [Karn.] The latter crop.

**HINJARA** (*Hinjāra*), [Karn.] A cotton beater or dresser.

**HINKKALU**, [Karn.] A small outlet for the passage of water from one garden-bed to another.

**HINSA**, (*Hinsā*), [S.] Injury, especially personal, done to any man or animal, violence, killing.

**HIONTE**, (*Hionte*), [Hindi] A rate in a lease for crops of rice sown on land in February, March, and April, when sown for a single crop in the year (Puraniya).

**HIPPALI**, [Karn.] Long pepper.

† **HIR**, (?) [H.] A piece of water,—Birbhum.

**HIRA**, (*Hira*), [Uriya] Ridge or embankment round a field.

**HIRANA**, (*Hirānā*), **HEERANA**, [H.] Manuring a field by penning a herd of cattle or flock of sheep in it for several hours.

**HIRAN-KHURI**, **HIRUN-KHOOREE**, [H.] lit., Antelopes' hoof, name of a creeping herb which grows in the rainy season.

*Hiranyagarbham*, [Mal.] The cere-

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mony of being born of, or passing through, a gold cow, performed by the Raja of Travancore. (from S. 'Hiranya', gold, and 'Garbham', embryo.)

**HIRCHAL**, [Mar.] (?) Dry land bordering on irrigated land.

**HIREKOTTIGE-KANDAYAM**, (*Hirekottige-kandāyam*), [Karn.] A tax on cowhouses built outside the cottages of the cultivators.

**HIRWA**, (*Hirwā*), [Mar.] Green, raw, unripe, immature; used much as *kachcha* in Hindustani.

*Hirwāq*, [Mar.] Green herbage, tender fodder.

**HIRZ**, [A.] Custody, safe keeping of goods of valuables : it is of two kinds in law.

*Hirz-bil-hāfiq*, [A.] Personal charge or keeping of any thing.

*Hirz-bil-makām*, [A.] Custody in place, as in a house, a shop, a warehouse : furtive abduction of any article so kept or deposited is punishable with the mutilation of a hand.

**HISAB**, (*Hisāb*), corruptly, **HISSAUB** and **HISAWB**, [H.] changed vernacularly to **HISEB**, (*Hisēb*), [Mar.] **HISSEBU**, [Tel.] An account, a reckoning : arithmetic, computation.

*Hisāb-i-kharch*, corruptly, *Hissawb-korcha*, [H.] Account of disbursements, a particular revenue account, also termed *Ākhiri-hisāb-kharch*, q. v.

*Hisāb-naris*, [H.] An accountant.

**HISSA**, (*Hisā*), [H.] **HISA**, (*Hisā*), [Mar.] A share, a part, a lot, a portion ; a share of revenue or rent.

*Hissadār*, [H.] *Hisedār*, [Mar.] A shareholder, a sharer, a coparcener, one who pays his share of the revenue either to a Zamindar or the state. *A co-sharer in the sense that a person is jointly and severally responsible to government for revenue.* *Dalgañjan v. Kalka*, I.L.R. 22 All. 1 at 27 (F.B.)

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*Hissadārī*, [H.] Copartnership ; applied especially to a village in which a number of sharers have a joint proprietary right in the land.

\* *Hissadar del.* *A co-sharer of the undivided village, not owners of shares in any sub-division of the village.* 22 All. 1 at 28 (F.B.) ; *Jiwan Ram v. Tondi Singh*, I.L.R. 34 All. 13 (19).

\* *Hissadar Kariā.* *A near co-sharer Dori v. Jewan Ram.* I.L.R. 32 All. 265.

\* *Hissadar-Karibi.* *It is an ambiguous expression and may mean a co-sharer in space or nearer in blood relationship.* *Bholai Pandey v. Khiali Pandey*, L.R. 4 All. 550 = A.I.R. 1924 All. 456.

\* *Hissadaran Del.* *Share-holder in the village or Mahal.* *Janki v. Ram Protap* I.L.R. 28 All. 286. *Sardar Singh v. Ijaz Hasain*, I.L.R. 28 All. 614 ; *Dori v. Jiwan Ram*, I.L.R. 32 All. 265 at 268.

\* *Hissedaran patti deh.*—*Co-sharers in the same 'patti'.* *Khubi v. Ramjas*, 9 Ind. Cas. 856.

\* *Hissadar Sharik Milkiat.* *Co-sharer in the property sold.* *Hansarani v. Siddiq*, 11 Ind. Cas. 576.

\* *Hissaderan shikmi.* *A co-sharer in the same khata, the khata being a smaller sub-division of a patti.* *Moulavi Sharif Ahmad Khan v. Mahomed*, 46 All. 148 = L.R. 5 A. (C.W.) 26 = 79 Ind. Cas. 612 = A.I.R. 1924 All. 375.

† *Hissa-i-hakim*, incorrectly, *Hissahukeem*. The share or right of the proprietor.

*Hissa-hākimi*, [H.] The share of the produce of the land or revenue to which the king or the government is entitled : a fourth or a sixth is the proportion agreeably to the institutes of the Hindus ; a third was nominally taken by the Mohammadan governments, but

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the proportion was very variable; a third was the prevailing rate adopted by the British government, but in practice this is greatly modified, and the proportion is the subject of special determination, according to previous practice and the circumstances of the land.

*Hissah-hâli*, [H.] A ploughman's share or wages in kind, usually amounting, in the north-west provinces, to about one-eighth of the produce.

*Hissait*, [H.] A shareholder.

*Hissa-kashi*, or *kushee*, [H.] Distribution and apportionment of shares agreeably to hereditary succession.

*Hissa-i-mûlik*, [H.] The share of the presumed owner or proprietor, his right to a part of the produce, or an allowance in lieu of it; see *Mûlikâna*. The share of the government.

*Hise-râst*, or *-st*, [Mar.] Making out a statement of the several shares or portions of a number of claimants.

*Hissa-rasad*, [H.] A proportionate share or part.

*Hissa-râili*, [H.] The proportion of the produce assigned to the Ryot.

*Hissârat*, [Ben.] (?) Portions of land formerly allowed to be held by the Zamindars of Dacca rent-free, on condition of personal service in the flotilla stationed on the Ganges to guard against the incursions of the people of Arakan.

*Hissa-wâri*, [H.] Applied to revenue settlements founded on proportionate division, either between the cultivator and the government, or according to the shares of joint owners.

**HITHA**, (*Hithâ*), [H.] A person appointed to take care of standing crops.

**HITTALU**, [Karn.] A back yard.

*Hittala-kandâyum*, [Karn.] A tax on back yards (in Mysore).

**HITTU**, (*Hittû*), [Karn.] Flour or meal of ground grain in general.

*Hittubitti*, [Karn.] Feeding government peons when passing through a

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town or village, and affording gratuitous services to the government in the conveyance of goods, &c.

**HIYAL**, (*Hiyâl*), [A.] Legal quirks or devices.

**HIYAZAT**, (*Hiyâzat*), [A.] lit. Accumulation. In law, joint acquisition by two or more persons of some article that has no owner.

**HOBALI**, (*Hôbali*), commonly, **HOBLI**, [Karn.] A tract of country or district comprising smaller subdivisions. In Malabar it is applied to a smaller tract or subdivision. In the Kanara province there were formerly but three *Hoblis*—*Mangalur*, *Barkur*, and *Bhâgwadi*.

*Hôbuli-shanabhog*, [Karn.] The district accountant.

*Hôbali-dâr*, [Karn.] A chief of armed peons.

**HOGE**, [Karn.] Tobacco.

*Hoge-maṇasu*, [Karn.] A tax on Ryots, who formerly cultivated tobacco and chilis on the corn lands, subject to division of the crop: also termed *Hoge-soppu*.

*Hoge-soppina-pommu*, [Karn.] Tobacco contract or monopoly.

*Hoge-toppu*, [Karn.] The tobacco plant.

**HOJAT**, [Guz.] An account settled annually between a farmer and his tenants.

**HOLA**, [Karn.] A field in general, one in which any grain is grown except rice.

*Holabu*, [Karn.] A field or ground fit for cultivation: also, limit, boundary.

*Holadabele*, [Karn.] A field of standing corn, a crop.

*Holadasara*, [Karn.] *Holagaḍḍivâyya*, [Karn.] Disputes about boundaries.

*Holehola*, [Karn.] Dry land, land that cannot be easily watered by artificial means, and dependent upon rain for water, unfit therefore for rice lands.

**HOLAR**, (*Holâr*), [Mar.] A man of a low or outcaste tribe, by profession a musician.

**HOLE**, (*Hole*), [Karn.] A lake, a river.

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*Holegekattu*, [Karn.] A dam, an embankment.

**HOLI**, (*Holi*), or **HOLIKA**, (*Holikā*), corruptly, **HOOLY**, [H. &c.] A popular festival of the Hindus, the proper season of which is the ten days preceding the full moon of Phālgun, but it is usually observed only for the last three or four days terminating with the full moon. The chief observances are sprinkling one another with red or yellow powder, addressing passers-by with coarse jokes, singing songs in praise of the juvenile Krishna, and lighting a bonfire, which is kept up to the close of the ceremony, when rude frolics are practised round the expiring embers. The *Holi* is chiefly observed in Hindustan, but it answers to the *Dola yātra*, or swinging festival of Bengal, and is at the same period particularly celebrated by the cowherd and shepherd castes of Orissa, one class of the palankin-bearers of Calcutta. In Marāṭhi the term means also the pile prepared for the bonfire.

*Holi-chi-pōli*, [Mar.] The privilege amongst the inhabitants of a village of first placing a cake (*pōli*) on the top of the pile which is kindled at the end of the *Holi* festival.

*Holi-che-holkar*, [Mar.] lit. The people that dance and sport at the *Holi*; applied also to a crowd of disorderly fellows assembled on any occasion.

**HOLIYA**, or **HOLEYANU**, [Karn.] A pariah, an outcaste, *Holeyara*; corruptly, *Holleeroo* or *Holeyer*. Pariahs, men of low tribes employed in the lowest offices, and considered as slaves. See below.

*Holigēri*, [Karn.] A street of the houses of Pariahs.

*Holiya*, *Holeyanu*, plural *Holeyaru*, [Karn.] A low man, an outcaste, commonly an agricultural labourer (from *Hola*, a field) and a slave, being saleable

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by the owner of the estate on which he is located, either with or without the land. The plural form, in place of the singular, is commonly employed by Europeans, who have made strange work with the name, and no little confusion with the description. The *Holleeroo*, *Holayur*, *Holeyer*, *Hollieroo*, is described as a predial slave, numerous in Kanara and Kurg: in the former he is said to be a subdivision of the *Dher*; in the latter, one of three principal classes of slaves called *Holeyaroo*, *Yewaroo*, and *Paleroo*. In both countries the *Holeyaru* are distinguished by various denominations prefixed, which are variously written, and the meaning of which is not explained, as *Maury* or *Maree* or *Mare Holeyaroo*; *Byr H.*; *Murtha H.*; *Bulgi H.*; *Kembutta* or *Kimbutty H.*; *Badaya H.*; *Rookha H.*; of these, the only peculiarities noted are, that the *Kembatta*, (?) *H.*, is native in Kurg, the rest are natives of Karnāta. The *Holeyaru* generally are a more faithful class of slaves than others. Amongst the *Mare H.*, the custom of succession through the female line to any property the man may have acquired prevails.

**HOMA**, [S.] Burnt offering, oblations of clarified butter poured on fire; other articles may also be offered. The rite is of high antiquity, and forms part of all domestic religious observances, as marriages, adoptions, &c.

**HONDA**, (*Honḍa*), [Karn.] A public tank or pond in a village.

**HONE**, (*Hone*), [Karn.] Bond, bail, surety.

*Honegār*, [Karn.] A surety, a bondsman.

**HONNU**, [Karn.] Gold, money, a coin, half a pagoda.

\* **HOOB**S. According to *Mahammadan law* the doctrine is,—the trying up of certain

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*limited interest. Cassamally v. Sir Currimbhoy. I.L.R. 36 Bom, 214 (254). The corpus on the exhaustion of the interest given must return automatically to the donor. Ibid.*

\* *Hoquyda khildari. The expression is used for occupancy rights of agricultural land, but it literally means a right to possession, Ishur Das v. Chironjilal. 9 L.R. 41 (Rev.) = A.I.R. 1928 All. 169.*

**HOR, HOL**, [Guz.] A plough.

**HOR**, (*Hor*). [Hindi.] A wager, a bet, a bargain.

**HORASAT-KAL**, (*Horasat-kál*), [Karn.] (?) Lease of waste land.

**HORASWASTI**, (*Horaswasti*), [Karn.] The private land held by temples in Mysore as their own property, in distinction to assignments of produce, or in money, from lands retained in the possession of the donors.

**HORE**, [Karn.] A burthen, such as may be carried on the head; an allowance of grain to village servants; a load of grain: the quantity varies.

*Horehallu*, [Karn.] A tax on cultivators who pay in kind, in lieu of straw formerly contributed to the government.

*Hottchore*, Living, livelihood.

**HOSAGAMA**, (*Hosigama*), corruptly, **HOSSOGAMY**, [Karn.] (from *hosa*, new) Land recently brought under cultivation.

*Hosahali-patta*, [Karn.] A fine or tax formerly imposed upon the village servants for not recovering a stray horse belonging to a head man or Paligar.

*Hósahukam*, [Karn.] A new regulation.

**HOTA**, (*Hotá*), or **HOTRI**, (*Hotri*), [S.] The priest who at sacrifices with fire invokes the deity worshipped, and pours the butter on the altar.

## HU

† **HOTHA**, (?) [H.] A land measure = 1600 square paces.—Kamaon.

**HOTTU**, (*Hottu*), [Karn.] Chaff, husk, bran.  
*Nellu-hottu*, [Karn.] Chaff or husk of paddy.

*Hotluhaya*, [Karn.] A tax on the husk on the threshing-floor which is set apart for the cattle of the Ryots.

**HUDA** (?) [H.] Statement of estates to be sold by auction. Also, (?) [Beng.] An estate, one comprising a number of villages.

\* **HUDD**, [H.] See 'Hadd'.

\* **HUKKUDARLU**, *If a Hindu woman takes immovable property given to her by her husband she takes it as 'Stridhan' under the Hindu Law and has no right of alienation unless the gift is coupled with an express power of alienation. The mere use of the word "Hukkudarlu" does not show that an absolute estate was intended to be conferred upon her. Chelapathi Rao v. Subba Rao, 117 Ind. Cas. 289 = A. I. R. 1929 Mad. 691.*

**HUDDA**, (*Huddá*), [Mar.] **HUDDA**, (*Huddá*), or **HUDE**, [Karn.] **HODA**, (*Hodá*), [Tel.] A public post or office: (vernacular corruptions of A. *Ādah*, q. v.).

*Huddedár*, [Mar.] *Hodádáru*, [Tel.] An officer, a functionary, one holding any office: see *Ādahdar*,

**HUDIGAR**, (*Hudigâr*), [Karn.] The name of a low caste in Mysore, not much known.

**HUDUVU**, [Karn.] Partnership, any joint concern; property, estate.

† **HUJJAT**, [H.] Proof, argument, a written voucher or acknowledgment.

**HULAKYERI**, [Mar.] (?) A kind of black soil in valleys, where it is less productive.

**HULASWAR**, [Karn.] A division of the Holeyar of Pariah tribe, often employed as peons or horsemen.

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**HULIDDAHANA**, (*Hālidahana*), [Karn.] (from *Hālu*, to bury) Hidden treasure.

**HULI-HANNU**, (*Huli-Hannu*), [Karn.] A tax on tamarinds gathered from the public trees (Mysore).

**HULLU**, [Karn.] Grass, straw, hay.

*Oṇa-hullu*, [Karn.] Dry grass, hay or straw.

*Hullu-baṇṇi*, [Karn.] A tax on grass in the rice fields, levied from those who bring their flocks to graze in them.

*Hullu-baṇṇi kuri-mānyam*, [Karn.] Annual tax on cowherds, and shepherds who graze their herds and flocks on government lands in Mysore.

*Hullugāvalu*, [Karn.] An assessment on pasture lands.

*Hullukelasa*, [Karn.] Dealing in grass or straw : the business of treading out corn.

**HULVATI-MARA**, [Karn.] The Rottleria tinctoria, from from the fruit of which a red dye is obtained.

**HUN**, (*Hūn*), **HOON**, (*Hoon*), corruptly

**HOUN**, [H.] (perhaps from the Karn. *Honnu*) A gold coin, current in the south of India, a pagoda, usually about 50 grains in weight, but of different standard and value, according to the place where coined : the *Hūn*, or star pagoda of the Company's currency, was intrinsically worth 7s. 5d., but was rated in the public accounts at 8s.

**HUNBATTI**, (?) [Karn.] Interest on money lent from the funds of temples.

**HUNDA**, (*Hundā*), [Tel.] Division of a province, a village, an estate (Ganjam).

**HUNDA**, (*Hundā*), [Mar.] Money given at marriages by the father of the bride to the bridegroom, or by the relations of either of the contracting parties to those of the other ; a practice considered disreputable, being looked on as a purchase and sale of either ; also a monopoly : see the next.

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**HUNDAWA**, (*Hundawā*), less correctly **HUNDWA**, (*Hundawā*), [Mar.] A monopoly, an exclusive privilege of selling : farming for a fixed sum any fluctuating value, as the revenue : a contract, an engagement.

*Hundā-bhāṛā*, [Mar.] Contract for the transportation of goods, or the like, in which all duties and charges are included.

*Hundhārī*, [Mar.] One who contracts for a fixed sum to convey goods to a destined place clear of all charges and customs : a bridegroom who stipulates for money with his wife.

**HUNDH**, (*Hundh*), [H.] Mutual assistance in tillage.

**HUNDI**, (*Hundi*), **HOONDEE**, corruptly, **HOONDY**, [H.] A bill of exchange.

*Hundiān*, [H.] Exchange, rate or commission paid for a bill of exchange, the premium or discount on a bill.

*Hundāwap*, [H., Mar.] Price paid for a bill of exchange, rate of exchange, premium or discount on remittance by bill.

*Hundī-chiṭṭhī*, [Mar.] *Hundichitū*, [Karn.] A bill of exchange.

*Hundī-darsanī*, [H.] A bill payable at sight.

*Hundī-māwāḍī*, [H.] A bill payable after a stipulated interval.

*Hundī-wāl*, [H.] *Hundī-wāla*, [Ben.] An exchange or bill-broker.

**HUNDIGE-SUNKA**, (*Hundige-sunka*, [Karn.] A tax paid by merchants on piece goods brought from the weavers, as an equivalent for their being stamped.

**HUPPUNA-KULGA-MANYAM**, (*Huppuna-kulga-mānyam*, (?) [Karn.] Tax on people of the saltmakers' caste who use buffaloes.

† **HURDA**, [Mar.] A portion of *Jawarī* or holcus in the ear or sheaf, the perquisite of the village servants at the harvest.



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**HURLA**, (?) [Sindhi.] A small water-wheel.  
† *Hurmat baha*, [H.] Damages, compensation for calumny or libel.

† **HURO**, [Tib.] Transit duty.

**HURSUL**, (*Hārśul*), (?) [Mar.] The rate of assessment paid by strangers resident in a village.

**HURULI**, (*Huruli*), [Karn.] Horse gram (*Clycine tomentosa*).

*Huruli-rari*, [Karn.] A tax on gram in Mysore, formerly levied in kind, but since commuted for a money tax.

**HURYA**, (*Hāryā*), [H.] A small clan of Somabansi Rājputs in some parts of the province of Benares.

**HUTA**, [S.] Offered, offered with fire, presented as an oblation.

*Hutāsana*, [S.] Fire, especially sacrificial fire, (whose food, *Asana*, is the oblation made).

*Hutāsani*, most corruptly, *Hootha-shunnee*, [Mar.] The pile collected for the bonfire at the *Holi*; any ceremony in which offerings are made with fire.

**HUTTU-GARU-GAUDA**, (*Hutta-gāru-gaṇḍa*),

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[Karn.] The head man of a village, who is a native of it.

*Huttuwalī*, corruptly, *Hootuwalī*, *Hootuorully*, [Karn.] The produce of a garden or field, or of any trade; the amount of an assessment; rent, income, revenue.

*Huttuwalī-kami*, [Karn.] Remission of assessment on account of deficient produce.

† *Hajir-huttuwalī*, [Karn.] Actual or present produce.

† *Rawaj-huttuwalī*, corruptly, *Rivaj-hootuully*, [Karn.] Customary or average produce.

**HUWUN**, [Mar.] (?) An indefinite land measure signifying a whole.

**HYUM**, (?) A term used in Coimbatore to designate rates paid in money, either permanently fixed, or subject to small variation. (Gl. 5th Rep., a wrong interpretation of the original, in which it means only 'fixed;' and where it also is an error for *Kāyam*, Karn. The term is correctly *Kāyam-suvarṇādāya*, Fixed rent.—Fifth Rep., p. 771).

**IATTDAD**, (*Iātdād*), [H.] Confidence, trust: buying an estate.

**IBADAT**, (*Ībādat*), [H.] Religious worship.

**IBAHAT**, (*Ībāhat*), [H.] Giving permission. In Mohamadan law, licence, authority, permission.

**IBAK**, (*Ībāk*), [A.] The flight of a slave from his master.

**IBBALA**, (*Ībbaḷa*), [Karn.] A measure equal to half a *kolaga*, (Mysore).

**IBN-US-SABIL**, (*Ibn-us-sabil*), [A.] A stran-

ger; one who has come from a distance, and is without money or friends, and is entitled to alms, or *ṣukāt*: lit., a son (*ibn*) of the road '*al-sabil*').

**IBRA**, (*Ībrā*), [H.] Remission release, acquittance, relinquishment of claim.

*Ībrā-nāma*, [H.] A written acquittance or relinquishment of claim.

*Ībra-i-ḡimna*, [H.] Exemption from responsibility, release of trust.

**IBZAA**, (*Ībzāā*), [A.] Entering into an en-

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gement for the disposal of goods upon commission; sending a specimen of any article for sale; sorting goods for sale,

**ICHALU**, (*Ichalu*), [Karn.] A wild date tree.

*Ichalunēru* [Karn.] The fermented juice of the date or other palm, *tārī*.

**ID**, (*Īd*), or **AID** (*Āid*), commonly **EID**, or **EED**, [H.] A festival or holy observance among the Mohammadans; but the term is especially applicable to two such occasions, the *Īd* or *Eid*, which are enjoined by texts of the *Koran*, and are therefore *farz*, or absolute: others are termed *sunnat*, or traditional. These two are—1. *Īd-ul-fitr*, *Īd-us-saghīr*, or *Ramāzān-ki-id*. The festival of breaking the fast, the minor festival, or that of *Ramāzān*, the occasion of which is the breaking of the fast observed throughout the month of *Ramāzān*: the termination of the fast on the 1st of the month ensuing, or *Shawāl*, is observed as a festival, with prayers and rejoicings, and distribution of food or other alms to the poor. 2. *Īd-uz-ẓahā*, *Īd-ul-qurbān*, or *Bakrīd*. The festival of the forenoon, of sacrifice, or the Bull-festival; it is observed in commemoration of Abraham's sacrifice of his son, who, according to the Mohammadans, was *Ishmael*, not *Isaac*: it begins on the evening of the 9th of the 12th month, *Zuhijja*, with prayers and offerings, and is continued on the morning of the 10th with public prayers, after which a sheep, an ox, or a camel is slaughtered, and the meat of the sheep and oxen eaten by the offerers, or distributed to their friends and the poor.

*Īd*, [Mar.] Besides the preceding sense, the term denotes among the Marāṭhas any Hindu festival occurring in the first year after a marriage, when the married pair exchange presents of coarse sugar &c. the presents so made,

## ID

*Īdī*, *Eedee*, plural *Īdīān*, [H.] Relating to a festival; applied also to verses given by schoolmasters to their pupils at the several festivals, for which presents are made to them; any holiday gift.

*Īdīāna*, [H.] Any holiday gift, or any thing relating to a festival or *Īd*.

*Īd-gāh*, [H.] A platform, sometimes screened or enclosed by a brick wall, where the Mohammadans assemble for occasional devotions, especially at the season of the *Īds*, or festivals: it is usually situated on the outskirts of a town or village.

**IDAI**, (*Idai*), [Tam.] Weight in general, a weight of 100 Palams, equal to  $2\frac{1}{2}$  *vis*, or  $12\frac{1}{2}$  *sērs*.

**IDAIYAN**, (*Idaiyan*), [Tam.] **IDAM**, **IDAYAN**, (*Idayan*), [Mal.] A shepherd, a cowherd.

*Idaichecheri*, [Tam.] A village of shepherds.

**IDAM**, (*Idam*), **IDANKAI**, (*Idankai*), **IDAKKAI**, (*Idakkai*), [Tam.] **IDAGAI**, (*Idagai*), [Karn.] The left side, the left-hand castes or divisions: see *Idayni*.

**IDDAT**, (*Īddat*), corruptly, **EDIT**, [A.] The time of legal probation which a divorced woman or a widow must wait before she marries again, in order to determine whether she is pregnant. *The period of probation, disreverence of the conjugal tie, caused by divorce, does not become absolute till the termination of the period of 'iddat'. In the matter of the petition of Din Muhammad. I.L.R. 5 All. 226 at 231.*

*Also, period of time (three months) reckoned from the second death. Rashid v. Sperbanoo, I.L.R. 31 Bom. 264 (267).*

**IDIGA**, (*Idiga*), **EEDIGU**, (*Eedigu*), [Karn.] A caste, or man of a caste whose business it is to manufacture and sell the fermented juice of the palm, or toddy, or other spirituous liquors: he is also employed as a palankin-bearer.

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*Idiguttige*, [Karn.] A duty upon *tūrī* in Mysore.

**IDU**, (*Idu*), [Tel.] Pledge, pawn, mortgage, (it is also used in the same meaning amongst others in Tamil; see the next).

**IDU**, (*Idu*), [Tam.] Quality, applied especially to land or soil.

*Kaḍaiḍu*, Land of the lowest quality.

*Talaiḍu*, Land of the first quality.

*Idumupairu*, [Tel.] (?) Land which pays rent on a crop unconditionally. Also the crop which is raised towards the end of the revenue year, the tax on which is brought to account before it is stacked.

**IFLAS**, (*Ifās*), [A.] (lit., poverty) Becoming insolvent.

**IHIDE**, (*Īhide*), [Mar.] One; used only of the Mohammadan year.

**IHATA**, (*Īhāta*), [H.] An enclosure, a court, a compound.

**IHKAK**, (*Īhkāk*), [A.] Restoring or determining any one's *hak*, or rights.

**IHLAL**, (*Īhlāl*), [A.] Rendering any thing lawful, any act or formula by which a transaction is made legal (Mohammadan law).

**IHRAM**, (*Īhrām*), [A.] Making or determining any thing to be unlawful; a mean dress worn by pilgrims on entering Mecca; putting on such a dress; the period of pilgrimage at Mecca; abstinence from sensual enjoyments during the month of Muharram.

**IHSAN**, (*Īhsān*), [A.] In Mohammadan law, a person who is a free sane adult of chaste reputation, and of the Mohammadan faith, and who is therefore entitled to demand punishment for adultery committed with respect to him or her so characterized,

**IHTIKAR**, (*Īhtikār*), [A.] Laying up: in Mohammadan Law, monopoly, or the purchasing of grain and other necessities of life, and keeping them with a view to enhance the price.

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**IHTIMAM**, (*Īhtimām*), corruptly **EAHTIMAM**, **EAHTIMAN**, **ETMAUM**, **ITMAM**, **YETMAUM**, and **YETMANNEE**, [H.] (A.) Care, superintendence, trust, responsibility: the trust or jurisdiction of a Zamindar over certain variable divisions of a province, under the Mohammadan government of Bengai, equivalent to a Zamindārī; thus, *Burdwan*, *Rajshahi*, &c., are in early financial reports designated as *Eahtimams*. In Chittagong the term denotes a tenure similar, but subordinate to, a Taluk, and usually of small extent. An '*itmam*' (originally *ihtimam*) meaning 'entrusted to' is ordinarily an under-tenure subordinate to a *taluk* (*Vide* Finucane & Amir Ali's B.T. Act.)

*Īhtimām-bandī*, corruptly *Eahtimam*, *Etmaum-bandy*, *Yetmaum bundy*, [H.] Revenue settlement according to the *Īhtimām*.

*Īhtimām-dār*, corruptly *Eahtimam*, *Eatihma-dar*, or *Etmaum-dār*, [H.] The holder of a trust, the person charged with the realization of a stipulated revenue for a certain district under the Mohammadan government, a Zamindar; also an agent or deputy of the Zamindar, appointed by him to realize the revenue of any portion of his Zamindārī.

† *Īhtimāmī*, corruptly *Itmaamee*, [H.] Held in trust, held as an under-tenure or part of a '*taluk*', land, etc.

*Īhtimām-kachhari*, corruptly *Etmaum-cucheri*, [H.] (an office) An office under the Mohammadan government for receiving the revenues from the *Īhtimām* estates.

**IHTASAB**, (*Īhtaṣāb*), corruptly, **YETESAB**, (*Yetesāb*), [H.] Superintendence of police, supervision of weights and measures, &c., in a market; see *Muhtasib*.

*Īhtisābi*, Dekh. [H.] A supervisor or

## IH

clerk of the market; the duty of a supervisor or of a superintendent of police.

**IHZAR**, (*Ihẓār*). [H.] (from *Hẓir*) A summons; citing to appear.

**IJAB**, (*Ijāb*), corruptly *Eejab*, [H.] In Mohammadan law, the first proposal made by one of the contracting parties in negotiating any arrangement, as a marriage-contract, sale, or the like. In Bhagalpur, balance due after settlement of accounts.

*Ijāb-wa-ḳabūl*, [H.] Proposal and acceptance: in the case of a negotiation of marriage, the offer and assent must be declared before witnesses, and this is necessary to render the marriage valid.

**IJARA**, (*Ijārā*), corruptly, **EJARA**, **EJAR**, **EZARA**, **IZARA**, [H.] **IJARA**, (*Ijārā*), [Mar.] Price, profit: especially employed to denote a lease or farm of land held at a defined rent or revenue, whether from government direct, or from an intermediate payer of the public revenue: a farm or lease of the revenue of a village or district, also of customs, or collections of any description, as of customary fees or allowances; any items of revenue: letting lands on farm or lease; the lands so let; a contract; a monopoly. *The term may doubtless be used in the same sense as the term 'Thika' in upper India, to denote any lease. The 'ixara' in its special signification is a lease of the rights of the Govt. or of the intermediate proprietor between the Govt. and the cultivator. Varadaraja v. Venkata, I.L.R. 5 Mad. 345 (353). An 'ijara' may mean a lease of lands, but it is more frequently used as a lease or form of land revenue, rent or other proprietor's right as distinguished from a "Patta" or lease of land for cultivation. The Collector of Tanjore v. Ramasamier, I.L.R. 3 Mad. 342 (344). In India, 'ijara lease' means a farming lease of*

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*ryoty-holdings, but in Bagdad means a lease of land itself or its usufruct. Mullick Abdul Gaffoor v. Mulekha, I.L.R. 10 Cal. 1112 at 1124. It means a lease of an interest intermediate between the zeminder and cultivator, as opposed to 'jote-darī' lease, that is, a cultivating lease. Laidby v. Gour Gobind, I.L.R. 11 Cal. 501 (506).*

*Ijārādār*, corruptly, *Ejarahdar*, [H. &c.] *Ijārdār*, [Hindi and Mar.] A farmer of any item of public revenue, whether from land, customs, or any other source; the renter of a village or estate at a stipulated rate. *Srinivasa v. Nunjunda I.L.R. 4 Mad. 174.*

*Ijārādārī*, or *Ijārdārī*, [H. &c.] Farming, contracting for rent or revenue; an abwāb or cess formerly levied on lands or districts let out in farm for the benefit of the farmer or contractor.

*Ijāra-jaghṛāt*, [Sindhi.] Farm of milking cattle.

*Ijāra-kaul*, [Tel.] Renting a village of government, and subletting it, the first leaseholder being responsible for the revenue. (Warangal).

*Ijāra-nīnwa*, [H.] A lease, any document under which a lease or farm is held; also a conditional deed of sale of a slave in Tihut.

*Ijāra-paṭṭā*, [H. &c.] A deed of lease on farm.

*Ijārdārī-paṭṭā*, [Hindi] A lease for a farm, giving authority to the holder to occupy and cultivate, or receive the rents of an estate.

*Ijārapāṭ*, [Mar.] The *sanad* or public document given to a farmer or contractor; the paper given at the annual settlement of the revenue in the Marāṭha provinces to the head Pāṭil setting forth the gross amount of revenue due for that year by his village, the sum remaining to be paid after deducting remissions, and the instalments by which the balance is to be paid.

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**IJAZAT**, (*Ijāzat*), vernacularly **IJAJAT**, [H.] Giving leave or permission to depart, dismissal, command, sanction, or permission.

*Ijāzat-nāma*, [H.] Any written order or permission; also commonly applied in Mohammadan diction to the *anumati patra* of Hindu law, or the written permission of a husband to his wife to adopt a son after his decease. Also, a deed of authorisation.

**IJLAS**, (*Ijlās*), [H.] A sitting, especially of a court of justice, sessions; under the Mohammadan government it usually denoted as assembly of jurists or learned men for the decision of an intricate or important cause: it is also used at present for a meeting or sitting of the Supreme Council, as, *Ijlās-i-kaunsil*.

*Ijlās-kāmil*, [H.] A full or complete court or session.

**IJMAA**, (*Ijmāʾ*), [A.] An assemblage, a court: a collection or sum.

*Ijmāʾ-i-sahābat*, The concurrent authority of the companions of the prophet upon a point of Mohammadan law.

**IJMAL**, (*Ijmāl*), [H.] Abstract, summary; also applied to joint occupancy or possession.

*Ijmāli*, [H.] Held in common (as an estate), undivided, unpartitioned; settled with in common with two or more parties, *joint*. *Diwan Manwar Ali v. Annoda Prosad*, 1 L.R. 5 Cal. 644 (P.C.).

† *Ijmali-gumashta*, [H.] An agent or factor for persons holding property conjointly, or the manager of property so held.

*Ijmāli-mahal*, [H.] An undivided estate, one held in parcenership by the heirs of a common ancestor.

*Ijmāyali*, corruptly *Ijmuilee*. [Mar.]

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(from the A. *Ijmāl*) Summary, superficial; an account roughly prepared to answer immediate purposes.

**IJRA**, (*Ijrā*), [H.] Giving currency or circulation to anything, making known, carrying into effect; issue, execution.

*Ijrā-dikrī*, [H. E.] Execution of a decree of court.

**IJTIHAD**, (*Ijtihād*), [A.] Carrying on war against infidels: also care, effort; whence, in Mohammadan law, it implies the fundamental grounds or authorities in legal disquisitions, which are—*Al-kilāb*, the book or Koran; *Sunnat*, tradition, the sayings and doings of Mohammad, recorded by his successors and associates; *Ijmāʾ*, the concurrent opinions of Mohammad's companions; and *Kiyās*, reasoning, the rationale of a decision not provided for by either of the preceding.

**IKALA**, (*Iḳāla*), [A.] The cancelling or dissolution of a sale, on condition of furnishing an equivalent for the original price of the article; breaking a contract or engagement; *literally, it signifies to 'cancel.'* *In the language of the law it means the cancelling or dissolution of a sale.* *Ali Ahmed v. Rahmatullah*, 1 L.R. 14 All. 195 (197).

**IKBAL**, (*Iḳbāl*), incorrectly, **EKBAL**, (*Eḳbāl*), [A] Acceptance (of a bond, &c.): also, acquiescence, assent.

† *Iḳbālī*, [H.] In the way of or according to, assent or agreement.

*Iḳbāl dāwā*, incorrectly, *Eḳbāl-dawee*, corruptly, *Iḳbal-dawee*, [H.] Confession of judgment.

**IKH**, (*Īkh*), **EEKH**, [H.] **IKHU**, [Ben.] also Mar. **IKSHU**, S. Sugar-cane: also *Īkh*.

*Ikhrāj*, also *Ukhrāj*, [H.] A name given in some places in Upper India to the day on which the sugar-cane is

IK

planted, which is an occasion of festivity.

**IKHRAJ**, (*Ikhrāj*), [H.] Expulsion, turning out of possession : expense.

*Ikhrājāt*, [H.] Expenses, disbursements : assignments of revenue to public servants employed in its management and collection.

*Ikhrājāt-i-aurang*, [H.] Expenses of the *aurang*, or commercial station. In accounts of the salt revenue the term included the expenses incurred in the manufacture, storing, and transport of the salt.

**IKHTIAR**, (*Ikhtiār*), commonly, but incorrectly, **IKHTIYAR**, [H.] Choice, option : in Hindustan, more usually pleasure, will, authority, power. *Ikhtiār-men-honā* is to be in one's power, or dependent upon, as a district jurisdiction ; also to be according to any one's discretion, pleasure, or will, as an order, a decision, a sentence : in Mohamadan law it implies an option of divorce granted by a husband to his wife.

*Ikhtiār-nāma*, [H.] A power of attorney.

*Ikhtiār-i-sulh*, [A.] An optional compromise (Mohammadan law).

*Ikhtiār-i-ʿabha*, [A.] Killing an animal for food according to the legal form—by cutting its throat.

**IKKERI-VARAHA**, (*Ikkeri-varahā*), or **-HUN**, **-hūn**, [Karn.] A small gold coin struck at *Ikkeri*, in Mysore, equal to thirteen gold fanams, rather less than a quarter of a Calcutta mohur.

**IKRAH**, (*Ikrah*), corruptly, **IKHRAH**, [A.] Compulsion : in law, the constraint exercised by one person over another, to compel him to do an illegal act, or to act contrary to his own will.

**IKRAR**, (*Ikṛār*), [H.] Fixing firmly, establishing, confirming ; agreement, assent, ratification. In law, the acknowledged

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ment or admission of a right or claim, as of a debt ; also of relationship, involving inheritance, &c. ; also a confession or acknowledgment of guilt.

*Ikṛār-i-āʾm*, corruptly, *Ekrāhaum*, A public acknowledgment, declaration, or confession. A will, a testament.

*Ikṛār-dūna-patra*, [H.] A conditional deed of gift, a deed of gift with some reservation or declaration of right in the donor.

*Ikṛārī*, [H.] One who assents, acknowledges, or confesses.

*Ikṛārī-aṣāmī*, [H.] A prisoner who confesses his guilt.

*Ikṛār-nāma*, [H.] A deed of assent or acknowledgment in general. In the north-west provinces it applies especially to the engagement entered into with government by the Mālguzar and coparceners of a village : it is to specify the mode of paying the revenue ; how the shares are to be distributed ; the shares whether held in common or in severalty ; the number, functions, privileges, &c., of the *Lambardārs* ; the items of the Sayer ; rights of irrigation ; extent and appropriation of waste cultivable land ; and the number, duties, and pay of the village servants : it is to be signed by all the *Lambardārs* and as many *Patṭidārs* as possible, to be attested by the *Patwārī* and *Kanungos*, and finally confirmed by the signature of the settlement officer, after being read out before him in open court in the presence of the subscribing parties.

*Ikṛār-nāma-ṣālaṣī*, [H.] A deed of arbitration : also, an agreement to abide by an award of arbitration.

† *Ikṛār-nama-sipurdagī*, [H.] A deed of hypothecation, by which property is assigned over as security for a loan.

\* **IKROR**. *The word is derived either from 'Karar', which means rest and confirma-*

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*tion, as if the acknowledger establishes by his acknowledgment a right against himself, or the word is derived from 'Kurāt-ul-ain' i.e., comfort of the eye, because the person in whose favour an acknowledgement is made receives thereby comfort to his eyes. Md. Allahdad v. Md. Ismail, I.L.R. 10 All. 289 (308).*

**IKTAA**, (*Ikhtāʾ*), incorrectly, **AKTA**, [H.] (from *Kaṭʾ*, to cut) Jagir lands, or lands granted in feudal tenure to the nobles of the Moghal empire, when scattered in separate allotments through different provinces.

**ILADARAWARA**, (*ʿAdārāwāra*), corruptly, **ILLADARWAR**, **ILLDARWAR**, [Karn.] A mortgage of land with possession, sometimes for a stipulated period, the rent taking place of all interest on the loan, as well as providing for the government revenue; it was essentially, a tenure for a term of years, the use of the land for that term being the chief consideration for advancing money. *Per lathail, v. Marakule*, I.L.R. 4 Mad. 111 (115) the land to be redeemable on payment of the debt.

**ILAHĪ**, (*Ilāhī*). [H.] (from *Ilah*, God) Divine; the title of the era instituted by the Emperor Akbar, commencing with the first year of his reign, A.H. 963, A.D. 1556: although found on the coins of Akbar and his immediate successors, it never obtained currency, and is now obsolete.

*Ilāhī-gaz*, [H.] The standard *gaz*, or yard, of 41 fingers, instituted by Akbar; authoritatively fixed by the British government at 33 inches: see *Gaz*.

**ILAKA**, (*Īlāka*), corruptly, **ELAKEH**, [H.] Dependency, connexion; a property, an estate, a district, a jurisdiction. **ILAKHA**, (*Ilākhā*). [Mar.] Claim, right, title. **ILAKHA**, (*Ilākha*). or **ILAKHE**, (*Ilākhe*). [Karn.] A department, an office.

*Ilakkē-janarū*, [Karn.] The people

## IL

under the chief officer of a district, the people of the dependency.

*Ilākār*, [H.] The person who engages, either on his own account or as the representative of others, for the payment of the assessed revenue upon a district or village. A person held responsible in the zemindar's book for the payment of rent. *Madhusudan v. Hiru Ram*, I.L.R. 25 Cal. 396.

**ILAM**, (*Īlām*), [H.] Announcing, proclaiming, making known.

*Ilām-nāma*, [H.] A summons, a citation; the first process issued against a defendant in a civil suit.

**ILAMBADI**, (*Ilambādi*), [Tam.] The name of the Banjara tribe in the south: also *Lambādi*.

**ILAN**, (*Īlān*) or **AILAN**, (*ʿĪlan*), Publishing; advertisement.

**ILANGADUTARIJU**, (*Ilangādutarīju*), [Tam.] Land left waste for ten years.

**ILANJAM**, (*Ilanjām*), [Tam.] A bribe.

**ILANJI**, (*Ilanjī*), [Tam.] A tank, a large tank.

**ILAT**, (*Īlat*), [H.] Cause, motive: in the language of the Courts, the grounds of a charge or accusation, the plea of arraignment.

**ILARALU**, (*Īlārālu*), [Tel.] The thatched roofs of barns or granaries.

**ILHAK**, (*Ilhāk*), corruptly, **ELLAAK**, (?) [H.] Addition; but applied to fees formerly exacted from the parties to a suit, or from the police peons: (perhaps some error from *Athak*, a right or perquisite).

**ILKA-HAJAR**, (*Ilkā-hajar*), [A.] lit. Throwing a stone, a practice prohibited by the Mohammadan law, which compelled a person who threw a stone at any article exposed for sale to purchase it.

**ILLAKUR**, less correctly, **ILLUMKOORA**, [Mal.] The private property of a Malabar Raja; which, on his accession to superior dignity, he assigns in some respects to his heir.

## IL

† **ILLAM**, vulgarly, **ILLOM**, [Mal.] A house, a dwelling: but it is also used for a household, or the members of a family collectively.

† **ILLAM-NAMA**, (?) [H.] A summons.—Midnapur.

**ILLARIKAM**, [Tel.] Connexion of descent from a common ancestor, which is marked by bearing the same family name, commonly termed the house name, *Intiperu*.

**ILLATA**, (*Illata*), [Karn.] A bride's father having no son, and adopting his son-in-law.

\* *Illatakarn. A bride's father having no son and adopting his son-in-law. Hanumanamma v. Ramu Reddi, I.L.R. 4 Mad. 272.*

\* **ILLATOM**. Affiliation of a son-in-law. It is a sort of adoption and an illatom son-in-law takes the position of an adopted son. The custom of 'illatom' obtains among Motatikapu or Reddi caste in the district of Bellary and Kurnool. He who has at the time no son, although he may have more than one daughter and whether or not he is hopeless of having male issue, may exercise the right of taking an 'illatom' son-in-law stands in the place of a son and in competition with natural born sons takes an equal share. *Hanumanamma v. Ramu Reddi, I.L.R. 4 Mad. 272.*

**ILLAYAM**, (*Illayam*), [Tel.] House tax.

**ILM**, (*ilm*), [H.] Wisdom, learning, knowledge.

**ILTIMAS**, (*Iltimās*), [H.] Beseeching; supplication: in some places, as in Cuttack, *Iltimās*, is used for the plaint in a suit: it is also used to denote an humble or unpretending representation.

**IMAM**, (*Imām*), corruptly **EMAUM**, [H.] A head or chief in religious matters, whether he be the head of all Moham-

## IM

madans, as the *Khalif*, or the priest of a mosque, or the leader in the prayers of a congregation. The *Shiās* recognise twelve *Imāms*, or heads of the faith, in *Âli* and his successors, of whom the last *Imām*, *Mahdī*, is believed to be still alive. The term *Imām* is sometimes, when used singly as the *Imām*, applied especially to *Imām Shāfi'ī*, one of the four lawyers who founded as many schools. Imam can bring changes in the manner of pronouncing particular words, and such changes do not mean change of tenets. But Imam has no authority to eject dissentients from a mosque. *Fazl Karim v. Maula Buksh, I.L.R. 18 Cal. 448 (P. C.)*

*Imām-hil-haf*, [A.] A rightful *Imām*, one who possesses all the requisite qualifications.

*Imāmīa*, [H.] The *Shiā* sect, from their recognising the twelve *Imāms*.

*Imām-bāra*, or *-bāri*, corruptly, *Emaum-barry*, [H.] A building in which the festival of the *Moharram* is celebrated, and service in commemoration of the deaths of *Âli*, and his sons *Hasan* and *Hasain* is performed at that season; at other times their *Tāzias* or shrines are preserved in it: sometimes it is used as the mausoleum for the family of the founder.

*Imām-ā'imīnī*, [H.] Fastening a small coin round the left arm of a person undertaking a journey, for good luck, and to secure the protection of the *Imām*: if in want he may spend it, not else.

**IMARAT**, (*Imārāt*), [H.] Authority, a government, the jurisdiction of an *Amīr*.

**IMARAT**, (*Imārāt*), [H.] Any public building, as a mosque, a college.

**IMBISAT**, (*Imbisāt*), [A.] Mutual liberty: in law, a mutual right of usufruct, the

† \* Reference see page 1.



## IM

right of a coparcener in common property.

† **IMLA**, (?) [Mar.] A house, a building.

**IMLAK**, (*Imlāk*), [H.] Property, possession. [Hindī] Land held rent free, which has fallen to the Zamindār for want of an owner (Puraniya). *It is an Arabic word of the same root as "Malik," and means property. Jagdeo Singh v. Deputy Commissioner, Pratabgarh*, 29 O.C. 176=30 W.N. (Sup.) 56= A.I.R. 1926 Oudh 431.

*Imlāk-mankūla*, [A.] Personal property.

*Imlāk-ghair-mankūla*, [A.] Real property.

**IMMADI**, (*Immaḍi*), [Karn.] lit, Double, a double, a deputy.

**IMMANU**, [Karn.] Lands yielding two crops of rice in a year.

**IMTIHAN**, (*Imtihān*), [H.] Proof, examination.

**IMTINAA**, (*Imtināʾ*), [H.] Prohibition, restraint.

**INAAM**, (*Ināʾm*), [H.] vernacularly, **INAM**, (*Inām*), corrupted to **ENAM**, or **ENAU**, [Ben. Mar. Tel.] *Revenue-free. Ibrahim Ali v. Md. Ashanulla*, I.L.R. 39 Cal. 711 at 731 (P.C.) *The term is of mere generic significance, applied to a Government grant as a whole. Raghojiraj v. Lakshmanrao*, I.L.R. 36 Bom. 639 at 659 (P.C.) A gift, a benefaction in general, a gift by a superior to an inferior. In India, and especially in the south, and amongst the Marāṭhas, the term was especially applied to grants of land held rent-free, and in hereditary and perpetual occupation: the tenure came in time to be qualified by the reservation of a portion of the assessable revenue, or by the exaction of all proceeds exceeding the intended value of the original assignment; the term was also vaguely applied to grants of rent-free land,

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without reference to perpetuity or any specified conditions. *Bhimapaia v. Ramchandra*, I.L.R. 22 Bom. 422 at 426. The grants are also distinguishable by their origin from the ruling authorities, or from the village communities, and are again distinguishable by peculiar reservations, or by their being applicable to different objects. They are first classed as *Sanadi*, and as *Gāon-nishat-Inām*.

*Technically, a major 'inam' is a whole village or more than one village, and a minor 'inam' is something less than a village. Secy. of State for India v. Maluyya*, I.R. 1932 P.C. 297=139 Ind.Cas. 546=36 L.W. 525=56 C.L.J. 341=A.I.R. 1932 P.C. 238=63 M.L.J. 649 (P.C.).

1. *Sanadi-Inām* is a grant emanating from the ruling power of the time of the grant, free from all government exactions, in perpetuity, and validated by *Sanad*, or official deed of grant; it usually comprises land included in the village area, but which is uncultivated, or has been abandoned; and it is subject to the *Haks*, or dues of the village functionaries. It may be granted sometimes with a reservation of a half, a third, or a fourth of the government claim known as *Inām-nimai*, *I. tijāi* and *I. chauthāi*.

2. *Gāon-nishat-Inām*, Lands granted rent-free by the village out of its own lands; the loss or deduction thence accruing to the government assessment being made good by the village community. Seven kinds of such grants are specified; as, 1. The *Inām* of the *Mukaddam*, or officiating head of the village, termed *Inām-passoree*, (or, perhaps more correctly, *I. pāsari*, the latter meaning maintenance). This is saleable or assignable in mortgage with

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or without the office of *Mukaddam*; it is liable to the dues payable to the village servants on land of the like quality. 2. Land assigned to the *Mhar*, of two kinds; see *Hinki* and *Hadoli*, or *Mārhi*. 3. *Devasthān*, free lands attached to temples and mosques: it is not transferable in any way, either by the village, or the persons attending on the temples, whose duty it is to sell the produce, and apply the money to the ordinary expenses of the temples. 4. *Inīm-warcyley*, (? -*mūwali*) Lands granted to the village artificers and servants, in place of dues upon the produce: this is more common in the *Mūwal*, or hill country, than in the *Dēs*, or country above the *Ghāts*: the lands may be mortgaged, but not sold, and are resumable by the donors. 5. *Dharmūdaya*, corruptly, *Dhermudow*, Lands assigned in charity, saleable and assignable in mortgage. 6. *Deva-tekī*, A parcel of land occasionally held by a *Mukaddam*, or *Mhar*, in reward of his having established by ordeal disputed territories: it may be sold or mortgaged. 7. *Pāl*, or *Sāt*, A small piece of land held rent-free in connexion with land bearing revenue, to compensate for some deficiency in the produce of the latter: it can not be sold or mortgaged separately, but remains annexed to the larger portion.

Another classification of Marāṭha *Inām* lands arranges them under six heads, according to the objects of the donation; as, 1. *Hindu Ināms*, which are subdivided into seven classes, viz. (1) Rent-free lands assigned by the state, or by the village, to Brāhmins of reputed sanctity or learning, not engaged in secular affairs; (2) to the *Gosāvi*, or village Gosain, to enable him to keep up his *math*, or religious dwelling, and accommodate travelling mendicants of a similar character, usually a village

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benefaction; (3) to individuals for military services, granted by the state, or Jagirdars and great officers; (4) to *Bhāts*, or bards, granted both by the state and the villages; (5) *Gnocharani badal*, revenue remitted on some of the village lands, on the plea of their being appropriated to the grazing of cattle belonging to religious persons; (6) *Jangam-inīm*, land granted by villages inhabited by *Lingūits*, to their priests; (7) *Yātrā-che-kāthi*, lands granted by the village to persons for keeping up and conveying flags (from *kāthi*, a flagstaff) to *yātrās*, or fairs held in honour of some deity. 2. The second of the major or generic classes are *Mohammudan Ināms*, consisting of rent-free grants made by opulent Mohammdans to religious persons of their own faith, and to a variety of vagrants, mendicants, tumblers, jugglers, &c. 3. *Devasthāna Ināms* are lands assigned for the support of religious establishments, whether Hindu or Mohammdan, and for the keeping up of temples, shrines, mosques, &c. 4. *Dharmadāya Ināms* are lands appropriated to religious persons, as an act of charity, by the heads of the government, and by the village communities: some of these are of considerable antiquity, and are frequently confirmed by *Dāna-patras*, grants inscribed on copper plates. 5. *Dehanji Ināms*, numerous but limited assignments to a variety of village artificers and servants, musicians, dancers, and the families of individuals who have lost their lives in the service of the state, or of the village. 6. *Watanḍāri, Ināms*, or assignments to the village officers and servants. Besides these classifications, which are especially applicable to the Marāṭha countries, a variety of terms occur in relation to the designation of *Ināms*, either of local or general applicability.

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*Inâmdâr*, or *Inâmdâr*, [H. &c.] The holder of a rent-free grant. He is entitled to place tenants in possession of *sheri* lands, not by virtue of any interest in the soil but as being entitled to make the most he can out of these lands by way of revenue. He is a grantee of revenue. *Ram Chandra v. Venkatarao*, I.L.R. 6 Bom. 598 (602); *Ganpatrao v. Ganesh*, I.L.R. 10 Bom. 112 (117); *Rajya v. Balkrishna*, I.L.R. 29 Bom. 415 (420): a superior landlord and he is primarily responsible for the payment of land revenue. *The Secretary of State v. Valrant Ramchawler*, I.L.R. 17 Bom. 422.

*Inâmat*, [H.] *Inâmat*, [Mar.] A gift, a benefaction, an assignment of rent-free land. It is permanent and transferable (*Per Finucane & Amir Ali's B. T. Act*).

*Inâmat*, [Mar.] Of or belonging to an *Inâm* grant; land or revenue assigned either in favour or charity, or compensation of the duties of hereditary officers.

*Inâmat-i-tafrîk*, [H.] A tax levied on farmers of *Inâmat* lands.

*Inâmat-i-altamgha*, [H.] A grant of rent-free land under royal seal.

*Inâmat-i-ikrâm*, [H. &c.] A grant or gift in general, a grant of generosity.

*Inâmat-i-kâtungo*, [H.] An assignment of rent-free land to the village accountant.

† *Inam-maniyam*, corruptly, *Enam-moneyem*, [Karn.] Land granted in endowment rent-free: (a superfluous repetition of synonyms, one Arabic, one Sanskrit).

*Inâm-patra*, [Mar.] A deed of grant, a document conveying an assignment of rent-free land.

*Inâm-patrak*, [Mar.] An account of the lands in a village held rent-free;

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one of the accounts kept by the *kul-karani*, or village accountant.

*Inâm-patî*, [Mar.] A tax upon the holders of *Inâm* grants, either reserved as a quite-rent, or levied in times of emergency upon lands originally granted rent-free.

*Bedîga*, or *Kattubadi Inâmu*, [Tel.] An assignment of land at an assessment, which varies with the produce.

*Bil-makhta-inâmu*, [Tel.] A grant of land at a fixed assessment.

*Sarra-dumbûlâ-inâmu*, [Tel.] A grant of land wholly rent free.

*Gâon-nishat-inâm*, [Mar.] A mortgage, or grant of land made by the villagers to liquidate a debt incurred by the village for public expenses: see also above.

*Srotiyadinâmu*, [Karn.] Grant of land at a fixed assessment.

*Terige-illada-inâmu*, [Karn.] An allotment of land rent-free.

**INARASI**, (*Înarâsi*), [Tel.] Grain of an inferior quality separated from the good by winnowing.

**INAYAT**, (*Înâyat*), [H.] Favour, kindness, bounty.

*Înâyat-nâma*, [H.] A deed of gift, a letter of recommendation, a written order or patent from a superior.

**INCH**, (*Inch*), **EENCH**, [H.] Security (Dehli).

**INDARA**, (*Indârâ*) [H.] A large well of masonry.

**INDI**, (*Indî*), also written **ENDI**, Asamese (?) A variety of silk, commonly known as *Eria* silk, procured in Asam, soft and of strong fibre, but difficult to reel off the cocoon.

**INDI**, *Quit rent charged upon vatan service land*. *Appaji Bapuji v. Keshav Shanrav*. I.L.R. 15 Bom. 13. *Bhan v. Hari*, I.L.R. 20 Bom. 745 (750).

**INDARMAN**, [Thug.] A woman.

**INDRA-DWADASI**, (*Indra-dwâdasi*), [S.]

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The twelfth day of *Bhādra*, a festival in honour of Indra, the Hindu deity of the firmament, and of Swarga.

**INDRAVADU**, (*Indravāḍu*), [Tel.] A *tāri* drawer, a caste, or individual of it, employed to extract the juice of the palms: he is also sometimes employed as a palankin-bearer.

**INDUVARA**, (*Induvāra*), [S.] The day of the moon (Monday).

**INFISAL**, (*Infisāl*), [H. &c.] Decision, sentence, award, settlement of an affair.

**INGAR-TUPPA**, (*Ingār-tuppa*), [Karn.] A tax on the tribe called *Tūlārās* in Mysore, in lieu of a ram and a pot of ghee annually contributed by them to the *Paliyars* in former times.

**INGLIS**, (*Inglis*), [H.] Invalid soldiers or *sipahis*, to whom allotments of land were assigned as pensions; the lands so granted. (Mr. Elliot thinks the word corrupted from invalid).

**INKISAM**, (*Inkiśām*), [H.] Division, partition.

**INSAF**, (*Inṣāf*), [H.] Justice, decision of a cause.

**INT**, (*Int*), [H.] **IT**, (*It*). [Ben.] **ITTIKE**, (*Ittike*), -**GE**, [Karn.] A brick.

*Int-gārī*, [H.] Brickwork.

*Itcālā*, [Ben.] A brickmaker.

*Ittigeyara*, [Karn.] A brickmaker.

**INTIKHAB**, (*Intikhāb*), [H.] Selection, abstract, extract of proceedings.

**INTIKAL**, (*Intikāl*), [H.] Conveyance or removal from one place to another, from life to death, &c. In *Hindusthani* language, it has the broadest meaning in connection with "alienation", "conveyance", "assignment", or "transfer" of rights of immovable property. It has a broader meaning in the sense of transfer of interest in immovable property. *Sheoratan v. Mohipal*, I.L.R. 7 All. 258 at 269.

*Intikāl*, [H.] A transfer of Zamin-

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dāri or other revenue property, from one person to another: the property so transferred.

*Intikālī-bahī*, [H.] Register of transfers of property.

*Intikālī-rasūm*, [H.] Fees for making a transfer of property in the official register.

\* **INTIQUAL**. *The term covers of all kinds of transfers, mortgages and sales. Jugdam Sahai v. Mahabir Prasad*, I.L.R. 28 All. 60. It also includes perpetual lease. *Lalji v. Jaggu*, I.L.R. 33 All. 104.

**INTIZAM**, (*Intizām*), [H.] Administration, arrangement.

**IPPAN**, [Tam.] A shepherd, a ploughman, a trader or merchant.

**IPATDAI**, (*Īpatdāi*), [Hindi.] From the date of.

\* **IQRAR**. *This word which is often interpreted "agreement" is ambiguous word. Hari Singh v. Harbans Lal*, A.I.R. 1923 All. 488 (1).

† **IRA**, [Mal.] Feehold tenure of land.

\* **IRADA**. *Claim, right or title. Sreey. of State v. Sitaram*, I.L.R. 23 Bom. 518 (521).

**IRADAH**, (*Irādah*), [H.] A division of the page of an account book.

**IRAI**, (*Irāi*), [Tam.] Tax, tribute.

**IRAIPPU**, (*Irāippu*), [Tam.] Payment of tax or tribute.

*Iraiyamaraiyūm*, [Tam.] Taxes and duty, assessment.

**IRAKKADAN**, (*Irākkadan*), [Tam.] A giant, the Rakshas of Hindu mythology; a kind of marriage, the Rakshasa from or violence.

**IRAKKARANMA**, (*Irākkārānma*), [Mal.] Lands and tenements held by a small acknowledgment of superiority to a higher lord, fee-hold.

*Irākkārānmayōla*, [Mal.] Title-deeds of land held fee-hold.

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**IRAKKUCHCHAMBA**, (*Irakkuchchambā*), [Tam.] A superior kind of the rice, called *Chambā*, or *Sambā*, which is sown in July and reaped in February : see *Sambā*.

\* **IRANSHAH**, *Sacred fire of the Parsi community*. *Navroji v. Dastur Kharsedji*, I.L.R. 28 Bom. 20.

**IRAPU**, [Kar.] Surplus, balance, savings.

**IRASAM**, [Tel.] A measure of 24 *śērs*.

**IRATTU**, (*Irattu*), [Tam.] Coarse cloth, sackcloth.

*Irattuppai*, [Tam.] A sack of coarse canvas or cloth.

**IRAVAL**, [Tam.] A loan, any article lent.

**IRAVAN**, (*Īṣavan*), or **ILAVAN**, (*Īlavan*), [Mal.] A caste, or individual of it, whose occupation is the extraction of *tūrī* or *toḍḍy*, from the palm trees.

**IRAVARI**, (*Iravari*), [Mal.] Royal revenue, assessment, tax, impost.

**IRJIKA**, (*Irjika*), [Mar.] The practice among cultivators of giving mutual assistance, both with men and cattle.

**IRKARU**, (*Irkaru*), [Karn.] The early and latter crop, or the two seasons of harvest.

**IRS**, (*Irṣ*), [H.] Inheritance.

**IRSAL**, (*Irśāl*), [H. &c.] Sending, despatch, a despatch of any thing; the sending of remittances from the villages to the Zamindār, or to the district treasury, and from thence to the exchequer.

*Irśāl-nāma*, [H.] A statement of money of goods remitted, an invoice.

*Irśāl-paṭṭā*, [Mar.] An invoice, a list of remittances of cash specifying the coins of which they consist.

**IRSH**, [A.] A mulct or fine for bloodshed or wounds not causing loss of life : a bribe, a douceur to the judge.

**IRTISHA**, (*Irtishā*), [H.] Bribery, corruption.

**IRTIHAN**, (*Irtihān*), [H.] Receiving any article as a pledge.

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**IRU**, [Tel., Tam.] Two, both.

*Irubhāgamu*, [Tel.] The two shares, i. e., of the crop, the one assignable to the government, the other to the cultivator : also read *Iru-bhogamu*, or double possession, implying the same thing.

*Irubu*, or *Irubogam*, [Tam.] Two crops.

*Irugoru*, [Tel.] Both shares; the entire crop before the government portion is deducted.

*Irumaṇahārī*, [Tam.] A soil of clay and sand.

*Irunāli-pāṭam*, [Mal.] lit., Two *nālis* out of four; used to express an equal division of the crop between proprietor and tenant, made annually, and not very customary in Malabar.

*Iru-pattu-nālaḍi-kol*, [Tam.] A measuring rod twenty-four feet in length.

*Iruvāra*, [Karn.] Both the government's and cultivator's shares of the crop.

*Iruvāyam*, [Tel.] The whole crop before its partition between the state and the cultivator.

**IRULAN**, (*Irulan*), [Tam.] A man of a wild race living in the woods : from *Iru*, blackness.

**ISA**, (*Īṣā*), vernacularly, **ISH**, [S. &c.] The beam or pole of a plough.

**ISANNE**, [Mar.] Two; applied only to the Mohammadan year in the Dakhin.

**ISARA**, (*Isāra*), or **ISARA**, (*Isārā*), [Mar.] Earnest money.

**ISHA**, (*Īshā*), [H.] The first watch of the night, or, according to some, from the time when the sun begins to set till twilight : prayers to be said at that time.

*Īshā-namāx*, or *-galiāt*, [H.] Evening prayer.

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\* **ISHADI**, *Attesting witness*. *Surenbra Nath v. Emperor*, I.L.R. 38 Cal. 75 (86).

**ISHARA**, (*Ishāra*), or **ISHARAT**, (*Ishārat*), [H.] A hint, a sign; in law, indicating any thing in a definite manner, in opposition to simply naming it.

**ISHHAD**, (*Ishhād*), [H.] Evidence, testimony.

**ISHTA**, (*Ishṭa*), **DEVATA**, (*Devatā*), [H.] A person's favourite or tutelary deity.

**ISHTIHAR**, (*Ishṭihār*), [H.] adopted in various dialects, with some modifications, as, *Iṣṭihar*, [Ben.] *Istahār*, [Uriya] *Istihāru*, [Tel.] *Ishtiyāra*, [Tam.] Proclamation, public announcement or notice, advertisement, an advertisement in a public place or a newspaper, notice by the collector of a sale of lands for arrears of revenue; also a paper affixed to a Ryot's cottage requiring him to renew his lease within a given term, under penalty of his being charged the highest rate levied in the village or district.

*Istiharu-nāma*, [Tel.] A written notice or proclamation.

*Ishtiyāra-nāma*, [Tam.] A document granted by government to the purchasers of lands sold at auction for arrears of revenue, or under a decree of Court.

**ISHRAK**, (*Ishrāk*), [A.] Rising of the sun.

*Ishrāk-namāz*, [A. P.] Prayer at sunrise.

**ISHTIRAK**, (*Ishṭirāk*), [H.] Partnership; entering into partnership.

**ISLAM**, (*Islām*), [H.] The Mohammadan religion.

**ISM**, [H.] A name, a noun.

*Ism-farṣī*, or *Ism-i-farṣī*, corruptly, *Issum-furzy*, [H.] A fictitious name, or the substitution of the name of one person in place of that of another, who is the real but unavowed party in a transaction, such as the purchase of lands sold at auction, and the like:

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fictitiously, *i. e.*, a trustee, holding a property in trust for another. *Sulaiman Kadr v. Mehudi Begum*, I.L.R. 25 Cal. 473 (P.C.) *Param Singh v. Lalji Mal*, I.L.R. 1 All. 403 (407); *Nominally, Ganga Baksh v. Rudar Singh*, I.L.R. 22 All. 434 (436).

*Ism-nawīsi*, [H.] A list or roll of names, as of Zamindars in a district, witnesses in a suit. &c.; making out such as list.

*Ism-wār*, [H.] Attending to name; entry in public documents according to the order of the names of the individuals.

*Isamurāru-paṭṭi*, [Karn.] An individual account.

**ISMAT**, (*Ḥsmat*), [A.] Protection: chastity: in law, the care and defence of property by the owner, and the protection of person and property by the state or the law.

**ISTAD**, (*Istād*), [Mar.] Goods and chattels, moveable property.

**ISTAKBIL-TA-GAYAT**, (*Istakbīl-tā-gāyat*), [Mar.] From a certain date to a certain date, used chiefly with respect to notes.

\* **ISTAPHA** [H.], **ISTIPHA** [Tel.] A deed of relinquishment, such as is usually executed by zemindārs on giving up their lands. The resignation made by the tenant which must contain a precise statement of the area to the relinquished. A deed of surrender. *Ram Churn v. Raniganj Coal*, I.L.R. 26 Cal. (P.C.) 29 at (33) P.C.

**ISTAWA**, (*Istāwā*), [Mar.] (tending towards equality) The land-tax or rent levied at progressively increasing rates, until it reaches the full sum imposable on land brought into cultivation, or on villages let out to farm, &c.; the practice of so letting lands, &c.

*Istāwā-ḥaul*, [Tel.] A lease or grant of waste lands at a rent progressively

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increasing for a term of years, when it becomes fixed.

*Istâwâ-chi-patti*, [Mar.] An account kept by the village accountant of lands held on progressively increasing rents.

\* **ISTIBDAL**, *(An exchange of property for another property. Khajeh Salimullah v. Abul Khair, I.L.R. 37 Cal. 263 (270).)*

**ISTIBRA**, *(Istibrâ)*, [A.] Waiting for the purification of a woman, whether a slave or free, to determine whether she is pregnant before intercourse can lawfully take place.

**ISTIDAA**, *(Istidâa)*, [A.] Supplication, petition.

**ISTIDANAT**, *(Istidânat)*, [A.] Borrowing, contracting a debt, wishing to borrow, suing for a debt: in law, any transaction which the manager in a partnership, where one finds the capital and the other the management, may undertake, but for which, if not included in, or consonant to, the terms of his contract with the proprietor of the share, he alone is responsible, and the profits of which he alone is entitled to, unless his partner had given his previous sanction.

**ISTIFA**, *(Istifâ)*, corruptly, **ISTEYAFAH**, [H.] Resigning an appointment, relinquishing a charge or possession, a deed of abandonment: settling, satisfying, paying or receiving all that is due upon an account.

*Istuphâ*, [Hindi] *Istiphâ*, [Tel.] A deed of relinquishment, such as is usually executed by Zamindars on giving up their lands.

*Istifâ-i-aql-xamin*, [H.] Relinquishment of an estate held *khâs*, or by the state.

**ISTIFSAR**, *(Istifsâr)*, [H.] Inquiry, interrogation.

*Istifsâri*, [H.] The statement of a prosecutor, subject to investigation.

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**ISTIFTA** *(Istiftâ)*, [H.] Consulting a Mohamadan lawyer, calling for the *fatwâ*, or opinion of the Mohamadan law-officer of a court.

**ISTIGHASA**, *(Istighâsa)*, [H.] Demanding justice, preferring a complaint.

**ISTHKAK**, *(Istihkâk)*, [H.] Demanding one's right, demanding justice: in law, a claim set up to the subject of a deed or contract by a person not a party to it.

**ISTIHIAF**, *(Istihlâf)*, [H.] Causing to swear; applied especially in law to cases in which the oath of a wife is necessary for the establishment of a fact relating to her marriage.

**ISTIHIAL**, *(Istihlâl)*, [A.] lit., Making lawful: in law, the cry of a new-born child, the occurrence of which is necessary of proof in a peculiar case of inheritance, as if a man die leaving a widow pregnant, and a brother; then if proof be given that the cry of the child was heard, and should it then die, the widow, as its mother, will inherit; if no cry has been heard, the brother is heir.

**ISTIHSAÑ**, *(Istihsân)*, [H.] Taking as a favour, approving: in law, a favourable construction or interpretation of a point of law, deviating from the strict letter of the law in kindness either to suitors or to the community.

**ISTIKALA**, *(Istikhâlâ)*, [H.] Requiring any one to cancel an agreement, or to give up a bargain.

**ISTIKBAL**, *(Istikhbâl)*, less correctly, **ISTAKBAL**, *(Istakbâl)*, [H.] Ceremonious reception of a person of distinction, coming out of a town in procession to meet him.

**ISTIKLAL**, *(Istikhâlâl)*, [H.] Absolute authority, confirmation of possession, perpetuity.

**ISTIKRAR**, *(Istikhârâr)*, [H.] Confirmation.

**ISTILA**, *(Istilâ)*, [A.] Victory, power, sub-

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jection to authority by conquest, which, according to Mohammadan law, conveys a right of making the captives slaves.

**ISTILAD**, (*Istilād*), [A.] Claim of offspring made by a man who has a child born to him of a female slave, which he acknowledges as his own: the formal claim and acknowledgment are necessary to establish legally the paternity of the child.

**ISTIMAA**, (*Istimāa*), [H.] Hearing: in law, hearsay evidence, indirect testimony, receivable only in particular cases, and under certain restrictions.

**ISTIMRAR**, (*Istimrār*), or **ISTAMRAR**, (*Istamrār*), corruptly, **ISTEMERAR**, [H. &c.] **ISTIMIRARU**, (*Istimirāru*), [Tel.] Continuance, perpetuity: a farm or lease granted in perpetuity by government or a Zamindar, at a stipulated rent, and exempt from *ahwābs*; such a lease granted in charity at a quit-rent.

*Istimrārī*, in some dialects *Istamrārī*, corruptly, *Istemerary*, [H.] Permanent, perpetual; applied especially to a permanent settlement of the revenue, and particularly to the settlement of the lower provinces made by the government of Lord Cornwallis. *In a lease, the word may or may not convey a hereditary right according to the circumstances.* *Baij Nath Prasad v. Mans Raj*, 7 I.L.R. 9 (Rev.).

*Istimrār-dār*. The holder of a perpetual farm or lease.

*Istimrārī-dihāt*, [H.] (from *dihāt*, villages) Villages held on a permanent or perpetual tenure.

*Istimrārī-jamā*, [H.] Fixed or perpetual assessment or rent.

*Istimrārī-jol*, [H.] A fixed or permanent tenure.

*Istimirār-kirāmam*, [Tam.] A village permanently settled.

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*Istimrārī-mālguzārī*, [H.] Permanent or perpetual revenue.

\* *Istimrārī Mokarrari*. The words do not necessarily mean "permanent and heritable" but the nature of the grant is to be determined from the circumstances. *Jabeda Chatum v. Mozaffar Ali*, 90 Ind.Cas. 881 = A. I. R. 1926 Cal. 322.

\* *Istimrārī-Mourasi Mokarari*. The words in a lease, create a permanent and heritable estate and not merely permanent for the life of the grantee. This is so even where no other words indicating a heritable interest, such as the grantee, his sons and grandsons in succession should enjoy the property in perpetuity are used in the document. *Baikanta Nath Chatterjee v. Lakshan Chandra Chatterjee*, 41 Ind.Cas. 875.

*Istimrārī-patlā*, [H.] A lease or farm granted at a permanent rent, a perpetual lease.

*Istimrārī-patṭadār*, [H.] Holder of a lease of lands at a perpetual rent.

**ISTIRDAD**, (*Istirdād*), [H.] Demanding or ordering restitution of any thing, whether given, pledged, or sold.

*Istirdād-i-nilām*, [H.] Reversal of a public sale.

**ISTIHSHAD**, (*Istihshād*), [H.] Taking evidence, summoning witnesses.

**ISTISNAA**, (*Istisnāa*), [A.] Requisition to work; forced labour.

**ISTRI**, (*Istri*), [H. &c.] A smoothing iron; also the act of ironing linen.

*Istricālā*, [H. &c.] An ironing man, one who irons linen.

**ISTUVA**, or **ISTUVU**, [Tel.] Property, estate.

**ISUKABHUMI**, (*Isukabhūmi*), [Tel.] Sandy soil.

**ISWARA**, (*Īṣwara*) [S. &c.] A lord, a master: a name of Śiva, especially in the form of a Linga, and used in composition as *Someṣwara*, the *Īṣwara* or

\* Reference see page 1.



## IT.

Linga set up originally by *Soma* : the eleventh year of the cycle.

\* **ITAK.** *Manumission of slaves. It is a power which can be exercised only by the full owner of the slave, and if the slave forms part of the inheritance, the heir can emancipate him. Jafir Begum v. Amir Muhammad, I.L.R. 7 All. 822 at 839 (F.B.).*

**ITAKUTI**, (*Itakuti*), **ITAKUTIYAN**, (*Itakuti-yân*), or **ITAKKORUVAN**, (*Itakkorucan*), pronounced as if the *t* were *d* **IDAKUDI** (*Idakudi*) &c. [Mal.] An under tenant.

**ITAKALLU**, (*Itakallu*), [Tel.] The fermented juice of the date tree, *toddy*.

† **ITANA**, (?) [Guz.] Light but fertile soil.

**ITI**, (*Îti*), [Mar., Ben., Mal.] A common term for seven national plagues or calamities—drought, excessive rain, rats, locusts, parrots, legal oppression, foreign invasion.

**ITIKAF**, (*Itikâf*), [A.] Restraining one's senses, applied especially to a practice of pious Mohammadans who spend a great part of the month Ramazân in a mosque engaged in prayer and meditation.

**ITLAA**, (*Itlââ*), [H.] **ITTELA**, (*Ittelâ*), [Hindi.] Making known, information.

*Itlââ*, or *Ittelâ-nâma*, corruptly, *Itlanamah* : [H.] A notice, a summons, a citation : a notice served on cultivators when they fall in arrears, threatening them with an attachment if not paid by a given time. Also, a notice served on cultivators, announcing an enhancement of rent, as a condition of continued occupancy : it has been ruled that this is the only legal form or purpose of an *Itlan-nama* under Ben. Reg. V. 1812, cl. 9, 10.

**ITLAK**, (*Itlâk*), [H.] (lit., liberating, setting free) In Hindusthan, the office and records of summonses, and fees on their delivery. Under the Mohammadan

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government, fees paid by suitors on the decision of their causes ; also, a fee exacted from a defendant as wages for a peon stationed over him as soon as a complaint was preferred against him.

*Itlâkh*, for *Itlâk*, [Mar.] Issued from a public treasury, payment in money or kind from such a treasury or store : it is also applied to public servants borne on one establishment and employed on another, or additional or extra servants added for a time to a public office.

*Itlâk-navis*, [H.] The officer who keeps the account of the expense and fees on the issue of summonses : formerly an accountant attached to the revenue collector, who wrote orders for the payment of revenue and other purposes, and kept an account of the fees paid to the peons, the surplus of which, above their wages, went to the credit of government.

*Itlâkh-nemânk*, [Mar.] A fixed annual payment from a public treasury or store.

† *Itlaa-yabi*, corruptly, *Itlah-yabee*, [H.] Return to a summons or citation, the finding of the person to whom it is addressed, serving a writ.

**ITTIHAM**, (*Ittihâm*), [H.] Suspecting something bad : in law, a charge, an imputation.

**IVEJITU-GAIADU**, (*Ivejitu-Gaiâdu*), [Tam.] Statement shewing the amount of the collections and balance in money and kind.

**IVUMANIYAM**, (*Îvumanîyam*), [Tam.] A grant of a proportion or per-centage on any branch of land revenue which fluctuates with the improvement or deterioration of the produce.

**IWAZ**, (*Îwaz*), vernacularly, **IWAJ**, corruptly, **EBAJ**, and **EWAJ**, **EOSIE**, **EUZ**,

\* † Reference see page 1.

## IZ

**EWUZ** [H.] Equivalent, exchange, requital.

*Īwaz-nāma*, [H.] A deed of exchange.

**IYAVAN**, [Tam.] An outcaste, a worker in leather and skins, a drummer.

**ITMAM**, *see* Ihtimam.

**ITMAMDAR**, *see* Ihtimam-dar.

**IZAFA**, (*Īāfa*), or **IZAFAT**, (*Īāfat*), vernacularly, **IJAPHA**, (*Ijāphā*), or **IJAPHAT**, (*Ijāphat*), corruptly, **EZAFA**, **EZAFUT**, **EZAPUT**, [H. &c.] Increase, augmentation; any increase in the amount of revenue received from a country, whether from improved or additional cultivation, or from an enhanced rate of assessment; increase of revenue from any additional sources; grant of an entire village, granted rent-free as an extra allowance to the chief hereditary village or district officer.

*Īāfa-beshi*, [H. &c.] General increase in the rate of assessment.

*Īāfat-jamā*, or vernacularly, *Ijāphat-jamā*, [Mar.] Additional or extra receipts of various kinds, as from money realized by government from the sale of presents, or from the sequestration of estates and appropriation of the revenue; also, money received into the treasury of one district, and credited to another. Under the Peshwa's government, an assumption or appropriation of revenue by the Sirsubadārs in the southern provinces in addition to the revenue they were to pay to the state. Under the Gaikwar's government, the additional annual revenue raised from the net receipts of the districts, from arrears of unpaid charges, and from loans. In *Puraniya*, an item in the *Īlastabūd*, the specification of the rent to be paid by the Ryots for the current year.

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*Ijāphat-inīm-gāon*, [Mar.] An entire village granted rent-free to Desmukhs and Despāndyas, as an additional remuneration.

*Ijāphā-jamīn*, [Hindi] Land relet or taken into cultivation by the Ryots for the current year, an item in the *Īlastabūd*, or village rent-roll.

**IZHAR**, (*Īzhār*), [H. &c.] vernacularly **IJHAR**, (*Ijhar*), Making manifest, publishing: a deposition or declaration in court, an affidavit, any statement made by the parties or witnesses in a suit.

*Īzhāri*, [H.] Relating to a deposition, issued upon a deposition, (an order, &c.) a deponent.

*Īzhār-naṭis*, [H.] A writer of depositions, an officer of the court who takes down depositions &c.

*Īzhār-salāmi*, [H.] A fee paid by a person who makes a statement or deposition before a subordinate officer of police, an unauthorised charge.

**IZN**, (*Īzn*), [A]. Leave, licence: in law, permission granted by a master to a slave to engage in business or trade: it is also laxly used for the bequest or distribution of property.

**IZN-NAMA**, [H.] A will, a distribution of property by a testator, whether Mohamadan or Hindu.

**IZTIRARI-ZABH**, (*Ītirāri-zabh*), [A.] Slaughtering an animal irregularly or accidentally or by a wound inflicted anywhere except the throat.

**IZZAT**, (*Īzzat*), [H.] Honour, credit, reputation, character.

*Īzzat-aṣār*, [A] lit., Honour to the traditions; but used in some places, even by Hindus, as the heading of an official paper, in any language, without their knowing the meaning of the words.

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**JAB**, (*Jāb*), or **JABI**, (*Jābi*), [H.] The muzzle of an ox.

**JAB**, (*Jāb*), [Ben.] A mixture of cut straw, oil-cake, and water, for feeding cattle; earth wetted to construct a wall with.

**JABALI**, (*Jābāli*), [Ben.] Rice growing, and not in ear.

† **JABAT-JIBAN**, For the term of natural life, as long as one lives. In the case of a widow the word confer on the widow a life estate. *Goroo Das v. Sarat Chunder*, 1 L.R. 29 Cal. 699 (705).

† **JABDA**.—Day book. *Haricharan v. Girish*, 1 L.R. 38 Cal. 68 (71).

**JABDI**, [H.] A sort of rice cultivated in Rohilkhand.

**JABTA**, (*Jābtā*), [Mar.] A law, a regulation, a statute.

**JACHA**, (*Jāchá*), [Ben.] Appraising, valuing, examining, (goods &c).

*Jāchandār*, [Ben.] An appraiser, a valuer: in the time when factories for piece goods were maintained an officer for the purpose of valuing them formed part of the establishment.

*Jāchandārt*, [Ben.] The office of an appraiser.

† **JAD**, It does not mean 'idiot' exclusively. It is a vague term and may mean 'cold', 'frigid', 'chilly', 'paralysed', 'motionless' and other things. *Surti v. Narain Das*, 1 L.R. 12 All. 530 (535).

\* **JADABA**, Service.—*It is a personal service and 'inams' in respect of that service are not covered by Regulation VI of 1831.* 7 M.L.A. 128 at 142; 26 Mad. 329, 30 on ref. to 27 M. 401 dist. *Yerranna v. Kannamma*, 35 Mad. 704 = 21 M.L.J. 962 (1911) 2 M.W.N. 354 = 10 M.L.T. 561 = 12 Ind.Cas. 457.

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† *Jad-bandhaki-ijara*, (?) [Beng.] A mortgage in which the usufruct or rent of land is transferred to the mortgagee in lieu of interest.

† **JADD**. The word literally means grandfather, and "Ashkhasjaddi means persons descended from a common ancestor and cannot include a woman who is not descended from such ancestor but enters into the family by marriage. *Rampal v. Mt. Batoshin*, 19 A.L.J. 820 = 64 Ind.Cas. 191 (2).

**JADDI**, [H.] (A. from *Jad*, an ancestor, a grandfather) Ancestral, paternal, ancestral or hereditary estate.

**JADDIGAMU** (*Jaddigamu*), [Tel.] A sowing machine.

**JADI**, (*Jādi*), [Karn.] Assessment of land, revenue, land tax.

**JADID**, (*Jadid*), [H.] New, modern: as applied to a Ryot, one newly settled in a village.

**JADO**, (*Jādo*), [H.] One of the two castes in a village employed in menial offices: in some places it is equivalent to *Sādru*.

**JADON**, (*Jādon*), [H.] (from S. *yādava*, a descendant of Yadu,) A tribe of Rājputs who are found in considerable numbers about Agra and Mathura, in the central Doab, and in eastern Malwa, as landholders and cultivators: the Raja of Karaoli is of this tribe: they profess to be descendants of Kṛishṇa: some of their subdivisions are held in little esteem, and are termed Bagris by their neighbours; but they are spirited farmers and rising in wealth and consideration.

**JADU**, (*Jādu*), [Karn.] Unripe ears of corn left to ripen after the ripe ones are cut.

\* † Reference see page 1.

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**JADU**, (*Jádú*), [H.] Magic, conjuring, fortune-telling.

*Jádúgar*, [H.] A magician, a conjuror, a fortune-teller.

**JADYA**, (*Jadyá*), [Mar.] A jeweller, a setter of gems.

**JADWAL**, **JUDWUL**, [H.] Lines ruled in a book ; a board or card with threads fastened across it, to serve as lines to write upon when the board is placed underneath the paper.

*Jadual-kashi*, [H.] Drawing lines.

**JAFARI**, (*Jáfari*), corruptly **JAFFRY**, [H.] Lattice-work, a sort of screen of interwoven grass or reeds.

**JAG**, (*Jág*), [Mar.] Riotous vigils, on the tenth night after the death of a Śūdra dying suddenly, by his family, to compel the spirit to enter the body of his son, or some other person, and reveal any secret matter desired to be known : any bustle or stir in a house or village at festivals.

**JAGA**, (*Jágá*), or **JAGA**, (*Jagá*), [H.] A division of the Bhát tribe, also called *Jágábhát* : see *Bhát*.

**JAGANBANSI**, [H.] A tribe of Brāhman Zamindárs in the Fáttehpur Zilla.

**JAGALYA**, (*Jágalyá*), [Mar.] **JAGLA**, (*Jáglá*), [Guz.] A watchman, a village watchman, a man of the Mhár or other low tribe employed in that capacity.

*Jágalyt*, [Mar.] *Jáglit*, [Guz.] The office of watchman, the fees paid him.

**JAGAT**, [H.] The world.

*Jagatkartá*, [H. &c.] The maker or creator of the world.

*Jagannátha*, vernacularly *Jagannáth*, corruptly *Juggernaut*, [H. &c.] Lord of the world, a name especially applied to *Kṛishna* in the form in which he is worshipped at the temple of *Jagannáth* at *Puri* in Orissa.

**JAGAT**, (*Jagát*), [Ben., Mar.] Custom, toll, duty on goods, a contribution collected amongst the villagers for a religious celebration.

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*Jagát-dár*, or *Jagátyá*, [Mar.] A custom house officer, a collector or farmer of custom : see *Jahát*.

**JAGATI**, (*Jágaṭi*), [Karn.] A gong, a circular plate of sonorous bell-metal.

*Jágaṭi-dúsari*, [Karn.] A sort of religious mendicant in Mysore, who beats a gong as he parades the streets of a town.

**JAGGERY**, **JAGGREE**, **JAGGORY**, **JAGORY**, (a corruption of the Kanarese *Sharkare*, from the S. *Šarkarā*, whence perhaps the English, Sugar) Sugar in its unrefined state, or the juice inspissated by boiling, and poured into moulds, where it is allowed to dry in the form of pyramidal balls ; clayed or candied sugar : also an inferior sugar made from the inspissated juice of the date and various kinds of palms.

**JAGIR**, (*Jágir*), also allowably, **JAIGIR**, (*Jáigir*), corruptly, **JAGHIR**, **JAGHEER**, **JAGHIRE**, **JAEGHEER**, [H.] **JAGIR**, (*Jágir*), **JAHGIR**, (*Jáhgir*), **JAHAGIR**, (*Jáhágir*), [Mar., Karn.] lit., Taking or occupying (*gir*) a place or position (*já*, or *jái*). [*The word 'Jagir' is supposed to be derived from 'jat', a place, and 'gerustun', to lay hold of. A jagir "is known to be merely a life-rent tenure, but it is stated to convey a rent-free title. A jagir, when given in land, is known in Mahomedan law, by the name of anktaa, from kutta, to cut ; signifying a portion cut off for a particular purpose. Jagir may be said to be a military tenure."* Galloway traces its origin to Timur, whose practice it was to give assignments of revenue or *yurlegh* to his omrah and *mingbaushis* (officers of horse, who received sixty times, the pay of a trooper.)

A 'jagir' which consists of revenue-free land is an estate—see section 3, clause (1), ante, page 47. A 'jagir' consisting of a grant of rent-free land made by a proprietor or permanent tenure-holder

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may be a service-tenure, or an ordinary tenure or holding, according as it falls under one or other of the definitions of these terms in the Bengal Tenancy Act.

Mr. Field observes :—"Jagirs were grants of lands to retainers still in service, in lieu of wages. When granted by the Emperor, they were assignments not of the land but of the revenue, and were made as an appendage to the dignity of mansab, a kind of nobility conferred for life, and revocable at the Emperor's pleasure, . . . (per Finucane & Amir Ali's B.T. Act.—Eds.). A tenure common under the Mohammadan government, in which the public revenues of a given tract of land, were made over to a servant of the state, together with the powers requisite to enable him to collect and appropriate such revenue, and administer the general government of the district. The assignment was either conditional or unconditional ; in the former case, some public service, as the levy and maintenance of troops, or other specified duty, was engaged for : the latter was left to the entire disposal of the grantee. [In the minute of Sir John Shore a jaghir is defined to be an assignment in land or money for the support of a certain dignity, and for the troops annexed thereto. It was either conditional or unconditional. The former implied that it was granted for the expenses of a particular office or station, the latter that it was independent of any office or station being appropriated for the maintenance of a dignity, a suitable number of attendants, and the effective troops annexed to it.—Eds.] The assignment was either for a stated term, or, more usually, for the life-time of the holder, lapsing, on his death, to the state, although not unusually renewed to his heir, on payment of a *nazarána*, or fine, and sometimes specified to be a heredi-

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tary assignment ; without which specification it was held to be a life-tenure only : Ben. Reg. xxxvii. 1793. cl. 15. A Jágir was also liable to forfeiture on failure of performance of the conditions on which it was granted, or on the holder's incurring the displeasure of the emperor. On the other hand, in the inability of the state to vindicate its rights, a Jágir was sometimes converted into a perpetual and transferable estate ; and the same consequence has resulted from the recognition of sundry Jágirs as hereditary by the British government after the extinction of the native governments by which they were originally granted ; so that they have now come to be considered as family properties, of which the holders could not be rightfully dispossessed, and to which their legal heirs succeed, as a matter of course, without fine or *nazarána*, such having been silently dispensed with. This is particularly the case in the Maráthá territories, in which, when first conquered, Jágir grants were found to be numerous, reducible to three classes—1. those held by descendants of the original ministers of the Rajas, as the *Pratinidhi* and the *Pradháns*, prior to the usurpation of the Peshwa, but continued, in some instances, under his rule ; 2. those held by military chiefs, on condition of service, some of whom have held their fiefs from the time of the Mohammadan monarchies ; and 3, those held under grants from the Peshwas, generally Bráhmans or Maráthas of low family : they were all allowed to retain their lands on the principle of securing their services on a moderate scale, preserving the sovereignty of the British government entire, and interference with the chiefs on extraordinary occasions only. With regard to the Jágir in general, the especial object and character of the

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grant was commonly specified by the designation attached to it, as in the following examples: see also Ben. Regs. xxxvii. 1793. xlii. 1795. xxxvi. 1803. xlii. 1825. Bomb. Reg. xvii. 1827. x. cl. 38. Reg. vi. 1833. The term is also in use, although with some license, to designate temporary grants, allowances, or stipends, from the government to individuals.

† [The etymology of the term is not consistent with the Sovereignty enjoyed by a feudatory, though it may be admitted that the term is applied more frequently to tenures which do not partake of the sovereignty. The circumstances of India in the 18th century were such that the names of forms of Government or rulers would afford little indication of their actual sovereignty or attributes. The conquered Rajahs or the appointed subadars, though still professing themselves dependent, had ceased to pay any real obedience or submission to the Moghal. *Lachmi Narain v. Raja Portab*, I.L.R. 2 All. 1 (21) *Prima facie*, it is an estate only for life, although it may be granted in such terms as to make it hereditary. *Gulab Das v. The Collector of Surat*, I.L.R. 3 Bom. 185 (P.C.) *It is not alienable beyond the life of the actual holder, although he held it to be an hereditary one. Dasibai v. Ishwardas*, I.L.R. 9 Bom. 561. *In the Punjab, the term 'Jagir' is ordinarily restricted as meaning an assignment of land revenue only. Jagir is ordinarily not land. Maya Das v. Sardar Gurdit Singh*, 167 P.L.R. 1922 = 146 P.W.R. 1912 = 16 Ind.Cas. 855. *The grant of a Jagir by the then King of Oudh to his eldest son was held, by the Chief Commissioner, after annexation of Oudh by the British Government, to have conferred a heritable and transfer-*

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*able estate. The duration of the grant was to last as long as the grantee had lineal descendants existing and the grant was to lapse or to be resumed on the happening of any of the contingencies specified therein and on no other. Husain Ali Mirza v. Ahammad Azim Khan*, 18 O.C. 168 = 31 Ind.Cas. 728.—Eds.]

*Jāgīr-i-ahshām*, [H.] Lands granted for the maintenance of troops.

*Jālgīr-amaṭ*, [Mar.] The share of the revenue claimed by the Moghul government for the exchequer on certain holders of Jāgīrs after deducting the Marāṭha Chauth, and another fourth, or 25 per cent, for the *Faujdar*. Under the Peshwa and the British government it denotes, in some districts, the right to the revenue which remains after deducting the *Sardes-mukhi* and *Chauth*; in others after deducting the *Mukhāsa* portion of the *Chauth* only.

*Jāgīr-i-bakhshī*, [H.] An assessment for the support of the Paymaster General or Commander-in-chief.

*Jāgīr-diwānī*, [H.] The grant of the collection of the revenues of Bengal, Behar, and Orissa to the Company.

*Jāgīr-khidmatī*, [H.] Assignment of land to village servants and officers.

*Jāgīr-mahāl*, [H.] A district assigned.

*Jāgīr-mashrūt* or *shartī*, [H.] A Jāgīr granted with conditions.

*Jāgīr-ghair-mashrūt*, or *bilū-shart*, [H.] An unconditional or absolute assignment.

*Jāgīr-i-nawārā*, [H.] An assignment for the expense of keeping up an establishment of boats by the Nawab of Dacca in former times.

† *Jagīr-paikān*, [H.] (See *Paik*) Land granted to military retainers and militia in Cuttack on the tenure of military service.

*Jāgīr-saranjāmī*, [Mar.] An assign-

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ment for a specified purpose, as *Fauj-saranjámi*. *Jágir*, an assignment for the equipment of troops.

*Jágir-i-sar*, or *sir*, [H.] Assignment for the support of an establishment.

*Jágir-siyúr-ghát*, [H.] An assignment exempt from any conditions, or for charitable purposes.

*Jágir-i-sarkár*, [H.] The tract originally granted to the Company by the Nawab of the Carnatic, as an assignment for the maintenance of their troops.

*Jágir-i-thánaját*, [H.] An assignment for the support, of police stations or thánas, or for that of a local militia.

*Jágir-i-tan*, [H.] An Assignment for personal support, usually unconditional, but sometimes requiring personal service.

*Jágir-i-xát*, [H.] *Jágir-játi*, or *játa*, [Mar.] An assignment for personal support, or sometimes requiring personal service.

*Jágridár*, [H.] The holder of any assignment of revenue : for his powers in the Bombay Presidency, see Bomb. Reg. xiii. 1830, and Act xiii. 1842.

*Jágridári*, [H.] The possession or rights of the holder of a *Jágir*.

*Jágir*- or *Jágir-dári-sanad*, [H.] The deed or patent under which a *Jágir* was granted under the Mohammadan government.

**JAGLAIN**, (*Jágláin*), [H.] A tribe of Játs.

† *Jaguli*, (?) [H.] A small money rent paid by an occupant cultivator to the proprietor.—Kamraon.

**JAHANNAM**, (*Jahannum*), [H.] The Mohamadan hell, of which seven divisions are enumerated, appropriated severally to wicked Mohammadans, to Christians, Jews, Sabaeans, Gebrs, idolaters, and hypocrites.

**JAHAN-PANAH** (*Jahán-panáh*), [H.] Asylum of the world ; a term of respectful

address to a sovereign, or to a person of rank.

**JAHM**, (*Jáhm*), [H.] One of the seven Mohammadan hells, that destined for idolaters.

**JAHIR**, (*Jáhir*), [Mar.] Public, notorious, made public, proclaimed : see *Zúhir*.

**JAHz**, (*Jáhiz*), **JAHEZ**, (*Jáhez*), corruptly **JAIHEZ**, [H.] Woman's property, whatever she takes with her to her husband's house, as vestments, jewellery, furniture, &c. ; dowry, marriage-portion. It also occurs as an Arabic noun, **JAHAZ**, (*Jaház*), or **JIHAZ**, (*Jiház*).

**JAHNU-SAPTAMI**, (*Jahnu-saptami*), [S] The seventh of Vaisákh, when a festival is observed in honour of Jahnu, the parent of Jánnavi, or the Ganges so called.

† **JAI**, corruptly **JAIEE**, also **EKJAI**, (?) An agreement.—Bahar.

† *Jaibandi*, (?) [H.] An agreement, a written engagement or undertaking.

**JA-I**, (*Ja-i*), **JYE**, [H.] Oats, introduced by the English, but the name was before applied to a small species of barley ; also, as *Jayi*, to shoots of barley reared artificially at the *Dasharâ* festival : see *Jay*. In some parts of the north-west provinces oats are called *Rám-jáu*—the barley of *Rámu* ; [also, an acknowledgment of revenue payable ; a specification of land held, given by the holder and deposited with the Collector ; a receipt ; a final acknowledgment of the transfer of landed property.—Eds.]

**JAIDAD**, (*Jidád*), less correctly, **JAEDAD**, corruptly, **JYDAAD**, [H.] A place, employment : assets, funds, resources, an estate, property : the means or capabilities of any district in respect of revenue : an assignment of the revenues of a tract of land for the maintenance of an establishment, or of troops, granted for life, but very commonly

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with permitted succession to the next-of-kin, sometimes with a rent reserved.

† A tenure, subject to the obligation of maintaining a body of troops for the service of sovereign. *Secretary of State v. Hari Bhunji* I.L.R. 5 Mad. 273 (282).

*Jīdād-ghair-manḥūlu*, [H.] Immoveable property.

*Jīdād-istimrārī*, [H.] An assignment of revenue in perpetuity, with a reservation of a certain amount of rent and of other government claims.

*Jīdād-manḥūlu*, [H.] Moveable property.

*Jīdād-maurāṣī*, [H.] Ancestral or hereditary property.

*Jīdād-samīn*, [H.] Arable land.

JAIFA, (*Jāifa*), [A.] A wound, a stab, one of the kinds punishable by fine.

JAIL, (*Jāil*), [H.] Twice-ploughed land Western Rohilkhand).

JAINA, or JAIN. [S.] The name of a religion differing from Hinduism, the worship of certain deified mortals, *Jinas* or *Tirthankaras*; a follower of that religion, whether clerical or secular. Jains are met with in considerable numbers, especially among the merchants and bankers in Central and Western India: they are not uncommon in Bengal, or in the Dakhin.

JAIS, (*Jāis*), [H.] A tribe of Rājputs of the solar branch, residing principally about Mathura.

JAITI, (*Jāitī*), JYTEE, also JAICHI, (*Jaichi*), JYCHEE, [H.] A species of Euphorbia which grows in the north-western provinces, and yields an excellent oil.

JAISWAR, (*Jaiswār*), [H.] A tribe of inferior *Jādobansi* Rājputs in the Central Doab.

JAISWARA, (*Jaiswārā*), corruptly, JASAWARA and JUSWAR, [H.] A name given to subdivisions of low-caste tribes, from their having come originally from the town of *Jais*, in Oudh.

JAIWAR, (*Jaiwār*), [Hindi.] The head inhabitants of a village. (Puraniya).

JAIZ, (*Jāiz*), [H.] Current, passing, legal, lawful, authorized: in law, the term is applied to such contracts as may be dissolved at the pleasure of either party.

† JAJAN-JAJAN, (*Jajan-Jājan*), JUJUN-JAJUN, vernacular forms of YAJANA-YAJANA, (*Yajana-Yājana*), [S. etc.] Offering sacrifices or reciting the appointed mantras or prayers on one's own account or on behalf of others, the office of a religious Brāhman.

JAJMAN, (*Jajmān*), JUJMAN, corruptly, JIJMAN, [H. &c.] A person who employs and fees Brāhmans for the performance of any solemn or religious ceremony: as it is not unusual for the relation between the employer and those employed to become hereditary, the latter come to regard the former as their pupils or clients and claim as their right or due the fees that are to be paid on such occasions, although they should not perform the ceremonies: from religious, the term passed to very miscellaneous relations, and barbers, washermen, and sweepers claim, in some parts of Hindustan, a prescriptive or hereditary right to be employed and paid by certain individuals, whom they therefore style their *Jajmāns*; and *Ghātīs* and others, who conduct parties of pilgrims to Benares or other sacred places, give the same name to all those to whom they act as guides. In the south of India, *Yajmān* or *Ijman* commonly denotes a householder, especially one of respectability, and who is often the head man of the village, to which functionary the title is consequently also applied: see *Yajamāna*.

JAKAT, (*Jakāt*), [Mar.] JAKATI, (*Jakāti*), JAKAYATI, (*Jakāyati*), [Karn.]



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Customs, duties ; land or transit duties especially, as opposed to sea customs : see also *Jagât*.

*Jakât-dâr*, [Mar.] Collector of customs, either the government officer or a farmer.

*Jakáyati-gutlige*, [Karn.] A contract for custom-house duties.

**JAKERI, JAKIRI**, (*Jakîri*), [&c., Karn.] A store, a hoard.

*Jakeri-khane*, [Karn.] A storehouse, a warehouse.

**JAKERE-DHANYA**, (*Jakere-Dhânya*), [Karn.] Name of an additional cess in Mysore, imposed in place of a payment in grain.

**JALA, JAL, JULU, or JUL**, (adopted in all the dialects, from the S. '*Jalan*'.) Water.

*Jala*, [H.] A lake.

*Jaladivya*, [S. &c.] The oath or ordeal of water.

*Jalagaḍuḡu*, [Tel.] Washing sand or soil for diamond or gold dust.

*Jalagâra*, [Karn.] A caste of persons who sweep the streets, or wash refuse, in search of lost money or valuables.

*Jalagâra-gutta*, [Karn.] A tax on persons employed in searching or washing for money or valuables.

*Jalâri*, or *Jaladâri*, [Karn.] A drain, a kennel, a gutter.

*Jalâsa*, *Julasu*, (from S. *Āśaya*, receptacle) A pool, a reservoir, a tank.

*Jalasankalpa*, Ratification of an agreement or a promise by pouring water upon the hand of the person with whom the agreement is made, or to whom the promise is given.

*Jalchar*, *Julchur*, [H. &c.] Any aquatic animal.

*Jalchhatra*, [Ben.] A temporary shed, where water and other refreshments are supplied gratuitously to passengers in the hot weather.

*Jalgandā* [Ben.] Land under water, a swamp, a marsh.

## JA

*Jalhâ*, [Hindi.] Inundation.

*Jali*, [Ben.] A kind of rice.

*Jalkâ*, or *Jelka*, (?) [Ben.] A long narrow boat or canoe used by river robbers.

*Jalkar*, *Julkur*, corruptly, *Jelcora*, [H.] (from S. '*Jal*', water, '*kara*', tax or toll.) Profits or rents derived from the water, lakes, ponds, or the like, upon a tract of country or an estate, with the right of fishing, and of cultivating the beds if dry ; [also used laxly for a fishery or right of fishing

\* *Jalkar is the right to take the profits of a river, lake or other water on a particular estate or tract of country. A jalkar is not an easement but is an interest in immovable property. Parbutty Nath Roy Choudhury v. Mudho Parce, I.L.R. 3 Cal. 276 at 279. Ramgopal v. Nurumuddin, I.L.R. 20 Cal. 446 ; but no right of occupancy accrues to the tenant occupying 'Jalkar' for more than twelve years. Juggobondhu v. Promotho Nath, I.L.R. 4 Cal. 767 at 770. In India 'jalkar' does not necessarily imply any right in the soil, because on the water being dried up, the land below becomes the property of the grantor. Radha Raman v. Neel Madhab, 24 W.R. 200. David v. Girish Chunder, I.L.R. 9 Cal. 183 at 186. But the settlement of a jalkar may imply right in the soil when a 'jalkar mahal' is called a 'Monxa' Rakhai v. Watson & Co. I.L.R. 10 Cal 50 'Jalkar' right in a tidal navigable river may be granted by the Crown to private individuals. Such a right may be proved by a proof of a direct grant from the Crown or by prescription. A grant of a jalkar ordinarily includes the right of fishery in tidal navigable rivers. Haridas Mal. v. Md. Jaki I.L.R. 11 Cal. 434 (F.B.) Jalkar or right of fishing, in a navigable*

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*river is not affected by reason of the river having merely changed its Course. Tarini Churn v. Watson, I.L.R. 17 Cal. 963. The term signifies water right, and it includes the right to drift and stranded timber as well as to fishing or other interest of a similar kind in the produce of the river. Amriteswari Debi v. Secretary of State, I.L.R. 24 Cal. (P.C.) 504 (P.C.)—Eds.]*

*Jalkhāyā*, [Hindi.] Dried up, parched, (soil, &c.); lit., the moisture of which is eaten by the sun: also *Julgaiya*, water-gone, &c.

*Jalmārg*, [Mar.] lit., The water-way, sea customs.

*Jalmundir*, [Mar.] A water-house, a summer-house in the midst of water; or subterraneous apartments constructed on the bank of a river.

*Jalotsarg*, [H.] (from *Utsarga*, letting go) The typical marriage of a newly-dug well or piece of water; the bridegroom being personated by a man holding the sūlagrām stone, and the bride by another holding an image: see *Banotsarga*.

*Julpad*, *Julpud*, [H.] Land recovered from water or sea, and brought into cultivation.

*Jalpāe*, [Uriya.] A water vessel: a name given in Cuttack to scattered patches of land subject to inundation.

*Jalpān*, *Julpan*, [Ben.] Drinking water, any slight or occasional refreshment, breakfast, luncheon.

*Jullarpan*, *Julturpun*, [H. &c.] (from S. 'Tarpan') Presentation of water to the gods and manes, part of a Hindu's daily devotions.

*Jalthal*, *Julthal*, [H.] Land and water, or land partly under water.

**JALAWATI**, (*Jalāwati*), [H.] Emigration.

**JAL**, (*Jāl*), [H. &c.] A net.

*Jāli*, [H.] A net or bag of twisted rope for holding grass, straw, or fodder

## JA

and tied to the mouth of a bullock for his feeding while at work: a muzzle.

*Jāliya*, [Ben.] A fisherman, a bird or beast catcher by nets.

**JAL**, (*Jāl*), [H.] Forgery, counterfeit.

*Jālkāghaz*, [H.] A forged paper or document.

*Jālsāz*, [H.] A forger, a counterfeiter.

*Jālsāzi*, [H.] Forging, counterfeiting.

**JALA**, (*Jālā*), [H. &c.] A large water-jar.

**JALA**, (*Jālā*), [Ben.] Burning, combustion, flame.

*Jālan*, [Ben.] Kindling, lighting, as a lamp or fire: *Uriya*, Fuel.

*Jālchaukiā*, [Uriya], A watch or guard over land supplying fuel for the manufacture of salt.

*Jalit*, [Mar.] Applied to money &c., extorted or lost, or not likely to be realized, as, to a fine imposed to counterbalance a gain supposed to have been made fraudulently, to a loss incurred through mismanagement, or to an oppressive and extortionary exaction; also, more literally, to injury suffered by fire, and the head under which remissions of rent or revenue are charged on account of losses by fire.

*Jalit-lāki*, [Mar.] Money due, especially from the Ryots, given up as irrecoverable.

*Jalit-khat*, [Mar.] A bond or note which has been cashed, also one the amount of which is given up as never likely to be realized.

*Jālpāi*, [Uriya.] Fuel; lands assigned for the salt-boilers: allowance made to Zamindars in Orissa for the fuel cut from their lands for salt-boilers.

**JALA**, (*Jālā*), (?) Beds in which rice is grown before it is transplanted (*Chittagong*): perhaps from *Jāl*, a net or lattice, from the position of the beds.

**JALAD**, (*Jalād*), [H.] **JALLAD**, (*Jallād*), [Ben.] An executioner, a hangman.

**JALALIA**, (*Jalālīā*), **JULALEA**, (*Julālēā*),

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[H.] A fine species of wheat with reddish ears (Ságar).

**JALIGUTTA**, (*Jaligutta*), [Karn.] A tax on the cultivators for the leaves of the Jáli, or whitethorn tree, browsed on by the cattle (Mysore).

**JALM**, [H.] *Jalma*, [Karn.] Birthright, right in the soil (Ságar): a vernacular corruption of *Janm*, q.v.

\* **JALPAE**, **JULPAI**, (*Uruga*).—A water vessel: a name given in Cuttack to scattered patches of land subject to inundation. *Julpai* lands are those subject to inundations by sea and from which salt is procurable. *Toofun Bibee v. Radhika Prosonno*, I.L.R. 3 Cal. 569. Land on which the right of Government to was collect fuel, not to manufacture salt. *Secretary of State v. Rani Anandamoyi*, I.L.R. 8 Cal. 95 (P.C.) at 107 (P.C.)

**JALUS**, (*Jalus*). [H.] The accession of a sovereign to his throne, his sitting on the masnad.

*Jalusi*, [H.] The year or date reckoned from a prince's accession.

**M**, (*Jám*). [H. &c.] A cup, a goblet.

**MA**, (*Jamá*). vernacularly, **JAMA**, (*Jamá*). or **JAME**, corruptly. **JAMMA**,

**JUMMA**, [H., Mar., Ben., Tel., Karn.]

Amount, aggregate, total in general, but applied especially to the debit or receipt side of an account, and to the rental of an estate; also to the total amount of rent or revenue payable by a cultivator or a Zamindar, including all cesses, as well as land-tax: latterly it is more especially applied to the revenue assessed upon the land alone: its special application is commonly defined by the term with which it is com-

unded, as, *Aṣal-jamá*, *Ain-jamá*,

*ẖi-jamá*, *Istímárí-jamá*, &c., q. v.:

also Beng. Regs. i. 1793. i. ii. xxvii.

1795. xxiii. 1803. vii. 1822. &c.; Acts i

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1841. iv. 1846. &c.; Mad. Regs. xxv. 1802. ii. 1806; Bomb. Reg. xvii. 1827. &c. [*'Jama'* means a deposit and nothing more *Ram Rakha Mal v. Harnarain Ram Chand*, 38 P.L.R. 506 = 164 Ind.Cas. 50 = 9 R.L. 78 = A.I.R. 1936 Lah 587.—Eds.]

\* *Jamma abadharista*, *Jamma-abadharia*, *Jamma-abadharit*.—The words mean a great deal more than a provisional settlement of rents for the incidental purpose of ascertaining a stamp duty. *Duruka Nath Mukerjee v. Desjendra Nath Ghosal*, 47 Cal. 139 Note = 80 C.L.J. 37 = 53 Ind.Cas. 103.

*Jamá-bandí*, *Jamábandi*, [H. &c.] (from *Band*, a binding) Settlement of the amount of revenue assessed upon an estate, a village, or district; a village or district rent-roll; a register of the village holdings; a statement exhibiting the particulars of the public revenue, its amount, and how assessed; annual settlement of revenue with cultivators, or Ryotwari settlement: an annual statement, modified according to the circumstances under which the revenue is paid, whether by individuals or communities, and whether to a Zamindar or to the government. In Bengal, the *Jamá-bandí* shews the name of the Ryot, his tenure, the quality of his land, its extent, the rate per *bighá*, and the total rent formerly, inclusive of all extra cesses, paid to the Zamindar. In the north-west provinces it is a document intended to regulate the transactions between the cultivators and Lambardars, and is the basis of the Patwaris annual accounts; being, in the first instance, drawn up and attested by the Patwari and Kánungos, and then signed by the settlement officer: it is a tabular statement specifying the number of the division of

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the village, the name of the cultivator, the names of his fields, their survey number, their extent by survey and by village measurement, any lands not included in their area, those liable to assessment, the rate of assessment per *bighā*, rate payable in cash or in kind, the total produce, the share of the cultivators, the share of the landlord, the payment according to estimated value of the crops, shewing the kind of crops, their estimated value, and the share of the government, the fees of the Patwari, in cash or in kind, the village charges and expenses, the total value of the produce in money or in kind, and a column for remarks. (The form is given in the original in the Appendix to the Directions for Settlement Officers, issued by the Agra Government in 1814, and its translation in the Settlement Misl., or Supplement to the Directions, Agra, 1817.) [A 'jamabandi' prepared by a Deputy Collector is public document within the meaning of the Indian Evidence Act, and it is not necessary to show that at the time when such a document was prepared, a ryot affected by its provision was a consenting party to the terms of it. *Tara Patel v. Abinash Chunder Dutt*, I.L.R. 4 Cal. 79 :—Eds.] Although, however, in these instances the term has a specific application, it is useable in a variety of relations to statements of revenue assessment. [Also rent-roll and the account of collections kept by the mortgagee in possession, and the Patwari's jamabandi cannot be accepted as a substitute for the private accounts of the mortgagor. *Mt. Sheo Rani Bibi v. Gouri Sankar*, 95 Ind.Cas. 175 = A.I.R. 1926 Oudh 514.—Eds.]

*Jamā-bandī-khās*, [H.] Account of revenue assessment of lands in charge

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of an officer of the government; one of the village accounts formerly kept by the Kánungo.

*Jamā-bandī-naḥḍī*, [H.] Assessment of revenue of lands payable in money, not in produce.

*Jamā-bandī-paṭṭī*, [Mar.] A document formerly furnished by the collector of a district to the Pátīl of a village, on settling the amount of revenue to be paid by the village for the ensuing year, specifying the amount, and the consent of the villagers.

*Jamā-bandī-tirappu*, [Tam.] Particulars of a revenue settlement.

*Jamā-bandī*, or *-bastī-tashkhīs*, [H.] Amount of revenue assessed upon any tract agreeably to a fixed standard.

*Āsāmī-wār-jamābandī*, [H.] Account of revenue assessment settled with each individual cultivator: also. *Raiat-wār-jamābandī*.

*Jinswār-jamābandī*, [H.] Account of revenue assessed at certain rates, according to the produce or crops raised.

*Khetwār-jamābandī*, [H.] Account of revenue assessed at a certain rate per field.

*Kismwār-jamābandī*, [H.] Statement of revenue assessed at certain rates, according to the kind or quality of the soil.

*Jamā-berī*, [H.] Particular statement of a revenue assessment.

*Jamā-chandīna*, [H.] Collections or revenue from miscellaneous sources.

*Jamā-dehātī*, [H.] Settlement of the proportion of revenue to be paid by each village severally.

\* *Jamma Dharya*, *Jammia Dharaya*, *Jama Daraya*. In lease, the words mean a fixed rent. *Ashulosh v. Hari*, 47 Cal. 133 = 23 C.W.N. 1021 = 30 C.L.J. 41 = 53 Ind.Cas. 382.

*Jamāī*, corruptly, *Summace*, [H.]

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Fiscal, Financial; liable or subject to revenue, as land, &c.; a cultivator paying a fixed *jamâ*, either to the landlord or to the state, and who cannot be dispossessed as long as he pays it.

*Jamâ-i-hûsil*, [H.] The total of the revenue collected.

*Jamâ-jharft*, [H.] Receipts and disbursements of a village or estate: periodical return of either cash or grain.

*Jamâ-kadim*, or *Kadimî-jamâ*, [H.] Total amount of revenue as fixed from an old date.

*Jamâ-kâmil*, or *-kamâl*, [H.] Complete, final, or standard assessment. In Bengal the term usually denotes the settlement made by Akbar's financial minister, *Todar Mal*, also known as the *Jamâ-kâmil-tumâri*: (see the next). In the Madras provinces it was applied to the assessment of the revenue of the northern Sirkârs made about A. D. 1512-1570, or to one subsequently framed in the reign of *Alamgir*, or about 1684-1687, for the whole of the Dakhin, on the principles of *Todar Mal's* assessment, and accordingly, in Kandesh it denotes the highest rate which any village had been made to pay, although not unfrequently falling short of the estimated rental, or *tankhâ*, as calculated at an earlier date. In Cuttack, the *Jamâ-kamâl* applied to a revision of the same, which then became the standard assessment.

*Jamâ-kâmil-tumâri*, [H.] The particulars of the settlement of *Todar Mal*, as modified in Bengal by *Sullan Shujâ* in 1658, and *Jaffir Khan* in 1722, the latter of which was carried into operation by his successor *Shujâ Khan* in 1729.

*Jamâ-kharch*, [H.] Receipts and disbursements: the debit and credit sides of an account.

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*Fatan* (*puttun*?) *-jamâ-kharch*, A treasury account formerly kept, shewing the monthly receipts and disbursements.

*Jamâ-mahâl-hadraqa*, [H.] Revenue, formerly levied as transit duties; an account of the same kept by the Kânungo.

*Jamâ-mahâl-mîr-behri*, [H.] Port duties, or an account of them.

*Terij-jamâ-kharch*, An annual treasury account of receipts and disbursements made up from the monthly statements.

*Jamâ-kul*, [H.] Total amount of revenue assessment.

*Jamâ-mufasssal*, incorrectly, *-mofussil*, [H.] The gross revenue to be collected in all the villages of a Zamindârî, as rated in the accounts, and to be paid after deducting charges to the Zamindâr.

*Jamâ-mukarrari*, [H.] A fixed or permanent amount of revenue, an account formerly kept by the Kânungo of lands permanently assessed.

*Jamâ-munâsib*, A fair or reasonable amount of assessment.

*Jamâ-na'is*, [H.] Sum total of deficiencies, the amount of allowed deductions from the revenue or account of public expenses borne by the Zamindars and tenants.

*Jamâ-naw'is*, [H.] An accountant.

*Jamâ-pûdshâhi*, or *-bûdshâhi*, (P) Revenue levied under royal authority, or on account of the sovereign.

*Jamâ-panchautra*, [H.] Revenue levied as customary, or at a custom-house; an account kept of such revenue.

*Jamâ-parganâti*, [H.] The revenue assessed upon a Pargana, and payable at the district treasury.

† *Jamâ-parti*, (?) [H.] A favourable and fixed rate of assessment.

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† *Jama-pzuti*, (?) [Uriya.] An acknowledgment of money received for the purpose of paying it over on account of the person first transferring it.

*Jamâ-rakmî*, [H.] An estimated or computed total, the total amount of revenue which an estate or district is estimated to yield.

† *Jama-raiyatî*, [H.] Rent paid by a tenant Cultivator.

*Jamâ-şadr*, corruptly *şudder*, [H.] The revenue assessment settled with the government direct by the proprietors or contractors, in opposition to the *Jamâ mufasssal*.

*Jamâ-takşimî*, [H.] The portions of the general rent or revenue roll belonging to different portions of territory.

*Jamâ-ţumârî*, also *Jamâ-ţumârî-kâmil* or *Jamâ-ţumârî-tashkîsî*, [H.] The settlement of the revenue according to the rent-rolls or assessments of *Todar Mal*, with the subsequent modifications made by different Subahdârs of Bengal, forming the basis on which the first financial arrangements of the English government were founded anterior to the formation of the decennial and subsequent permanent settlement.

*Jamâ-zamin*, [H.] Land, of which the assessment has been settled, or land paying revenue. As applied to an under-tenure, it means one in which the revenue has been settled at a fixed rate on the land, irrespective of cultivation (?).

*Jamâ-zamîndârî*, [H.] Amount of a revenue settled to be paid by a Zamin-dâr to the government.

*Jamâ-wâşîl*, or *-wâşîl-bâkî*, [H. Karn.] The amount of the collections and outstanding balances; an account shewing the particulars of the revenue to be paid, of the instalments discharged, and the arrears due: see

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*Akhîr-i-jamâ-wâşîl-bâkî*. [These papers are not admissible as independent evidence of the amount of rent mentioned therein, but can be used by the person who has prepared such papers at the time of giving evidence as to amount of rent payable. *Akhil Chandra v. Nagu*, I.L.R. 10 Cal. 248.—Eds.]

*Şadr-jamâ*, [H.] The collections or revenue of a permanently settled estate, as recognised by the government.

*Siwâi-jamâ*, [H.] Revenue raised from other sources than the land-tax.

*Jamâdâr*, *Jumâdâr*, corruptly, *Jemîdâr*, less usually, but allowably, *Jemât-dâr*, [H.] The chief or leader of any

number of persons; in military language, a native subaltern officer, second to the Subahdâr; an officer of police, customs, or excise, second to the Dâroghâ; a head domestic servant, a sort of major-domo, but unconnected with the table department: among the Marâṭhas, an officer appointed to protect the crops from the depredations of an army and its followers.

*Jamâ-masjid*, corruptly, *Jumma-mus-jed*, [H.] The principal mosque or Mohammadan place of prayer in a city.

*Jamâti*, [Mar.] Additional imposts, completing the public revenue.

**JAMADI-UL-AWAL**, (*Jamâdi-ul-âwal*), [H.] *Jamâdi* the first, the first month so named, the fifth of the Mohammadan year.

*Jamâti-ul-âkhir*, or *-as-şîni*, The last or second *Jamâdi*, the sixth month of the Mohammadan year.

**JAMAI**, (*Jâmâi*), [Ben.] **JAMAT**, (*Jâmât*), [Mar.] A son-in-law.

**JAMATU**, (*Jamâtu*), [Tel.] The place where each manufacturer manufactures salt.

**JAMBAGUTTA**, [Karn.] A tax on the long grass called *jamba*, used in thatching huts and making mats.

## JA

**JAMBU DWIPA**, (*Jambū Dwīpa*), [S.] The island or circular continent of Jambu, including India.

**JAMDAR**, (*jāmdār*), [Mar.] An officer in charge of the treasure, jewels, &c., of the head of the state : (probably corruption of *Jamādār*).

*Jāmdār-khānū*, [Mar.] The public treasury.

**JAMED-ALU**, (*Jamed-ālu*), [Karn.] A pre-dial slave in Kurg : (said to be from *ālu*, an individual, and *jamā*, lands paying revenue.

*Bhāmi-jamed-ālu*, [Karn.] A slave attached to the soil, and only transferable with it.

*Okkalu-jamed-ālu* [Karn.] (from *Okkalu*, a cultivator) A slave attached to the person of a farmer or cultivator, and who may be either mortgaged or sold by him.

\* **JAMI**. *Female relations, who being married have their husbands living.* *Bhagwan v. Warabai*, I.L.R. 32 Bom. 300 (309).

**JAMI**, or **JAMIN**, (*Jamīn*), [Ben.] Land : see *Zamīn*.

**JAMIN**, (*Jāmīn*), [Ben.] **JAMIN**, (*Jīmīn*), [Mar.] **JAMUN** (*Jāmun*), [Ma.] A surety : see *Zāmīn*.

† **JAMLOGI**, **JUMLOGEE**, (?) [H.] A class of Brāhmins in Kamaon.

**JAMNAUTA**, (*Jamnaudā*), or **JAMNAUTIA**, (*Jamnaudā*), **JUMNOUTA**, **JUMNOUTEA**, [H.] A certain consideration given to a *zāmīn* or surety, generally about five per cent.

**JAMOG**, **JUMOG**, (incorrectly, **JUMOK**), [H.] Transfer of liabilities by mutual consent, a conditional mortgage (Benares, &c.) *Novation ; New agreement* *Aulu Singh v. Ajulhia*, I.L.R. 9 All. 249.

*Jamogdār* [H.] A person who lends a landed proprietor money, and recovers it from the Ryots.

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*Jamog-nama*, [H.] A deed of transfer of liabilities, as in the case of a loan contracted by a landholder, for which he transfers to the lender the rents of his tenants.—Eds.]

**JAMOWA**, (*Jamowā*), [H.] Indigo planted before the rains, and irrigated by artificial means (Central Doab).

**JAMUAT**, (*Jamūat*), [H.] Foundation of a well ; the festival held on its construction.

**JANALOKA**, [S.] One of the seven regions of the universe ; that in which pious men or *īśhis* abide, after quitting the earth.

**JANAB**, (*Janāb*), [H.] Majesty ; but used in Hindusthan as a respectful term of address to a person of rank and office, whether native or European, Your excellency, or Your worship, or, still more respectfully, *Janāb-i-āzli*, Your high eminence.

**JANAI SADKA**, (*Janāi gulka*), [H.] Alms given at the birth of a child.

**JANAJAT**, (*Janājāt*), [H.] Man by man, singly ; applied to leases granted to each individual Ryot.

**JANANI** (*Janāni*), [H.] A mother, the actual mother of a child, in contradistinction to a step-mother. [*Bhimacharya v. Ramacharya*, I.L.R. 33 Bom. 452 (456).—Eds.]

\* **JANASHIN**. *It is a well known word of limitation, denoting an estate of inheritance.* *Jaydeo Singh v. Deputy Commissioner, Portabgarh* 3 O.W.N. (Sup.) 56 = A.I.R. 1926 Oudh 431.

**JANAZA**, (*Janāza*), [H.] A bier, a coffin, a funeral.

**JANCH**, (*Jānch*), [H.] Trial, proof, assay.

**JANDAULIA**, (*Jandauliā*), **JUNDOULEA**, [H.] A small clan of Rājputs in Banda.

**JANDE**, **JANDEVU**, [Tel.] The thread worn by Brāhmins : see *Jancū*.

**JANDRA**, (*Jandrā*), **JUNDRU**, [H.] A

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pitchfork ; also a kind of rake used in the north-west provinces to divide the fields into small beds during irrigation.

**JANEO**, or **JANEN**, **JANEU**, (*Janeu*), [H.] (from S. *Yajnopavita*) **JANWEZ**, (*Jānwēz*), [Mar.] A cord or string of cotton worn over the left shoulder, crossing obliquely to the right hip : the use of it is properly restricted to the three primitive castes—the Brāhman, Kshatriya, and Vaiśya, of whom the first only remains, and it should be therefore confined to the Brāhmins ; but it is assumed by other castes, as by the Vaidyas, or medical caste, in Bengal, and by carpenters, blacksmiths, goldsmiths, and others, in the Dakhin. [**JANEO** means investiture with thread. *Maharaja Pertab Narain Singh v. Maharaja Subhan Kober* I.L.R. 3 Cal. 626 at 633 (P.C.) = Ind.Cas. I.L.R. 113 = 4 I.A. 228 = 3 Sar. P.C.J. 740 = 3 Suth P.C.J. 458 = Rafique and Jackson's P.C. No. 46 = 1 Ind.Jur. 679.—Eds.]

**JANGAL**, **JUNGUL**, commonly, **JUNGLE**, [H.] and in most dialects, A forest, a thicket ; any tract overrun with bushes or trees, or suffered to be overspread with vegetation.

*Jangal-buri*, [H.] Clearing lands of jangal ; also applied to a sort of tenure under which waste or forest lands were granted in absolute property to the clearer, free of rent or revenue for a certain time, at the expiration of which such part or parts as were in cultivation were to be liable to a fixed rent and customary imposts.—Ben. Reg. viii. 1793. cl. 8.

*Jangal-buri-tāluk*, [H.] An estate or tract of land overrun with jangal, held on easy terms for a given term, on condition of its being cleared.

*Janglā*, or *Janglī* [H.] Wild, waste, woody, savage, any thing characterized by thickets, or living in or fit for forests.

*Jangal-mahāl*, [H.] Forest tracts

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or estates ; applied especially to the districts on the west of Bengal, between it and Berar and Cuttack.—Ben. Reg. v. 1800. xviii. 1805.

*Jangal-tārī*, or *-tūrē*, [H.] Situated in low forest land, applied to an estate so circumstanced : as designating a tract of country it denotes the lands in the north of Puraniya and Tirhut lying under the first range of hills.

*Jangali*, *Jangulikan*, [Mal.] A snake catcher ; one also who pretends to cure snake bites.

**JANGAL**, (*Jangāl*), [Ben. Mal.] A limit, a boundary, a balk in rice fields to confine the water, a dam, a dike.

*Jāngālbandhā*, [Ben.] An embankment.

**JANGAM**, or **JANGAMA**, [H. &c.] Moveable, what has life and movement, transient, moveable (as property).

**JANGAM**, [Tel.] A tailor.

**JANGAMA**, [S.] (current in the dialects, especially of the south) The priest of the Lingayit sect, who, although not a Brāhman, officiates at their religious rites : where the population of a village consists in any large proportion of his disciples he is a member of the establishment, and holds rent-free or Inām lands, thence known as *Jangama Inām*. He is sometimes domesticated in *maths*, or monasteries, and otherwise is a vagrant living on alms.

**JANGAR**, (*Jāngar*). [Mar.] Goods, especially cloths, taken from a shop for inspection ; memorandum of goods so taken.

**JANGHARA**, (*Janghārā*), **JUNGHARA**, (*Junghārā*), [H.] A large and turbulent tribe of Rājputs in Rohilkhand, a branch of the Tuar clan.

**JANGHULARU**, (*Janghūlaru*), [Karn.] *Sūdras* speaking Telugu, and hawking drugs for sale.

**JANGHĀ**, (*Janghā*), [Hindi]. The post or



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uprights on each side of the mouth of a well.

**JANGHALA**, (*Janghalā*), [Hindi]. A rate in a lease to include the inferior crops when sown (Puraniya).

**JANGI, JUNGEE**. [H.] (*jāng*, war, conflict) Warlike, quarrelsome, turbulent.

*Janji-kuttubādi*, [H. Tel.] Militiamen, feudal retainers, obliged, when called upon, to appear in arms, in consideration of which they hold rent-free or lightly-assessed lands.

*Jang-xargari*, [H.] lit., A goldsmith's quarrel, that is, a collusive dispute between two parties in order to defraud a third.

**JANGRA**, (*Jangrā*), **JUNGRA**, [H.] The haulm of *kharif* or autumnal crops.

**JANGULI**, (*Janguli*), [Karn.] The cattle of the whole village. *Janguli-gāra*, [Karn.] One who has charge of the village cattle.

**JANIBDAR**, (*Jānibdār*), [H.] A defender.

*Jānibān*, [H.] On both sides, on behalf of both parties to a suit.

**JA-NISHIN**, (*Jā-nishin*), [H.] A deputy, a substitute, a *locumtenens*, the disciple appointed to succeed as principal of an establishment of religious mendicants.

**JANIKARSHAK**, [Mar.] An old resident cultivator. (It is given also *Karshan*, but apparently incorrectly, *Karshan* meaning cultivating, not cultivator).

**JANJIR**, (*Janjir*), [Ben., Mar.] A chain.

*Janjir-jāminī*, corruption of *Zanjir-xāminī*, [H. &c.] Chain security, mutual or collective surety or assurance.

*Janjirā*, [Mar.] A fortified rock, a fort surrounded by the sea.

**JANKAR**, (*Jānkar*), less correctly **JAKAR**, (*Jākar*), or **JAKUR**, [H.] A pledge in deposit until goods which have been taken away are finally approved of.

**JANMA, JUNMU**, commonly pronounced **JANAM**, or **JUNUM**, or, indistinctly

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**JANM, JUNM**, vernacularly corrupted in Malwa and Mysore to **JALM**, or **JALMA**, corruptly **JENM, JUNNUM, JUMMAM**; the more correct form, however, even in Karnāta, is **JANMA**. (S.) but in most dialects [H. S. Ben. Mar. Tel. Karn.] (?) **JANMAM**, [Tam. Mal. Uriya], Birth, also in some places, especially Malabar, birthright, the hereditary or proprietary occupancy of land, which may be sold or mortgaged in various ways, the right to which passes by descent according to law, and it can be left to strangers by will only on failure of heirs: if there be no heirs, nor disposal by bequest, it escheats to the Raja: it cannot be sold without the concurrence of the heir at law. The term is applicable to other than to individuals, as there may be the Janm lands, *i. e.*, hereditary lands, of a college or temple.

*Janmabhūmi*, [S. &c.] Birth-place, country of one's birth.

*Janmādhikāran*, [Mal.] Birthright, any claim to property or privilege derived from birth.

*Janmādhikari*, [Mal.] (S.) One who claims by right of birth.

*Janmadina*, [S.] Birthday.

*Janma* or *Janm-drayam*, [Mal.] The price given for landed property.

*Janmakāran*, or *Janmkār*, [Mal.] A landholder, a proprietor of land.

*Janmakāran*, [Mal.] A fee given to a head man among slaves for watching rice fields.

† *Janma-kosthi*, barbarously, *Joonmoo-kostee*, [Beng.] A horoscope, a nativity.

*Janmakudiyān*, *Janmkudiān*, [Mal.] A tenant or temporary occupant of Janm, one who has acquired his property by purchase or mortgage in opposition to the old hereditary proprietor.

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*Janma-* or *Janm-kolunavan*, [Mal.] A purchaser of proprietary lands.

† *Janma-koru*, (?) [Karn.] A permanent hereditary lease.

*Janmī*, [Mal.] (Frequently, but absurdly, *Jemmy*.) An owner of land, a proprietor, the original owner or proprietor by hereditary right.

*Janmidosam*, [Mal.] The claim of the proprietor or landlord on mortgaged land.

*Janminirātham*, [Mal.] Dispute about landed property.

*Janma* or *Janm-ponnājam*, (?) [Mal.] A mortgage with possession, on which an advance on the sum lent being made the mortgager parts with any rights he might have originally reserved.

*Janmarāda*, [Mal.] A dispute or suit about landed property.

*Janma*, or *Janm-panay-ellula*, [Mal.] A deed of mortgage, on which an additional sum being raised, the proprietor engages never to transfer the land to any other purchaser without the consent of the mortgagee: he may redeem it himself on paying the principal and interest, the latter not to exceed twice the amount of the former.

*Janma-patra*, or *-patrikū*, [S. &c.] A horoscope, a paper prepared at the birth of a child, foretelling his fate according to the aspects of the planets.

*Janmāstamī*, [S.] The eighth lunation of *Bhādra* (Aug.-Sept.), the anniversary of the nativity of Kṛishṇa, observed as a solemn festival by the Vaiṣṇavas.

*Janmulagna*, [S.] The conjunction of the sun and a sign of the ecliptic at the moment of the birth of a child.

*JANT*, (*Jānt*), [H.] A wooden trough for raising water.

*JANTA*, (*Jāntā*), [H.] *JANTEN*, (*Jānten*),

*JATEN*, (*Jāten*), [Mar.] A handmill.

*Janthi*, [Mar.] A small handmill.

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*JANTE*, (*Jante*), [Karn.] Partnership.

*Janṭebaduku*, [Karn.] A joint or partnership concern.

*Janṭekaikāyadu*, [Karn.] A paper of agreement between two persons.

*JANTR*, or *JANTRA*, [H.] A machine of any kind, a dial, a mystical diagram.

*Jantra-mantra*, or *Jantr-munṭr*, [H.] Conjuring, performing magical or mystical ceremonies, in which diagrams are drawn, and charms or prayers are repeated.

*JANTRANA*, (*Jantraṇā*), [Uriya.] Torture.

*JANTRI*, (*Jantri*). *JUNTREE*, [H. &c.] An almanack.

*Jantri* or *Juntree-bahī*, or *-kitāb*, [H.] The almanack with civil and army lists and directory, published in India, and in very general circulation. The compilation is generally known as the Gentry book.

*JANUKULIARU*, (*Janukūliaru*), (?) [Karn.] A class of slaves in Kurg (the word is in the plural).

*JANUTURWA*, (*Janūtūrā*), [H.] A small Rājput tribe in the district of Benares.

*JANWAR*, (*Janwār*), *JUNWAR*, also *JINWAR*, (*Jinwār*), [H.] A small tribe of Rājputs in Bundelkhand: (care must be taken not to reverse the quantities of the vowels, as they would not like to be called *Jūncar* or *Junnur*, a brute, an animal).

*JANWARIA*, (*Janwarīā*), [H.] A tribe of Ahirs.

*JARAITA*, (*Jarāitā*), [H.] A division of the Tuār clan.

*JARAJA*, (*Jāraja*), [S.] A child of a woman by any other man than her husband.

*JARETHA*, (*Jarethā*), [H.] The name of one of the clans of the Kāchhis, or cultivators so termed.

*JARELA*, (*Jarelē*), [H.] A sort of rice grown in Rohilkhand.

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**JARH**, [A.] Inflicting a wound, a wound, an offence against the person, in law.

**JARHAN**, (*Jarhan*), or **JADHAN**, (*Jadhan*), **JURHUN**, (*Jurhuni*), **JUDHUN**, (*Judhun*), [H.] A large species of rice reaped at the end of the rainy season.

**JARI**, (*Jari*), corruptly, **JERREE**, [H. &c.] (A.) lit., Flowing; met., current, going on, set a-going, issued; cultivated for a second or subsequent crop, &c. [Karn.] Free from an attachment (land) exempt from revenue. *The tamil word "Jari" means handing over or giving possession or putting one in possession. Secretary of State v. Abdul Rahim Sahib. (1928) M.W.N. 763 = A.I.R. 1928 Mad. 1246.—Eds.]*

*Jari-amal*, [Mar.] Items of revenue which were once current, but are in the course of being alienated from the public revenue, as the *Saricasmukhâ* and *Chauth*.

*Jari-bhûmi*, [Tel.] Land, cultivated by the Ryots of the state. Karn., Land, which had been sequestrated, again let or sold, and put into paying cultivation. H. (?) Land which, after yielding one crop, is again put under tillage for another.

*Jari-chitû*, [Karn.] A written grant.

*Jari-inâmu*, [Tel. Karn.] A grant of land or other endowment still in force, not resumed.

*Jari-inâmu-kûçiki*, [Karn.] A light or quit rent on grants still in force.

*Jari-rupeiâ*, [H.] Current-rupee, current coin.

**JARIB**, (*Jarib*), **JUREEB**, [H., Mar., Tel.] A measure: in its original use, a measure of capacity, equal to 4 *kasix*, or 384 *madd*, about 768 pounds; it then became applied to a land measure, or as much land as could be sown with a *jarib* of seed corn; and then appears to have been loosely used as an equivalent

to a *bighâ*. In course of time it occurs as a measure of land of various extent, and as the chain or rope for measuring. In the north-west provinces the measurements were made by a chain, and the *jarib* is equal to 5 chains of 11 yards each, or to 60 *gaz*, or 20 *gathâs* or knots. A square of one *jarib* is a *bighâ*. Before the new system of survey it was usual to measure lands paying revenue with a *jarib* of 18 knots only, two being coiled round the measurer: rent-free lands were measured with the entire rope of 20 knots. In Sindh a *jarib* is a measure of 150 square feet. In some dialects, as in Ben., Mar., and Tel., the term also imports land measurement or survey; in the latter, *Jaribu* is applied to garden land or its produce: [there was under the former system two kinds in use, the *Aalam-giri* and the *Badshahi-jarib*, of which the former was a triple the larger.—Eds.]

*Jaribâna*, [H.] An assessment on the cultivators for the expenses of measurement.

*Jaribî*, plural, *Jaribîân*, A land measurer or surveyor; any thing relating to measurement, as the cost of it, &c.

*Jarib-beshi*, [H.] Increase of the land on the *Jamâ*, of the current year over the past.

† *Jarib-chauria*, [Uriya.] (See *Bhaunria*) Statement of the measurement or survey of the lands of a village.

† *Jarib-chiltha*, [H.] A paper or record of the measurement of land.

*Jarib-kami*, [H.] Decrease in the year's measurement of the Ryots' land.

*Jarib-karani*, [Mar.] An account of the measurement of cultivated lands in a village.

*Jarib-kash*, [H.] A land surveyor.

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*Jarib-kashī*, [H.] Survey or measurement of land.

*Jarib-kharch*, [H.] Expense of measuring land, paid usually by the Ryot or tenant to the landholder.

† *Jarib-kharda*, corruptly *Jereef-kharda*, [Mar.] Record of annual field measurement.

*Jarib-maukfi*, [H.] Relinquishment or postponement of an intended survey. In Jessore, an *abwāb* or cess paid by the landholders previous to the permanent settlement, as a consideration for the exemption of their lands from measurement.

*Jarib-tambāka*, [Mar.] An extra cess on the cultivation of tobacco.

*Jaribu*, [Tel.] Small rents or farms, as of tobacco, &c.

*Jot-jaribī-kā paltī*, [Hindi] A kind of lease, under which the cultivator pays rent only for the ground actually cultivated, the extent of which is determined by measurement.

**JARIDA**, (*Jarīda*), **JUREEDU**, [H.] A register, an account-book.

**JARIMANA**, (*Jarīmānā*), **JUREEMANA**, (*Jurecmana*), corruptly, **JERUMANA**, [H. &c. Tel.] **JALUMANA**, (*Jalumānā*), Fine, penalty.

**JARIMAH**, (*Jarimah*), [H.] A crime, an offence.

*Jarīm-kafīfa*, [H.] Petty offences.

*Jarīm-sangīn*, [H.] Heinous offences.

**JARIPATKA**, (*Jarīpatkā*), [Mar.] The pennon of the Peshwa's standard, or his flag in general : a golden sash or girdle formerly presented by the Peshwa to general officers in his service.

**JARITA**, (*Jarīta*), **JUREETA**, (*Jurecā*) [H.] Brushwood, brambles.

**JARKUL**, [Hindi] The whole extent (Purānīya).

**JAR-MULASIK**, (*Jār-mulāsik*), [H.] A neighbour whose house is at the back of

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a property which is for sale, and of which he might therefore in some cases claim a right of pre-emption.

**JARR**, or **JAJR**, (*Jārr*), incorrectly, **JIRR**, [H.] lit., Dragging ; but, in law, an authorised dragging forth of an offender, and exposing him to public contumely.

**JARWI**, (*Jarwī*), **JURWEE**, [H.] (from S. *jar*, a root) The small shoots of the rice plant when first springing up.

† **JASA**, or **JANSA**, [Guz.] A threat or commission of violence against an individual by one who considers himself aggrieved, prohibited by law.—Bom. Reg. 1827.

**JASAWAR**, (*Jasāwar*), or **JASAWAT**, (*Jasāwat*), [H.] A tribe of Rājputs in Mathura, not of much consideration. In Behar, a tribe of the *Kārmī*, or agricultural class ; a man of the tribe who has sold himself, and has become classed amongst the *Dhannks*. q. v.

**JASHN-I-WAZAN**, [H.] The ceremony of weighing a person of rank against money and ornaments, which were afterwards given away in presents or in charity.

**JASTI**, (*Jāsti*), [Tel., Karn.] Increase, addition ; also, injustice, exaction.

*Jāsti-paltī*, [Tel.] An extra cess, or additional impost : the term, although not properly Marāṭhi, was known in Marāṭha finance in the same sense.

*Jāsti-huṭṭurālī*, [Karn.] Increase of produce.

*Jāsti-sāgurālī*, [Karn.] Increase of assessment.

*Daulujāsti*, [Karn.] Too high an estimate.

*Wogunjāsti*, [Karn.] An unjust increase of assessment.

**JASUD**, (*Jāsūd*), [Mar.] An messenger, a courier, a runner, a letter-carrier.

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*Jāsūdi*, [Mar.] The business or office of a messenger.

*Jāsūdpatti*, [Mar.] A tax on villages for the expense of public messengers.

**JASUS**, (*Jāsūs*), [H.] A spy, an emissary, a messenger.

**JAT**, **JUT**, [Hindi] As much as ; applied to the rates of a lease (Puraniya).

**JAT**, (*Jāt*), [H.] and in most dialects ; corruptly, **JAUT**. Caste, clan, tribe, occupation, kind, sort.

*Jātbhāi*, or *-bhāi*, [H., Mar.] A brother by caste, one of the same caste or tribe.

*Jātyōt*, [Mar.] A comprehensive term for one's kindred and fellows by caste.

*Jāt-jamāt*, [Mar.] A whole caste or tribe collectively.

*Jātpūt*, [Mar.] Particulars of caste and descent : a caste collectively : dinner given to a caste by an ejected member upon his restoration.

*Jātcār*, [Mar.] According to caste.

**JAT**, (*Jāt*) or **JATA**, (*Jāta*), [H.] and in most dialects, Born, engendered, produced, effected ; one born, a child, an individual ; birth, production.

*Jātaka*, [S., H., Mar.] Horoscope, calculation or casting of nativities.

*Jāt*, or *Jāta-karma*, [S. &c.] A religious ceremony performed at the birth of a child ; one of the Sanskāras or essential purificatory rites of the Hindus.

*Jātasūlaka*, or *Jatāsaucha*, [S.] The uncleanness contracted by the birth of a child of a near relation.

*Jātaryavahāra*, [S.] A youth who has attained majority, originally fifteen years, now fixed at eighteen ; one who is considered competent to conduct his own affairs.

*Jāt-muchalkā*, [Mar.] A recognisance bond, a pledge for an individual.

*Jātsarājūm*, [Mar.] Personal pay or assignment for military service.

**JATA**, (*Jatā*), [H. &c.] The braided hair

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worn by some classes of ascetics, especially the followers of Śiva.

**JATABAKI**, (*Jātābākī*), [Karn.] Net revenue.

**JATI**, (*Jāti*), [H.] and most other dialects.

Kind, sort, genus, species, caste, tribe, class.

*Jātigegottugāra*, [Karn.] The chief or head of a tribe or caste.

*Jātisankara*, [Karn.] Classes or castes of mixed and impure origin, the *Varṇa-sankara* of Bengal.

**JAT**, (*Jāt*), also written **JAUT**, and, corruptly, **JUT** and **JHUT**, [H. &c.] The name of a very numerous race of people in the north-west and bordering provinces, also in the Panjab and Sindh, where they have become, in part at least, Sikhs and Mohammadans : they are in general industrious and enterprising cultivators, and a brave and hardy race. The Raja of *Bharatpur* is of the tribe, of which there are numerous subdivisions separated into two grand sections, the *Dhe*, or *Pachhade*, and *Hele*, or *Desicāle*. The former immigrated not much more than a century since from the Panjab, but the whole refer to the far west and *Ghazni* as their original site. Although formerly enumerated amongst the thirty-six royal tribes, they are no longer regarded as *Rājputs*, nor intermarry with them, although connexions are occasionally formed. The *Jāts* along the *Jamunā* profess to descend from the *Yadus*, which may be the case without prejudice to their affinity with the *Gātur* and *Yue-chi* of antiquity.

**JATAR**, **JUTUR**, [H.] Cultivated land (Upper Doab).

**JATH**, (*Jāth*), [H.] The name of a post fixed in a tank, to denote that its water has been dedicated to a deity, or married to a grove : the revolving beam or axis of a sugarmill.

**JATLI**, (*Jāli*), [H.] A branch of the Gujar tribe.

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**JATRA**, (*Játrá*), [H. &c.] **JATRA**, (*Jatrú*), or **YATRA**, (*Yátrá*), [Mar.] **JATARA**, (*Játara*), [Tel.] A pilgrimage to a place of reputed sanctity : a religious festival : a place of pilgrimage attended by a fair : in the south, a festival in honour of a divinity, especially of the tutelary goddess of a village.

*Játri*, [H. &c.] A pilgrim, one travelling to join a religious festival or fair.

*Játri-dātibī*, [Karn.] A toll levied upon persons going in pilgrimage, or to a religious festival.

**JATRANI**, (*Jatrāni*), **JUTRANEE**, [H.] A tribe of Jāts in Rohilkhand and Dehli.

**JATLI**, (*Jatli*), [Tel.] A contract for grain &c ; handsel, advance.

**JATTI**, (*Jatti*), or **JETTI**, (*Jetti*), [Karn.] A wrestler, a boxer.

*Jatti-hidāta*, [Karn.] Wrestling.

*Jatti-kāṭaga*, or *Jatti-kusti*, A boxing or wrestling match or combat.

*Jattimullu*, [Karn.] Spurs fixed on the knuckles of boxers.

**JATTIGE**, [Karn.] A sowing machine.

**JATU**, (*Jātu*), [H.] A Rājput tribe in the neighbourhood of Karnal, a branch of the Tuārs, and chiefly Mohammadans.

**JATUA**, (*Jātūā*), [H.] One of the seven branches of the Chamār tribe, located chiefly in the upper Doab.

**JAU**, (*Jaū*), **JAO** (*Jaū*), or **JOU**, [H.] (*S. gava*), Barley, a barleycorn, which is the basis of long measure : eight, measured across, are considered equal to a finger : [in some places it also denotes a small land measure, as *ana*, *pie*, *krant*, *jau*.—Fatihpur.—Eds.]

*Jauchani*, *Jauchunce*, [H.] A mixed crop of barley and Chana.

*Jaunál*, *Jaunál*, [H.] Land cultivated alternately for spring and autumn crops (Rohilkhand). Land cropped during the past season with wheat and barley (Dehli). Land in which barley is so wn

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without its having borne an autumn crop, also termed *Jaunár* (Benares). Land on which any spring crops have been sown (Bundelkhand).

*Jaunár*, or *Jaunál* [H.] Land which has been ploughed and harrowed, and is ready for the first seed : (the same word no doubt as the preceding, but used in a more general sense, perhaps inaccurately).

*Jaunchi*, [H.] A kind of smut in barley and wheat, in which the ears are empty.

**JAUHAR**, plural **JAWAHIR**, (*Jawáhir*), [H. &c.] **JAWAHIR**, (*Jawáhir*), [Mar.] A jewel.

*Jauhari*, or *Jauhariá*, [H. &c.] A lapidary, a jeweller.

*Jawáhir-khána* [H.] The treasury of gems and precious things.

**JAUHAR**, corruptly **JOAR**, [H.] The practice of some classes of Hindus, especially Rājputs, of putting their wives and children to death when unable to resist an enemy, and then sacrificing themselves.

**JAUNRA**, (*Jaunrá*), [H.] Payment of village servants in kind. (East Oudh).

**JAVALI**, (*Javali*), corruptly, **JAULIE**, [Tam. Karn.] Cloth, piece goods.

*Javali-kāra*, [Karn. Tam.] A cloth merchant.

*Javali-penči*, [Karn.] A tax on the trade of pedlars, and travelling traders.

**JAWAB**, (*Jawáb*), [H.] vernacularly modified in some dialects, as, **JABAE**, (*Jabáb*), [Ben.] **JABAB**, (*Jabáb*), or **JAB**, (*Jáb*), or **JAP**, (*Jáp*), [Mar. Karn.] **JARBABU**, (*Jarbábu*). An answer, a reply, whether spoken or written.

\* *Jawabdehi*. The word does not cover and include the presentation of an appeal. *Batna v. Dewa Singh*, 108 Ind.Cas. 513 = A.I.R. 1928 Lah. 733.

*Jawáb-i-izár*, or *Jawáb-i-dáwi*, [H.] Defence, the reply to the accusation.

*Jawáb-ul-jawáb*, [H.] Rejoinder, the refutation of the reply.

*Rad-i-jawáb*, [H.] The refutation of, or reply to, the rejoinder; the last stage of the discussion; or it may also signify the third stage or rejoinder. A bill of exchange, the price of which is not discharged until notice is received of its having been cashed.

*Jawábu-dáru*, [Tel.] *Jabábu-dáru*, [Karn.] A person able to answer, a responsible person.

† *Jawáb-dawa*, [H.] An answer to a complaint.

*Jawábi-hundi*, [Mar.] Payment of money into the hands of a banker, as a deposit for the value of a bill, to be paid to the drawer on receiving advice that the bill has been cashed.

*Jawáb-i-mújibát*, or *-wajahát*, [H.] (from A, *mújib*, or *wajah*, reason, appeal). An answer to a petition of appeal, or to the arguments for an appeal to be filed by the respondent.

*Jawáb-nawis*, [H.] A person or clerk employed to write answers; in some places an officer of the court whose duty it is to read out reports, petitions &c., and to draft the replies.

*Jawáb-sawál*, [H.] *Jawábsál*, or *Jáb-sál*, [Mar.] Altercation, conversation, question and answer.

*Jawáb-sawáli*, [H.] *Jawábsáli*, or *Jáb-sáli*, [Mar.] Reply, rejoinder, the answer to the question: one ready at a reply.

*Jawábi-sawáli*, [H.] An agent, an attorney, one ready at question and reply.

*Jáb-sáli-kágad*, [Mar.] Business papers important documents and vouchers.

**JAWALL**, (*Jawáli*), **JUWALEE**, corruptly, **JAVULLEE**, [H.] Gram mixed with

barley as food for cattle, a mixture of barley and wheat.

**JAWAN**, (*Jawán*), [H. &c.] Young; a young man, an active or athletic young man, any smart and active man, a police or revenue officer, a soldier.

*Jawánú*, [H.] A son-in-law, a daughter's husband.

**JAWAN-PURIA**, (*Jawan-púriá*), [H.] A branch of the Káchhi tribe.

**JAWAR**, (*Jawár*), corruptly, **JUWAR**, (*Jucár*), **JOWAR**, or **JOAR**, [H.] **JAWARI** (*Jawári*), [Mar.] A species of millet which grows to a height of eight to twelve feet on a reedy stem, the grain of which enters largely into the food of the peasantry in the western provinces (*Holeus sorghum*). There are many sorts, of which four are the most generally known: the red or *Joginia*, the *Baunia* or dwarf, the *Piria* or *Sacr*, which is superior to the other two, and the *Básmali* or fragrant, which is less generally cultivated.

**JAWAR**, (*Jawár*). [Mar.] The villages in the vicinity of a town.

**JAWAR**, [H.] **JUAR**, (*Juár*), [Ben. Mar.] **JOR**, Flood-tide: the last applies especially to the spring and neap tides.

\* **JAWAR**, (?) [Beng.] A sub-division of a *taluk*.

**JAWARA** (*Jawára*), or **JAWARI**, (*Jawári*), **JUWARU**, **JUWAREE**, [H.] As much land as can be ploughed by a pair of bullocks (Central Doab); as much as may be ploughed in half a day (Dehli), also a yoke or pair of bullocks working a well. Small shoots of rice which germinate when steeped in water, and shoots of barley forced in earthen pots at the *Dashará* festival, and presented to friends and relations for good luck.

**JAWASA**, (*Jawásá*), **JUWASA**, (*Juwásá*), [H.] A kind of shrubby grass, on

which cattle, and especially camels browse (*Hedysarum alhagi*).

**JAWAZ**, (*Jawáz*), **JUWAZ**, [H.] A sugar or oil-mill.

**JAY**, (*Jáy*), [Ben.] An account.

*Jayábázi*, [Ben.] Balance of an account.

**JAY**, or **JAYA**, [S. &c.] Victory ; used as an exclamation, either singly or with the name or title of a person of distinction, or of a deity, *Jay-*, *Jaya-Mahárāja*, *Jay-Ráma*, *Jay-Sitá* : also, gaining a cause at law.

*Jayá*, The name of the twenty-eight year of the cycle.

*Jayá-patra*, corruptly, *Jee-potr*, [S. &c.] A paper of victory, a written and sealed decision in favour of either party.

*Jayanthi*, [S.] The eighth day of the dark half of Srávana, the anniversary of Kṛishṇa's nativity, held as a festival.

**JAYA**, (*Jáyá*), [S.] A wife, a married woman.

\* **JAYA**. *She who reproduces her own husband in the form of a son.* *Tukaram v. Narayan*, I.L.R. 36 Bom. 339 (356).

**JAYI** (*Jayí*), [S.] Blades of barley grown artificially, and presented to friends and relations at the Dashará festival.

**JAZAR**, [H.] Doubling a number (in arithmetic).

**JAZIA**, **JUZEA**, more correctly, **JIZIA**, but most usually so written and pronounced in Hindustan, corruptly, **JAZZIAH**, **JEZIA**, **JYZEYEH**, [H.] A capitation tax authorised by the Mohammadan law of conquest to be imposed on all subjects not of the Mohammadan religion.

\* **JEADAD**. *Property generally, moveable as well as immovable.* *Surja Prosad v. Mansur Ali Khan*, I. L. R. 5 All. 463 (475).

**JEDANU**, (*Jedanu*), [Karn.] **JENDRA**, (*Jén-*

*dra*), [Tel.]

a class of

weavers.

\* **JEERNA**. *The word does not mean "reduced to ruins" but means "dilated."* *Panchapagesa Gurukkal v. Sinna Serugan Chettiar*, 112 Ind Cas. 65 = A.I.R. 1929 Mad. 118.

**JEHAR**, (*Jehar*), [H.] A pile of water-pots placed one over the other, in which manner they are usually carried by women on their heads : to take them off the head of a woman who has separated from her husband is to imply consent to marry her : the custom prevails among the *Játs*, *Ahirs*, and *Gújars*, principally among the former.

**JEJAL**, (*Jejál*), [Mar.] **JAJALI**, (*Jajáli*), **JANJALI**, (*Janjáli*), [Karn.] A small piece of ordnance mounted, on a swivel ; commonly *Ginjal*. (Molesworth derives the word from H. *Jijál*, but (?) : it is not in Shakespeare, and it seems to be a Karnáta term).

**JEL**, [H.] The chain of buckets in a Persian wheel ; (English) A gaol, a prison.

**JELI**, (*Jeli*), [Hindi] A rake with wooden teeth pointing upwards, for turning over corn whilst being threshed.

**JEL-KHANA**, (*Jel-Khāna*), [H.] English A prison, a gaol.

\* **JENM**. *Equity of redemption.* *Ambu v. Raman*, I.L.R. 9 Mad. 371.

**JENUGUTTIGE**, (*Jénuguttige*), [Karn.] (from *Jénu*, honey) A tax on honey in Mysore.

**JEONAR**, (*Jeonár*) [H.] Land that has yielded one crop, and is prepared for the sowing of a second : see *Jaunár*.

**JEORA**, (*Jeorá*), [H.] The perquisites of village servants.

**JEORI**, (*Jeorí*), [H.] The measure of land called a *Jarib*, or the cord or chain used to measure it.

\* **JEROYITI**, **JEROYATY**, **JERAYATI**. *The word 'jeroyiti land' may mean cultiv-*



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able or arable land. But it also may mean "assessable or assessed" land. When this word especially prefixed to the "right" or "hakku" has come to mean "rights of occupancy", *Tatayya v. Venkatasubbaaya Sastri* 111 Ind.Cas. 168 = A.I.R. 1928 Mad. 786. The term "jerayati" does not necessarily mean land let for agricultural purposes and it is often used in opposition to "Inam land" in the Madras Presidency. *Ramachandra Mardaraja Deo v. Dukko Podhano*. 31 Ind.Cas. 852.—Eds.]

\* *Jer Raiyat*. It is a tenure or under-tenure found in the Pargana Dakkhin Shahbazzpur, (in the Backergunge District) (Per Finucane & Amir Ali's B. T. Act.)

**JETH**, (*Jeth*), [H. &c.] (vernacular form of S. *Jyeshtha*. Best, eldest, the eldest brother where there are several, a husband's elder brother: the name of a month, the second month of the Hindu year.

*Jethá*, *Jethlát*, [Ben.] A father's eldest brother.

*Jetháni*, [H.] The wife of a husband's elder brother.

*Jetháns*, corruptly, *Jutunsee*, [H.] The share or portion of the eldest born.

*Jethí*, [Ben.] The wife of a father's eldest brother.

*Jeth-ráiat*, [Hindi.] (for S. *jyeshtha*, best or oldest.) The senior or principal cultivator; any respectable villager, but especially one who is, either by election, descent, or the appointment of a Zamindar, the manager of the affairs of the village community: if there be a distinct *Mukaddam*, the *Jeth-ráiat* ranks below him, but they are often the same.

*Jethunlá*, corruptly, *Jetoonda*, [Hindi.] The share or right of the eldest

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son. [It also denotes the land held by a hereditary *padhan*.—Kamaon.—Eds.]

**JEWA**, (*Jewá*), [Mar.] A feed, a meal; subsistence which the villagers were bound to provide for the subordinate servants or *Peons* when sent to receive the collections.

**JEWAR**, (*Jewár*), [H.] A respectable tribe of Rájputs in Bundelkhand.

**JHABAR**, (*Jhâbar*), **JHABUR**, [H.] Low land on which water lies, and which is favourable for rice cultivation: when the water dries up in the cold weather, spring crops are sometimes grown upon it: also *Jhâwar*, q.v.

**JHABRA**, (*Jhabrá*), **JHUBRA**, (*Jhubrá*), [H.] An epithet applied to the ears of animals when covered with long hair.

**JHAD**, (*Jhád*), [Ben., Mar.] (usually pronounced as if ending with a harsh *r*, and in H. so written, see *Jhâr*) A tree, a shrub, bush.

*Jhádá*, or *Jhârá*, [H.] Land which remains under water during the rains, swampy or marshy ground.

*Jhádgal*, [Mar.] A tract abounding in trees or shrubs.

*Jhádi*, *Jhârí*, [Mar.] Thick with underwood, trees, or bushes, a thicket.

**JHADAN**, (*Jhádán*), [Mar.] also **JHARAN**, (*Jhárán*), [H.], q.v. Sweeping; also, fig., Clearing or settling accounts, making a clearance of any thing (money, provisions, &c.)

*Jhádá*, [Mar. Tel.] A general clearance of accounts, taking a detailed or particular account, an account particulars.

*Jamínjhádá*, [Mar.] One of the chief village accounts, a statement shewing the extent, quality, cultivation, and produce in every field in a village, a village register, a rent-roll: see *Zamín-jhárá*.

*Jhádábáki*, [Mar.] Complete clearance

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or sweeping off of a debt, &c, closing payment in discharge of a debt.

*Jhādēkarī*, [Mar.] A searcher (as one employed by the customs).

*Jhādpatṭī*, [Mar.] Final demand of government for house or land tax.

*Jhaḍṭī*, *Jhūḍṭee*, or *Jharṭī*, corruptly, *Jherṭee*, [Mar.] *Jhaḍṭī* *Jhaḍṭī*, [Karn.] *Jhaḍḍāḥ*, [Tel.] Examination of an account; final reckoning, clearing off, or sweeping off (of money, food, or the like). Taking an inventory of goods; the account or inventory so taken; an annual statement of the receipts and payments of a whole village; the account of the village with the revenue officers.

**JHADU**, (*Jhādū*), [Mar.] A sweeper, a man of the sweeper caste, the Bhangī or Halalkhor: also a broom.

**JHAGARI**, (?) Sowing broad-cast (Morang).

**JHAJHARKA**, or **JHAJALKA**, [H.] Early dawn, before objects are clearly discernible.

**JHAKARI**, (*Jhākari*), **JHAKUREE**, [H.] A milk pail.

**JHALAR**, (*Jhālār*), [H.] A thicket, brushwood.

**JHALI**, (*Jhāli*), [Ben.] An excavation at the end of a drain or water-course, for collecting water to be thrown up into higher channels for irrigation.

**JHAM**, (*Jhām*), [H.] A large kind of hoe for excavating earth in well-sinking.

**JHAMAKA**, (*Jhāmāka*), [H.] A heavy shower.

*Jhamjham*, or *Jhamājham* [H.] Heavy continued rain.

*Jhamarjhamar*, Light rain, raining drop by drop.

**JHAMP**, (*Jhāmp*), [H. Ben.] A coarse mat, used as a door or screen of a doorway. Mar. Loppings of thorny bushes used as a fence: a branch of a tree or of the cocoa-nut palm, especially when matted to be used in roofs.

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*Jhāmpā*. [Mar.] A matted or wattled door, as of a shed or fence.

**JHAMPAN**, (*Jhāmpān*), [Ben.] A stage on which snake catchers and other juggling vagabonds exhibit: a kind of sedan used by travellers in the Himālaya, written Jāmpaun (?).

**JHANDA**, (*Jhandā*), or **JHANDI**, (*Jhandī*) [H.] **JHENDA**, (*Jhendā*), [Mar.] A flag or banner, a flag-staff, a flag used by surveyors.

*Jhendā-paṭṭī*, corruptly *Jhunder-puṭṭey* [Mar.] A cess levied on the inhabitants of a village or town, and travellers and traders, to defray the expense of a new flag; a tax on the use of flags.

**JHANDULIA**, (*Jhandūlī*), [H.] A tree with thick foliage.

**JHANGI**, (*Jhāngī*). [H.] Bramble and brushwood (East Oudh).

**JHANJAR**, (*Jhānjār*), [Mar.] First glimmering of dawn.

**JHANJIA**, (*Jhanjiā*), [H.] A subdivision of the Mar soil (Lower Doab).

**JHANKHRA**, (*Jhankhrā*), [H.] A leafless tree.

**JHANSA**, (*Jhānsa*). [H.] An assessment formed without any specific ground, and only by general estimate.

**JHAR**, (*Jhar*), **JHUR**, (*Jhur*), [H.] Heavy rain, also **JHARI**, (*Jhari*). Continued rain, wet weather.

**JHAR**, (*Jhār*), [H.] Bushes, brambles, thicket, underwood; Dakh. A tree: see *Jhād*.

*Jhārī* [H.] Forest, thicket.

*Jhārsikrī*, Rank weeds, old grass roots.

**JHARAJA**, (*Jhāraja*), or **JHAREJA**, (*Jhāreja*), [Guz.] The name of the principal military tribe in Cutch, the Rao of which is of the race: they profess to trace their origin from *Jhāra* or *Jharra*, a chief of the Mohammadan tribe of Summas of Sindh, whose infant son was driven from his home after his father's death, and found refuge in

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Cutch, where he was brought up as a Hindu, and obtained distinction and power. The *Jhārajas* pretend to be Rājputs, but their own tradition shews them to be of spurious origin, and the name should most probably be *Jāra-ja*, the son of an adulterous wife. The *Jhārajas* have acquired a disgraceful notoriety as the murderers of their infant daughters.

**JHARAN**, (*Jhāran*), [H.] Sweeping, clearing away.

*Jhārekari*, and *Jāryū*, [Mar.] A particular caste, whose business is to wash and sweep the ashes and dust of a melting-house or goldsmith's shop. the *Nyāriā* of Hindustan.

*Jhāṭi-parṭi*, [Uriyā] Sweepings of loose salt, scattered about and wasted during weigment.

*Jhāru*, [H. Ben.] A broom : a sweeper by caste and occupation.

**JHARBERI**, **JHURBEREE**, [H.] A small prickly bush bearing a kind of plum like the jujube, which is eaten by the people in the north-west provinces ; the leaves are used as fodder, the briars and thorns as fences for fields, and for cattle-sheds and fuel : as the plant grows equally well in dry weather it forms an important resource in time of dearth, both for the people and their cattle.

**JHARI**, (*Jhāri*), [H.] A pitcher with a long neck.

**JHAROTA**, (*Jhārōṭa*), [H.] The close of a season.

**JHARUA**, (*Jhārūā*), [H.] A nutritious grass, the grain of which resembles Panic, and is sometimes eaten or made into bread : it ripens in the rains or the month Sāwan, and is thence called Sāwān and Sawain.

**JHATIANA**, (*Jhāṭiānā*), or **JHUTIANU**, (*Jhūṭiānu*), [H.] A small clan of Rājputs in the Upper Doab.

**JHAU**, (*Jhāu*), **JHAOO**, (*Jhāoo*), [H.] A

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common shrub in the upper provinces (*Tamarix dioca*), much used for thatching and hedging, and as fuel.

*Jhawā*, *Jhowā*, [H.] A large open basket made of the twigs of the *Jhāu*.

**JHAVU**, (*Jhāvu*), [Karn.] A watch of three hours.

*Jhāvinagasti*, [Karn.] A watchman.

**JHAWAR**, (*Jhāwar*), [H.] Flat or low land flooded in the rains : see *Jhābar*.

**JHENTUYANIYA** (*Jhentuyāniya*), [Ben.] A sweeper by caste and occupation.

**JHI**, [Ben.] A daughter.

**JHIL**, or **JHIL**, (*Jhīl*), [H. &c.] A shallow lake or morass.

**JHINJAR**, [H.] A subdivision of the Gūjar tribe.

**JHIRI**, (*Jhīri*), **JHIREE**, Withered : blight.

**JHOJHA**, (*Jhōjhā*) [H.] The name of a Mohammadan tribe converted from Hinduism, considered as of base origin, but good cultivators, found in parts of the Doab and Bundelkhand.

**JHOKAND**, [H.] The place from which the fuel is supplied to the fire under the sugar-boiling pan.

**JHOLA** (*Jholā*), [H.] A cold wind which dries up the ears of wheat.

**JHOLI**, (*Jholī*), [Mar.] A four-mouth bag or wallet carried by beggars.

*Jholiband*, [Mar.] A beggar.

**JHOMPRA**, (*Jhomprā*) or **JHOMPRI**, (*Jhomprī*), [H.] **JHOMPDI**, (*Jhompdī*), [Mar.] **JHOPRA**, (*Jhoprā*), [Ben.] A cottage, a cabin, a hut.

**JHONK**- (*Jhonk-*), or **JHOK-CHITTHI**, (*Jhok-chiṭṭhī*), [Mar.] A fraudulent note of hand or bill, one not intended to be honoured.

**JHONALA**, (*Jhonalā*), [H.] A division of the *Kūrmī* tribe.

**JHONKIA**, less correctly, **JHOKIA**, and **JHUKWA**, (*Jhukwā*), [H.] The man who keeps up the fire under the sugar-boiling pan.

**JHOPA**, (*Jhopā*) or **JHONPA**, (*Jhonpā*), [Mar.] An apparatus of leafy branches fastened

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together, to drag over and smooth a field : a hut, a shed.

**JHORA**, (*Jhorā*) [H.] The haulms or stalks of leguminous plants, used as fodder. [*The word, according to Oriyah dictionaries, means, a bunch of flowers. It does not signify a concubine. Held on the evidence the term referred to a woman married before coronation as contrasted patta. Nandemoni Ananga Bhima Deo v. Suscela mala Patta Mahadebi. I.R. 1933 P.C. 7 = 141 Ind.Cas. 1 = 37 C.W.N. 237 = 37 L.W. 57 = 10 O.W.N. 89 = 56 C.L.J. 522 = A.L.R. 1933 P.C. 20 = 64 M.L.J. 1 (P.C.)—Eds.*]

**JHOHA**, (*Jhohā*). **JHOCHA**, (*Jhochā*), [H.] A large stack of Bajra (Holeus sorghum): it usually contains from 10 to 20 *bojh*, or loads.

**JHULA**, (*Jhūlā*), [H. &c.] A swing, a swinging cot or basket : a swinging or suspension bridge, common in the Himalaya, though of rude construction. Also, a measure of land :—Garhwal.

*Jhulan*, [Ben. &c.] Swinging.

*Jhulan-yātrā*, [Ben.] A festival in honour of Kṛishṇa in the month *Bhādra*, when images of him and *Rādhā* are swung in ornamented platforms.

**JHULI**, (*Jhūli*), [H.] A cloth or sheet used as a fan for winnowing grain when there is no wind (Dehli).

\* **JHUM**. *Shifting cultivation. Jhutu lands are lands in wild and jungly tracts in the Sylhet frontier, which were never brought under settlement by the Revenue authorities, but were left waste to be occupied by migratory cultivators, who after a time abandoned them, and moved on to other similar lands with greater advantages. It means a hill or forest, village, and so jhum is not cultivated in one place every year. Haidar Khan v. Secretary of State. I.L.R. 36 Cal. 1 at 17 (P.C.)*

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**JHUND**, (*Jhūnd*). [H.] A crowd, a troop, an association. a gang of wandering mendicants.

**JHUNDI**, (*Jhūndī*), **JHOONDEE**, [H.] A lot or parcel of land in a coparcenary village, of a determinate though varying extent, both as to the number of *bighās* it contains, and the size of the *bighā* : it is usually from five to ten *pakka bighās* : a sharer may hold several *jhūndīs*. The amount of revenue assessed on each *jhūndī* in a village, payable by the holder, whether he cultivate or not (Dehli).

*Jhūndī-bāchh*, [H.] An apportionment of the revenue payment of a village coparcenership, according to their *jhūndī* shares.

**JHUNGA**, (*Jhūngā*), **JHOONGA**, (*Jhoongā*) [H.] Bramble, brushwood ; a bullock with projecting horns.

**JHUNJAR**, [Ben.] Heaped measure, heaping up a measure of dry goods till it contains no more.

**JHUNT**, (*Jhūnt*), **JHUNTI**, (*Jhūntī*), [Ben.] lit., A crest ; the tuft of hair left on the top of the head at tonsure.

**JHUNTHAR**, (*Jhūnthar*), **JHOONTHUR**, (*Jhoonthur*), [H.] Fields yielding a double crop.

**JHUPA**, (*Jhūpa*), [H.] A pile of mangoes, or other fruit.

**JHUR**, (*Jhūr*), [Mar.] A leak or porous place in an embankment through which the water oozes ; the water that so oozes.

**JHUT**, (*Jhūt*), or **JHUTH**, (*Jhūth*), **JHOOT**, (*Jhoot*), **JHOOTH**, (*Jhooth*), [H. &c.] **JUTHU**, (*Juthu*), [Guz.] False, untrue ; falsehood, lie.

*Jhūtā*, *Jhūthā*, *Jootā*, *Joothā*, [H. &c.] Uttering untruth, a liar ; also left, leavings, offal.

*Jhūthā-gawāiz*, [Ben.] A false witness.

*Jhūthā-half*, [Ben.] A false oath, perjury.

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*Jhūta-sanak*, [Mar.] A dish of leavings ; a grant of land without any service attached.

*Juḥusogan*, [Guz.] A false oath, perjury.

*Juḥodastāwej*, [Guz.] A forged document, a forgery.

**JHUTHAN**, (*Jhūthan*), [H.] Land yielding a double crop.

*Jhūḥūāil*, [H.] Land yielding a double crop.

**JHUTRI**, (*Jhutri*), [Mar.] A dry channel or furrow, a streamlet.

**JI**, (*Ji*), **JEE**, [H. &c.] Life, soul, whence it has come to be attached to names and titles as a mark of respect : *Kṛishṇa-jī*, *Sītā-jī*, *Sāhib-jī*. It is also used singly as a respectful term of assent or as interrogatory, as, Yes ; or, Your pleasure ?

*Jat-bhūm*, [Hindi] Soil that remains moist throughout the year : also called *Jita-jamīn*.

*Jidār*, [Hindi.] Crops in existence (Puraniya).

**JIUVIYA**, (*Jiuciyā*), [Hindi] Mature, come to maturity or vigour (Puraniya).

**JID**, (*Jid*), [A.] Pure money of the current or legal standard.

**JIHAD**, (*Jihād*), [H.] Holy warfare, making war against infidels.

**JIHAT**, (*Jihāt*), [H.] Duties on manufactures.

**JIJHOTIA**, (*Jijhotiā*), [H.] A branch of the Kanauj Rājputs.

**JILA**, (*Jilā*), [Ben.] A province : see *Zilā*.

**JILAWATAN**, (*Jilāwatan*), [H.] Leaving one's country, emigration.

*Jilāwatanī*, [H.] Banishment, expulsion.

**JILVA**, sometimes also, **JALWA**, [H.] Splendour, pomp ; the first meeting of the bride and bridegroom after marriage in the presence of relations, when various ceremonies take place.

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\* *Jinba*. It is a tenure or under-tenure found in the Pargana Dakhin Shahbaxpur (in the Backergunge District). (Per Finucane & Amir Ali's B.T. Act).

**JIMMA**, [Mar.] Charge, trust ; see *Zimma*.

**JIN**, [H.] An evil being, a genie, a goblin.

**JINA**, [S.] A teacher of the Jain doctrines, any one of the twenty-four deified teachers of the system, called also a *Tirthankara* : it was originally a synonym of a *Baudlitha* saint, and is sometimes so used.

**JINAYAT**, (*Jināyat*), [A.] In Mohammadan law, any offences or crimes against person or property, but in practice it is generally restricted to the former, attended with serious injury or death, and punishable by retaliation or by fine.

**JINGAR**, or **JINGAR**, (*Jingar*), [Mar.] A worker in leather, especially a saddler and harness-maker : the Marāṭha Jingars also make little images of Gaṇeṣa : see *Zingar*.

**JINHAR**, [H.] A branch of the Gūjar tribe.

**JINKU**, (?) [Tel.] A base or counterfeit coin.

**JINNAT**, [A.] The Mohammadan paradise.

**JINPAIRA**, (*Jinpairā*), [Mur.] A labourer whose services are borrowed from a neighbour in agricultural operations, the like assistance being given when required.

**JINS**, [H.] and in most dialects, slightly modified, **JINIS**, (*Jinis*), [Ben.] **JINNAS**, [Mar.] **JINUSU**, [Tel.] **JINISU**, **JINASI**, **JINASU**, [Karn.] Genus, species, kind, or sort ; but applied, especially in the dialects, to a thing, an article, a commodity, goods, effects, &c., any objects of purchase and sale.

*Jins-i-adnā*, [H.] Any article of inferior quality or price ; especially inferior grain for cultivation.

*Jins-i-āūli*, [H.] Any article of

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superior description ; grain of the best quality.

*Jins-i-kāmil*, [H.] First-rate crops ; the best crop that a field can bear.

*Jins-wār*, [H.] *Jinnaswār*, [Mar.] According to the article, according to the crop, as an account, a settlement, &c.

*Jinswāri-hisāb*, [H.] *Jinasiwāra-lekhhā*, [Karn.] A statement or account of collections according to the articles or crops.

*Jinswār-khalāʿini*, corruptly, *Jinswar-khutiornee*, [H.] An account of the portions of an estate, in which the lands are classed together according to their crops.

*Jinsi*, or *Jinsi-top-khāna*, [H.] but peculiar to Marāṭhas (*khānah*, a house) An arsenal, ordnance, artillery.

*Jinnashkānā*, [Mar.] A store, a warehouse, a cellar, a closet.

*Jinsaratulā*, (?) *Jinswārbullāh*, evidently corrupt. [Mar.] (?) perhaps (from *artā*, over, above) The excess of a quantity of inferior grains taken in place of a lesser quantity of superior grain, when the revenue was realisable in kind.

*Jins-zabḥi*, or *Jinnis-zabḥee*, [H.] Produce or crops of a more valuable kind than ordinary, as cotton, tobacco, or sugar, paying a money rent.

**JIRAHAT**, (*Jirāhat*). [A.] A wound on any part of the body except the head, punishable by fine according to its severity.

**JIRASANNA-NELU**, (*Jirāsanna-nelu*). [Karn.] A kind of rice grown in Mysore.

**JIRAIT**, (*Jirāt*). or **JIRAYAT**, (*Jirāyat*). [Mar.] A **ZIRAAT**, (*Zirāt*). q.v. **JIRAT**, (*Jirāt*). [Hindi]. Arable land, land fit for cultivation not requiring artificial irrigation, also cultivated lands and their produce, as distinguished from

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garden cultivation ; see *Bāgāyat* ; also from *Khachar*, or rice cultivation.

*Jirāiti*, *Jirāyati*. [Mar., &c.] Pertaining or relating to fields or their crops ; as tax, survey, produce, &c. : arable, as land : raised on arable land as opposed to garden produce. *Jirāiti* lands are sometimes considered the same as taxable or assessable lands, in opposition to *Inām*, or rent-free lands : and frequently also the term is applied to land not artificially irrigated, in opposition to *Tari*, wet, or rice lands : [in some places in the Northern Sarkars if *Jirāiti* land in left waste the title of the occupant is considered to have lapsed, and it may be leased by the government to another person.

*Taxable in opposition to rent-free or Inam lands.* *Sri Raja Jagannadha Narayana v. Sri Raja Pelda Pakir*, I.L.R. 4 Mad. 371 : *A tenure on which the raiyat holds his land.* *Siriparapu v. Mallikarjuna*, I.L.R. 17 Mad. 43 (15).—Eds.]

*Jarāyati-gutṭige*, [Karn.] Assessment on cultivated land.

\* **JIREB**.—*A measurement prevalent in the province of Sindh. It is equivalent to 1,516 acres and 23 gunṭahs.* *Khiaraj-mal v. Daim*, I.L.R. 32 Cal. 293 at 307 (P.C.)

\* **JIS-SE-RAZIHO**. *The words mean that the person who wishes to sell has some right of selecting the person to whom he will make the offer.* *Pandit Nathu Ram v. Ghan Sham*, A.I.R. 1923 All. 519.

**JITA**, vernacularly **JIT**. Conquered, also one who has conquered or gained : often compounded with words to form proper names ; as, *Runjīt*, or *Runjeet*, properly *Ranajīt*, the victorious (*jīt*.) in battle (*raja*).

*Jitā-patr*, [H.] A favourable decree.

*Jitāshṭami*, [S. &c.] The eight (of

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victory) lutation of the dark half of Āṣwin, part of the Navarātri festival or Durgā Pūjā.

**JITA**, (*Jita*). **JEETA**, [H.] Living, alive.

**JITA**, (*Jitā*). **JITERA**, (*Jitera*). **JEETA**, **JEE-TERA**, also **JITTA**, (*Jittā*). [H.] Mutual assistance in tillage; also allowing the use of a plough and bullocks, instead of paying wages in money or kind.

**JITA**, (*Jita*). [Karn.] Wages, hire.

*Jitagāra*, [Karn.] A labourer, a person receiving wages or hire for cultivating land.

**JITRAV**, [Mar.] Life-sustaining, applied especially to vegetable produce, and the animals employed in its cultivation.

*Jin-* or *Jin-jitray*, [Mar.] Standing crop of fields, growing vegetables of gardens, or fruits of plantations.

**JILI**, (*Jīli*). [Ben.] A fisherman.

**JIVA**, (*Jiva*). [S. &c.] vernacularly **JIO**,

**JIB**, (*Jib*). **JIV**, (*Jiv*). Life, the vital principle, livelihood, means of living.

*Jivad-vibhāga*. [S.] Apportionment of an ancestral estate by the father whilst living amongst his sons (Hindu Law).

*Jivagār*, [Tam.] The designation of Buddhist teachers and ascetics, used in some parts of the south.

*Jiraka*, [S. &c.] vernacularly *Jibaka*. A servant, a labourer, one who gets a livelihood.

*Jirāi*, *Jirāi*, [H.] (?) Land granted rent free by Talukdars for services performed by them. [Also land assigned as subsistence to relations and dependants. It is a custom of giving away for maintenance, villages to junior members of the family of 'Thakorate' of Gamph. Such villages revert on the failure of male issue in the grantee's family to the holder of the "Gadī"; and the reversion is not impeded by the existence of a female (*i. e.*) the widow of the last male-holder. *Agar Singji*

## JI

*Bai Singji*, v. *Bai Nariba*, 17 Bom. L.R. 273 = 28 Ind.Cas. 529.—Eds.]

*Jirikā*, [S.] sometimes vernacularly *Jibikā*, and *Jibkā*, [also corruptly, *Jebeka*, *Jebka*,] Livelihood, means of living. In Chittagong, *Jibkā*, is applied to a portion of land excepted from assessment, being considered especially appropriated to the maintenance of the Zamindar, or landholder, and his family.

*Jiva-kolhī*, corruptly, *Jewcotte*, [H.] A house or hospital for living creatures, or animals and reptiles, such as is maintained by the Jains at Surat.

*Jivan-birt*, [H.] A stipend allowed to the family of an old servant deceased: see *Birt*.

*Jivanī-ṭip*, corruptly *Jewunc-teep*, [Mar.] A fee in grain or money to the collectors employed to assess houses for taxation.

*Jivitam*, corruptly, *Jeevatam*, [Tam.] Subsistence, a grant of land rent-free for maintenance, or as a reward also.

*Jivantsamādh*, [Mar.] Burying oneself alive.

**JIYYARU** (*Jiyyaru*), [Tel.] The head of the Vaiṣṇava Brāhmins in the south of India.

**JIZIA**, see **JAZIA**, [H.] Capitation tax.

In Sāgar a house-tax on the inhabitants of towns not engaged in tillage.

† **JNATI**. Commonly pronounced **GYATI**, and Corruptly written **GNATI**, **GATI**, **GUYATEE**, [S. &c.] A Kinsman, a relation, especially a distant kinsman, one who does not participate in offerings of food or water to common ancestors.

**JOBRAJ**, [Ben.] The young Raja, the heir apparent of an estate or principality.

**JODA**, (*Joḍā*), or **JORA**, (*Jorā*), [H. &c.] A pair or couple of things which usually

† Reference see page 1.

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go together, as a pair of shoes a married pair, and the like.

**JODI**, (*Jodī*), **JORI** (*Jorī*), [Tel., Karn.] An easy or quit-rent, a personal tax on district officer.

*Jodī-* or *Jorī-inām*, [Tel. Karn.] A grant of land to be held on payment of a quit-rent.

*Jodige*, [Karn.] *Jodigai*, [Tam.] A favourable or quit-rent.

† *Jodī*, or *Jodige-manyam*, [Karn.] A grant of land at an easy or quit-rent.

† *Jodī-ravi-nama*, (?) [Kar.] An engagement to give up a lease of land.

† *Mahal-Jodī*, (?) [Tel.] A quit-rent paid by district officers for their own estates.

**JODKA** (*Jodkâ*), or **JORKA**, (*Jorkâ*), [Mar.] An earner, the active or earning member of a family.

*Jodkâpât*, [Mar.] An informer in the pay of the native Maratha government, who furnished information on which to found a pretext for levying money by fines.

**JODU**, [Tel. Karn.] A pair, a couple, as of shoes, sandals, &c. : see *Joda*.

**JOG**, [H. &c.] lit., Union, junction. The practice of religious abstraction, by which it is supposed the individual may be united with the universal soul, and acquire similar supernatural powers; Hindu clairvoyance and mesmerism.

*Jogī*, corruptly *Jogee*, *Joghee*, *Jogie*, [H. &c.] A paretiser of the Jog or Yog, a pretender to superhuman faculties; in general, a religious mendicant, who assumes various characters in different parts of India, as an ascetic, a conjurer, and fortune teller, a musician : a caste of Hindus who are usually weavers.

*Jogar-mânyam*, [Karn.] A fee levied by the Jogis of any one of their con-

## JO

ventual dwellings in Mysore from the villagers, in a small quantity of rice and a coin of little value from each, on certain occasions : they were expected to transfer the collections to the state.

**JOG**, [H.] The name of the person upon whom a draft or bill of exchange is drawn.

**JOHAR**, [H.] A large pond or lake (Dehli) ; any inundated land (Central Doab), but there pronounced *Jhor*. [Also, any reservoir or pond.]

**JOHIA**, (*Johiâ*), [H.] A Rājput tribe, once of importance, but, of whom few remain in the vicinity of Allahabad, and of them one division is Mohammadan.

**JOKH**, [H.] **JONKAN**, [Ben.] Weight, weighing; [Mar.] A weight, measure, determinate size or quantity.

*Jokhât*, [H.] Weighment, weighing; the weighman's fee or perquisite.

**JOKHAM**, or **JOKHIM**, (*Jokhîm*), [H., Mar., Ben.] **JOKAM**, [Tel.] Risk, hazard, peril; the thing hazarded, loss, deficit.

\* **JOKHMI HUNDI**.—*Conditional Bill drawn against goods or risks. Jadonji v. Jethu Shemji*, I.L.R. 4 Bom. 333 (310).

**JOL**, [Ben.] Low marshy ground, favourable for rice plantations; a ditch, a trench, a ravine : (also *Jolt*).

**JONANGI**, (*Jonângi*), or **ZONANGI** (*Zonângi*), also **JONAGAR** and **JONAKARI**, [Tel.] The name of a tribe on either coast of the peninsula, also called *Chobias* or *Labis*, considered to be descended from the Arabs, or, according to another tradition, from compulsory converts to Mohammadanism made by the first Mohammadan invaders. The name is supposed to be derived from the Tamil *Shonakar*, the name of a country; perhaps Sennar or Arabia.

**JONNA**, plural **JONNALU**, [Tel.] **JOLA**, (*Jôla*), [Karn.] **CHONNAL**, (*Chonpal*),

† \* Reference see page 1.



## JO

[Tam.] The grain termed great millet (*Holcus saccharatus*).

**JORA**, (*Jorā*), [H.] lit, A joining; a fee levied upon a tenant cultivator for each plough he works with, in addition to his rent (?).

**JORAWAR-BHUM**, (*Jorāwār-bhūm*), [Hindi] (from strength) Stiff strong soil.

**JORI**, (*Jorī*), A small pond (Dehli).

**JORU**, (*Jorū*), [H.] A wife.

**JOSHI**, [H. &c.] An astronomer, an astrologer in general; also one of a caste professing astrology and fortune-telling, and employed in casting nativities. In Upper India the name is applied to an inferior order of Brāhmins following this occupation; in the Dakhin, to a caste of Śūdras. The term, when restricted to a Brāhman conversant with astronomical science, implies considerable respectability, as is the case with the Joshis of Kamaon.

**JOT**, corruptly, **JOTE**, **JHOTE**, [H.] Tillage, cultivation; tenure of a cultivator; the rent or revenue paid by a cultivator. In the Sikhim Morang, any tract of land or estate cultivated and paying revenue to government, held by *Puffa*, and hereditary, but neither to be mortgaged or sold: [also, land held of a superior on the terms of a tenant cultivator, enjoying no proprietary rights, although sometimes holding at a fixed rate and sometimes hereditarily.—Eds.] [Mar.] A yoke of oxen; a plough.

*Jot-jamā*, [Hindi] The land cultivated, and assessment paid by the cultivator: [it is sometimes rent derived from land leased to a cultivator.]

*Jotā*, [Hindi.] The point of the beam of the plough on which the drag rests.

*Jotā*, *Jotan*, *Jotār*, *Jotā*, [H.] A cultivator or peasant tilling his own ground.

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*Jot-* or *Jotā-dār*, A farmer or cultivator.

*Jotāl*, [Hindi.] Land always in cultivation, never left fallow.

*Jotl*, [Hindi.] The strap that goes round the neck of the bullock to fasten the yoke.

*Jotyā*, [Mar.] A ploughman.

† **JOTA**, (?) [H] A partition wall.

**JOTE**.—*The expression in a deed does not mean that the tenancy is a ryoti holding. The expression "jote" is a general term and does not necessarily mean a "Ryoti-jote". Turini Charan Sardar v. Shrish Chandra Pal*, 115 Ind.Cas. 81 = 48 C.L.J. 97 = 32 C.W.N. 587 = 56 Cal. 173 = A.I.R. 1928 Cal. 880. *Krishnendra Nath Sarkar v. Rani Kusum Kamari Debi*, 76 Ind.Cas. 324 = A.I.R. 1923 Cal. 351; *the word does not necessarily mean an occupancy holding, it may mean a raiyati, under-raiyati or any sort of holding for the purpose of cultivation. Upendra Kishore Sarkar v. Shaik Khalil Fakir*, I.R. 1932 Cal. 643 = 139 Ind.Cas. 544 = 55 C.L.J. 170 = A.I.R. 1932 Cal. 568; *the expression "jote" could not necessarily lead to the inference that the right was heritable. Dhangaji v. Nazimuddin Pradhan*, 6 P.C. 475 = 148 Ind.Cas. 729 = A.I.R. 1934 Cal. 398; *Cultivation, agriculture, tillage, khat and jote are synonymous terms. Udvant Singh v. Tokhan Singh*, I.L.R. 28 Cal. 353 at 354 (P.C.). See 'Jotedar'. A *jote* may be acquired (1) by direct settlement from Government, (2) by purchase, and (3) by inheritance (Jalpaiguri Settlement Report, page 118, paras 636, 637, 638). (*Per. Finucane & Amir Ali's B.T. Act.*)

\* *Mal-jote*. The expression is occasionally used in official correspondence to mean a 'jote' which had existed at

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last settlement. (*Per.* Finucane & Amir Ali's B.T. Act.)

\* *Jote-dar*. A '*jotedar*' may be either a tenure-holder or a '*ryot*'. *Gunga Ram Rai v. Maula Baksh*, 31 Ind.Cas. 185.

† A '*jotedar*' is a person who holds lands directly under Government. His holding is called a '*jote*' (whatever its size, which may and does vary from one paying a rent of one rupee to one of which the rent is half a lakh). He is a tenant with a heritable and transferable title in his holding, vested in him by his lease and by the fact of possession, with the power to transmit his title to those to whom he sublets; he has the right to re-settlement of the land included in his *jote* on the expiry of the term of settlement, but subject to an increase of rent should Government see fit to enhance. His title to possession of the land included in his *jote* is, however, always subject to the superior right of Government as proprietor to resume any portion required for public or other purposes, a proportionate abatement being made in the rental, and compensation allowed for any permanent improvements. (*Per.* Finucane & Amir Ali's B.T. Act.)

**JOWAL**, (*Jowâl*), [Mar.] Union of cultivators to burn and clear the ground before ploughing.

**JOYS**, Jewellery of any kind; used commonly by Europeans at Madras and Bombay, and borrowed from the Portuguese *Jayva*, a jewel.

**JUA**, (*Juâ*), **JOOA**, [H. &c.] Gambling.

*Juëchor*, [Ben.] A cheat, a swindler at play, a blackleg.

*Juëri*, *Jocaree*, [H.] A gambler.

**JUA**, (*Juâ*), [H.] **JUAL**, (*Juâl*), [Uriya]

The yoke of a plough.

**JUAL**, (*Juâl*), corruptly, **JOAL**, (*Joâl*), [A.]

The hire or reward of labour, an ex-

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traordinary donation, extra pay or compensation, a reward for bringing back a fugitive slave (Mohammadan law).

**JUGAD GAUR**, (*Jûgâd gaur*), [H.] A branch of the Gaur Brâhmans.

**JULA**, (*Jûla*) **JOOLA**, [H.] A tract of land containing four *alâ*, or sixteen *bisis* (Kamaon).

**JUGI**, (*Jugi*), [Asamese] One of a caste whose vocation is tending silkworms.

**JULAHA**, (*Julâhâ*), [H.] **JOLA**, (*Jolâ*), [Ben.] A weaver; in India forming a race or tribe of weavers, who are Mohammadans.

**JULI**, (*Julî*), or **JURI**, (*Jurî*), [Asamese] A small bill stream.

**JUM**, **JOOM**, (?) A Mug village, or one belonging to a forest race on the east of Chittagong; any hill or forest village in the east of Bengal.

*Jumia*, *Joomia*, (?) A race of people inhabiting the hills on the east of Chittagong.

**JUMAH**, (*Jumâh*), or **JUMA**, (*Jumâ*), [H.] Friday, the day of public prayer with the Mohammadans.

*Jumâ-rât*, [H.] Friday eve, *i. e.*, Thursdry.

*Jumâgi*, [H.] Presents or allowances to a schoolboy, given him on Friday, and by him to his preceptor on the same day. In Hindustan, an entertainment repeated on five successive Fridays after marriage.

† **JUMI**, (?) Land that may be cultivated by the hoe without needing a plough, and which is therefore occupied by a class of *Mugh* cultivators, thence termed *Jumias*.—Chittagong.

**JUMLAT**, [H.] Sum total, aggregate assemblage.

† **JUN**, **JOON**, (?) Land cultivated by the mountaineers of Tipra.

**JUNA**, (*Junâ*), or **JURA**, (*Jûrâ*), **JOONA**.

## JU

**JOORA**, [H.] A rope of twisted grass or twine, made to support a round-bottomed jar.

**JUNNU**, [Tel., Karn.] Cheese.

**JURA**, (*Jārā*), [H.] The knot in which the Hindus tie their hair on the top of the head.

**JUREMARI**, (*Jurmāri*), **JOOREMAREE**, [H.] lit. Brought under the yoke; applied to land actually in possession, in distinction to what a man is entitled to by descent from a common ancestor.

**JURI**, (*Jūrī*), **JOOREE**, (*Jooree*). [H.] A small bundle of sugar-cane, the tops of which are brought home on the 11th of Kārtik, and are suspended from the roof of the house until the Holi, and then burnt; also a small necklace strung together from cakes of cow-dung, and cast into the Holi bonfire.

**JUZ**, [H.] A part, a portion; a part of a book, consisting of eight leaves.

*Juz-o-kul*, corruptly, *Joos-oo-kool*, [H.] Totally, entirely, great and small. In Bengal, a revenue account formerly kept, containing a variety of details arranged under six heads, whence it was also termed *Shash-bāb-i-kuifiat*, the six-section account. Section 1 exhibited the particulars of the survey, the extent and boundaries of the land; 2, all that related to the assessment; 3, all matters connected with the rights and interests of the proprietors; 4, all that related to the rights of tenants and cultivators; 5, whatever concerned the duties and privileges of the village officers; and 6, what related to the rights and interests of village inhabitants not engaged in agriculture.

**JUT**, (*Jūt*), **JOOT**, [Ben.] The fibres of the bark of the *Corchorus olitorius*, much used for making a coarse kind of canvas, and the common *ganni* bags: it is also sometimes loosely applied to the plant.

**JUTA**, (*Jūtā*), **JUTI**, (*Jūti*), [H. &c.] A shoe, a slipper.

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*Jutājuti*, [Ben. &c.] Beating each other with slippers.

*Jūti-kārī*, [H.] Beating with slippers, a disgraceful punishment.

*Jūti-khor*, [H.] Beaten with slippers, disgraced, abject.

*Jūti-mār*, [H.] Beating with slippers.

**JUTA**, (*Jūtā*), [H.] The rope connecting the irrigating basket with the handle.

**JUTH**, (*Jāth*), **JOOTH**, also **JATHA**, (*Jathā*), [H.] **JATA**, (*Ja(a)*), or **JUTA**, (*Jūtā*), corruptly, **JUTHA**, (*Juḥa*), [Mar.] A gang, a troop, a company, a coparcenary, a brotherhood, a family or corporation holding lands in common. In the Dakhīn, the collective designation of the members of a family, amongst whom the lands of a village were originally parcelled out; the primary *Thākari*, the *Bhagachara* of Hindustan. It is also rather loosely applied to the land belonging to such a family, whether cultivated by themselves or let to under-tenants.

*Jūta-bhāu*, [Mar.] A member of a proprietary family in a village or district.

*Jūthwār*, [H.] Relating to common property, corporate, joint, common, belonging to proprietary families or brotherhoods; settled or assessed according to fraternities.

**JUTHALI**, (*Juthālī*), or **JUTHELI**, [H.] also **JUTIAN**, (*Jutiān*), Land bearing two harvests in the year.

**JUTIAL**, (*Jūtīāl*), [H.] A class of hereditary watchmen located in the tract under the Siwalik hills.

**JWALA-MUKHI**, (*Jwālā-mukhī*), [S.] Any place where fire breaks from the ground, or where sulphurous gas, which may be ignited, issues from the soil, considered to be indicative of the presence of a form of Durgā, as at the town in the first range of hills so called, a place of pilgrimage of the Hindus.

**JYARUM**, (?) A register of lands (Carnatic).

## JY

**JYESHTHA**, (*Jyeshtha*), [S.] Eldest, best, &c. ; vernacularly, **JETH**, (*Jeth*) q. v.

*Jyeshthānsa*, (also *Jyeshthottara*, corruptly, *Jeshtootter*.) [S.] The right of primogeniture, or the right of the eldest son to a larger portion of the patrimonial property than his brothers ; a right formerly recognised, but now obsolete, the partition being equal.

*Jyeshtha*, or *Jyaishtha*, [S.] The month *Jeth* or *Jait* (May-June).

*Jyaishthā*, [S.] Day of full moon in the month *Jait*.

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**JYOTISHA**, [S.] Astronomy, astrology.

*Jyotishī* [S.] vernacularly, *Josi*, *Joshi*, or *Jolishī*, An astronomer, an astrologer ; the village priest and astronomer, who prepares the calendar, casts nativities, and announces the time propitious for any act ; any astrologer or fortune-teller.

**JYU**, [Tibet.] A coin or weight of Silver = 3 *mashas*, fabricated at Ladakh : five are equal to one Farakhabad rupee.

## K

**KABA**, (*Kāba*), [A.] Any square building ; whence, especially, the temple at Mecca, to which pilgrimage is made by the Mohammadans.

**KABA**, (*Kābā*), [Mar.] A description of people to the north of the Maratha provinces, said to be a piratical tribe in the gulf of Kach.

**KABAD**, (*Kābād*), **KABAR**, (*Kābār*), or **KABAD**, (*Kābād*), &c, [Mar. Karn.] **KABADA** (*Kābādā*), A bullock load of wood, grass, &c. : [Guz.] A sort of pannier for horses.

*Kabādī*, or *Kāhādī*, [Mar.] Employed in bringing loads, a bullock, &c. : [Guz.] One whose occupation is breeding horses and other animals : one who conveys articles in horse-panniers : also a wood-cutter.

*Kābādīkhot*, [Mar.] A monopolist of firewood.

*Kābādīkhotī*, [Mar.] A contract or monopoly of the supply of firewood.

*Kābādāra*, [Karn.] Remission of a part of the land-tax in favour of sugar

cultivation, the deficiency being made good by an impost upon the produce.

**KABALA**, (*Kābāla*), also **KIBALA**, (*Kibāla*), or **QIBALA**, corruptly, **CIBALEH**, **KUB-BALEH**, **COBALLA**, [**COBALA**, **KUWALLA**, **KOOLA**, **KOBALA**, **KOOBALA**, **KAWALLA**,] &c., [H.] and other dialects. Any deed of conveyance or transfer of right or property, any contract of bargain or sale signed by a judge, a bond, a bill of sale, title-deeds, and the like. In the northern Sarkārs it is said to apply especially to deeds affecting titles to houses and gardens.

*Kābāla-dār*, [H.] The holder of a bond, one entitled to any right in consequence of forfeiture of a bond, or the like.

*Kaṭ-kābāla*, corruptly, *Koṭ-cūbāla*, and *Khut-kābāla*, [H.] *Kaṭ-kobālā*, [Ben.] A conditional engagement, a deed of conditional sale, as one stipulating that if the purchase-price be not returned within a given period the sale is absolute ; a mortgage-deed with

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liability of sale if not redeemed by a stipulated time.

† *Kat-kabala-be mīadi*, [H.] A conditional agreement as to terms, but not as to time.

*Khush-kabūla*, [H.] Unconditional engagement, sale without stipulation : the opposite of the preceding.

† *Kabala-ritamī*, [H.] Deed of sale.

**KABAR**, (*Kābār*) [Ben.] The last day of the month.

*Kābārī*, [Ben.] Relating to the last day of the month, due or payable on that day (wages, rent, &c.)

**KABAR**, (*Kābar*), **KABUR**, [H.] Second description of the *mār*, or black soil of Bundelkhand : in the north-west provinces, a mixed soil of clay and sand, suitable to any crop except rice.

**KABBU**, [Karn.] Sugar-cane.

*Kabbīnā-gāya*, [Karn.] A sugar-mill.

*Kabbīnā-lemanc*, [Karn.] A sugar manufactory.

*Kabbīnā-rārada-landāya*, [Karn.] Sugar-cane lands taken under the direct cultivation by the state, but subject to the land-tax formerly levied from the Ryots.

*Kabbīnarasa*, or *-hālu*, [Karn.] The juice of the sugar-cane.

**KABIL**, (*Ḳābil*), [A.] A surety, bail, bond (Mohammadan law).

**KABIN**, (*Kābin*). (P.) Ratification of a marriage in presence of a Kazi ; a dower, a marriage-portion.

*Kābin-nāma*, (*Kābinamah* incorrectly, *Karīn-nama*), [H.] (P.) A deed in which the dower is stated, a marriage settlement. [*Abdul Fattēh Moulvie v. Zabunnessa*, I.L.R. 6 Cal. 630 ; *Hamidunnessa v. Zohirudin*, I.L.R. 17 Cal. 670 ; *Dost Mohummed v. Said Begam*, I.L.R. 20 All. 81 (82). A deed of dower executed in favour of wife in a Mohameidan

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marriage. *Suba Bibi v. Balgobind*, I.L.R. 8 All 178 (179).—Eds.]

**KABIRAJ**, (*Kābirāj*), [Ben.] A physician.

**KABISO**, [Guz.] Intercalation, an intercalary year.

**KABITA**, [Thug.] A term for the strangler among the Jamaldehi and Lodaha clans of Mohammadan Thugs, residing chiefly on the borders of Oudh.

**KABR**, (*Ḳabr*), corruptly, **CUBBUR**, [H.] A grave, a tomb.

*Ḳabr-salāmi*, [H.] A fee to the proprietor for permission to dig a grave on ground belonging to him.

**KABUL**, (*Ḳābul*), [H. &c.] Consent : consented or agreed to.

*Ḳābūliyat*, corruptly, *Caboolcat*, *Kaboolcat*, *Cubalot*, (*Quaboolcat*, *Coboolcat*, *Kuboolcat*, *Caboolyat*, *Kaboolcat*), [H. &c.] *Kabūlāt*, or *Kabūlāyat*, [Mar.] A written agreement ; especially one signifying assent, as the counterpart of a revenue lease, or the document in which a payer of revenue, whether to the government, the Zamindār, or the farmer, expresses his consent to pay the amount assessed upon his land.

† *Kabul-juma*, [H.] Stipulated rent or revenue, that which is assented to or agreed upon.

*Ḳābūl-jawāb*, [H.] An answer filed in a suit, acknowledging the demand.

*Kābūl-karār*, [H.] but current in Orissa, apparently in a peculiar sense, Uriya. Verbal engagement.

*Kābūl-katubā*, or *-katupī*, vulgarly *-kutba*, [Mar.] The written assent of the Ryots to the assessment taken by the *Pāṭil*, and handed over to the *Māmalat-dūr*, or district collector.

† *Kabul-khat*, corruptly, *Kirbool-khut* : a written assent or agreement.

*Kābūla*, [Thug.] A menial servant of Thugs, or a novice.

**KABZ**, (*Ḳabz*), **KUBZ**, (*Kubz*). **QUBZ**.

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(*Qubz*). [H.] **KABAJ, KUBUJ**, [Mar., Ben., &c.] A receipt, an acknowledgment: in village accounts, the *Pat-wârî's* receipt given to the cultivator for his instalments of rent: in Marāṭhi it is also applied to seizure of property, or sequestration of income for debt, or to the property or income so sequestered.

*Kabz-ul-wagûl, Qubz-ool-wagool*, [H.] A receipt, an acknowledgment, a discharge, a document acknowledging the receipt of money or other valuables.

† *Kabzwar*, [H.] In the way of seizure or distraint.

† *Kabzwar-paimaish*, [H.] Measurement of an estate to determine the extent of sequestration.

*Kābîz*, [H.] A seizer, a sequestrator, an occupant, a person in possession.

† *Kābîz-hal*, [H.] A person in actual possession.

**KACHA**, [Thug.] Unburied, or buried superficially (a body): a Thug informer.

**KACHAHRI**, (*Kachahrî*). **KUCHUHREE**, corruptly, **CUTCHERRY**, [H., &c.] **KACHERI** (*Kacherî*). [Mar.] **KACHHAHARI**, (*Kachhaharî*), or **KACHHARI**, (*Kachhârî*). [Ben.] **KACHELI**, [Tel.] A court, a hall, an office, the place where any public business is transacted: also, in Mar., the business carried on there, or the people assembled.

**KACHANI**, [Thug.] One of seven principal clans.

**KACHAR**, (*Kachâr*). **KACHHAR**, (*Kachhâr*). [H.] Moist land, land lying low and along the banks of rivers, so as to admit easily of irrigation or being flooded; also, alluvial formation or deposit. [*Al-luvial land. A kind of land which is cultivated whenever the submerging water dries up and leaves it open for the time at least to a cultivating process. Lach-*

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*man v. Bal Singh*, I.L.R. 4 All. 157. —Eds.]

**KACHARAI**, (*Kâcharai*). (?) [H.] Rent for pasturage: (probably an error for *Gocharai*).

**KACHCHA**, [Mal.] Unbleached cloth; a waist belt; the end of a lower garment gathered up behind and tucked into the part that girds the waist:

*Kachchakkannakka*, [Mal.] An account or bill of sale of cloth given to the purchaser.

† *Kachchat*, (?) incorrectly, *Cuchat*, and *Kutchul*, [Mal.] A bill of sale or note of goods delivered, and payment received: a palmyra leaf stamped; with the collector's acknowledgment of the instalments received from the cultivator, and a note of the lands he holds: also, any rough account of money received.

*Kachcharalam*, [Mal.] Merchandise, trade, especially in cloth.

*Kachharatakâran*, [Mal.] A merchant, a trader, a cloth merchant.

**KACHCHA**, (*Kachchâ*). **KUCHCHA**, incorrectly, **KACHA**, or **KUCHA**, and, corruptly, **CUTCHA**, **KUTCHA**, &c., [H. &c.] **KANCHHA**, (*Kânccha*). [Ben.] **KACHI**, (*Kâchi*). **KACHO**, (*Kâcho*). [Guz.] Raw, unripe, immature, crude, lit., or fig; as, a *Kachchâ* house is one built of unbaked bricks or mud; a *Kachchâ* person is one inexperienced, unskilful, silly: as applied to weights and measures it denotes inferiority; a *Kachcha sér* is one less than the standard *sér*: in revenue settlements it implies a direct assessment, one made with the Ryot, or Ryotwar, either where there is no recognised farmer or proprietor, or where his right of collection is suspended. In the Bombay Glossary it is also explained, when applied to a statement of any kind, to signify one minutely detailed (?).

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*Kachchû-âmdani*, [H.] Gross income or receipts, without allowing for charges or deductions.

*Kachchû-âml*, [Mar.] An office or appointment, in the profits or loss of which the holder has no permanent interest: it is hence applied to villages and items of revenue managed by government officers for the state, in distinction to those which are farmed.

*Kachchû-asâmi*, [H.] (see *Asâmi*) A temporary cultivator, one having no permanent or hereditary right of occupation.

*Kachchû-balani*, also read *-balanny*, *-ballanny*, and *-bekenng*, (?) Resumption of one-tenth of the lands held by the Ryots in Dinajpur, an item of the revenue of Bahar in 1762. (The second word is some inexplicable blunder—Fifth Rep. p. 222).

*Kachchû-daula*, [Karn.] A rough estimate of the value of standard crops.

*Kachchû-jamabandi*, [H.] The gross rent-roll of a village before setting off the charges and expenses, whether the balance be payable to a Zamindâr or to the government.

*Kachchû-kharda*, [Kara.] A rough draft, a rough or sketch account, an account kept by the village accountant of money received from the cultivators.

*Kachchû-mîli*, [H.] Interest from a day preceding the loan, as opposed to *Pakka-mîli*, from a day after, with reference to the practice of native bankers, who, in their current account, charge interest on money advanced from the day before, but on money received, from the day following the receipt.

*Kachchû-kamâvisî*, [Mar.] A revenue office, of which the person holding it has no interest in the collections.

*Kâchimulat*, [Guz.] A bill of exchange not yet due.

*Kachchû-şeru*, [Karn.] An inferior

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*şer*, one of twenty-four rupees' weight (Mysore).

*Kachchû-tahşil*, [H.] Collection of the revenue from the cultivators direct.

*Kachchû-upaj*, [H.] Gross collections.

*Kachcherâ*, [Mar.] A contractor formerly employed at Bombay to keep the market supplied with coarse rice during the rainy season.

**KACHCHIA**, [S. &c.] A shore, a coast, a site liable to be flooded, whence the province of Cutch is so named.

**KACHCHALI**, (*Kachchali*), **KACHCHILI**, (*Kachchili*), or **KACHCHALIKA**, (*Kachchaliika*), [Karn.] An honorary distinction, as a medal, for eminent services (Mysore).

**KACHCHI-KATTE**, (*Kachchî-kattê*), [Karn.] A sort of village hall where the respectable inhabitants assemble (Mysore).

**KACHHAURA**, [H.] A small clan of Rajputs, of whom a few are settled in Gorakhpur.

**KACHHI**, (*Kâchhi*), **CACHHEE**, (*Çâchhêe*), [H. Guz.] A tribe of cultivators found in most parts of Hindusthan, of which they are the gardeners especially, being employed in market and flower gardens, and raising vegetables and flowers for sale. In Behar they are the principal growers of the poppy. Those of the north-west provinces, who are mostly industrious agriculturists, reckon seven branches, usually denominated *Kanaujia*, *Hurdîha*, *Singrauria*, *Jamanpuria*, *Bamhamia*, or *Maghya*, *Jarcha* and *Kachhwâha*, which do not eat together or intermarry. There are, however, as noticed by Mr. Elliot, other distinctions, and in the Marâṭha territory some of them are named from the countries whence they have come, as the *Bundela* and *Mârûṭri Kâchhis*.

*Kachhiâr*, [H.] (?) Land enriched by alluvial deposit on the banks of the Chambul, commonly cultivated for

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market produce by *Kūchhis*, whence its name.

*Kachhōārā*, [H.] Any portion of ground cultivated by *Kūchhis*. Mr. Elliot derives the name of the province of Cach, corruptly Cutch, from the circumstance : it rather seems derivable from the Sanskrit *Kachehha*, any tract of low or marshy ground near to a river or the sea.

**KACHHWA**, (*Kachhwā*), [H.] Low land.

**KACHHWAHA**, (*Kachhwāha*), **CUCHHWAHA**, [H.] A distinguished tribe of Rājputs professing to descend from *Kuṣa* or *Kusha*, the son of *Bāma*, and forming the ruling race in Amber of Jaypur, the Raja of which is of the clan.

**KACHHWAR**, (*Kachhwār*), [H.] A subdivision of the *Kūrmi* tribe.

**KACHISA**, [H.] A subdivision of the *Kūrmi* tribe found in Bahār.

**KACHWANSI**, (*Kachwānsi*), [H.] A minute division of land measure, the twentieth of a *Tiswānsi*, of which twenty go to a *Biswānsi*, q. v. : the term is now rarely used.

**KADA**, (*Kādā*), [Hindi] Mud, slime, alluvial deposit, mud and vegetable matter left by the waters after inundation.

*Kādā-kartā*, [Hindi] Preparing soft or muddy soil for transplanting rice.

**KADA**, (*Kuḍa*), or **KADA**, (*Kaḍā*), [Karn.] A loan without interest.

*Kaḍa-chiṭu*, [Karn.] A bond, a promissory note.

*Kaḍana-* or *Kaḍam-patra*, [Karn.] A note of hand, a promissory note.

† **KADA**, or **KANDA**, (?) [Guz] Bed to detain water for rice cultivation, whence it is applied to rice soil in general.

**KADAI**, (*Kaḍai*), [Tam.] A shop, a market.

*Kaḍai-kāraṇ*, [Tam.] A shopkeeper.

*Sārāyakaḍai*, [Tam.] A spirit-shop.

**KADAM**, [H.] A foot, a pace, also used as a measure ; in some parts of the north-

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west provinces twenty *kadams* in each division make a *Kachchā bighā*, or about  $\frac{1}{10}$ th of an acre.

*Kadam-* or *Kadam-bosi*, [H.] Respectful salutation, paying one's respects, equivalent to kissing the feet of a superior, although not always implying even prostration.

*Kadam-i-rasul*, corruptly, *Kuddum-russol*, [H.] An allowance or deduction from the revenue granted by the native governments to the *Zamindārs* to cover the charge of keeping up a temple in which a slab with impressions of feet, supposed to be those of the prophet, was preserved as an object of veneration.

**KADAM**, (*Kādam*), [Tam.] A measure of distance, as much as a man may walk in three hours : it varies in different places, but is never less than eight miles.

**KADAMAI**, [Tam.] Debt : a tax.

*Kaḷan*, [Tam. Mal.] Debt, obligation : tax.

*Kaḷunchiṭu*, [Tam.] A bond.

*Kaḷankāraṇ*, [Tam.] *Kadākāraṇ*, [Mal.] A debtor, a creditor, a shopman.

*Kadankoduttavan*, [Tam.] A creditor.

**KADAPA**, [Tel.] The counter agreement executed by the tenant in exchange for his lease.

**KADAPPU**, (*Kaḷappu*), [Tam.] A kind of rice that is reaped from September to November.

**KADARAMBAM**, (*Kāḍārambam*), [Tam., Karn.] Dry land, or land which depends entirely upon rain for watering ; the cultivation of such land. (This is probably the correct form of the term *Kadarnaibh-guddee*, which is said to mean land watered by rain.—Selections iv. 789.)

**KADATAM**, (*Kaḍatam*), [Karn.] **KADITAMU**, (*Kaḍitam*), [Tel.] **KADITAM**, (*Kaḍitam*), [Tam.] A leaf of cloth blackened with



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a preparation of charcoal and gum, and used as a slate for writing on with chalk or steatite; leaves of such cloth, folded together, are commonly used as memorandum and account books in Kanara: the writing may be effaced with a wet sponge or cloth.

**KADATTA**, (*Kaḍatta*), [Mal.] Ferrying over, conveying across, accompanying travellers through a dangerous place.

*Kaḍattu-kadara*, [Mal.] A landing-place, a ferry.

*Kaḍattu-kāran*, [Mal.] A ferryman.

**KADEGALA**, (*Kaḍegāla*), [Karn.] The latter season.

*Kaḍegālada-pairu*, [Karn.] The latter crop.

*Kaḍekula*, [Karn.] The lowest of the castes, as Pariah, &c.

**KADHA**, (*Kāḍhā*), [Mar.] Grain stipulated to be received by way of interest or premium on money lent; the practice of so borrowing or lending.

*Kāḍhaṇi* [Mar.] Removal of crops from a field.

*Kāḍhāoḍh*, [Mar.] Borrowing from every quarter.

**KADHUA**, [Thug.] The head; peculiar to some classes.

**KADI**, (*Kaḍi*), [Tel.] The yoke of a plough.

**KADI**, (*Kaḍi*), or **KARI**, [Karn.] **KARI**, (*Karī*), [Mar.] A bit, a morsel, a chip, &c.; boiled sour milk used with rice; and hence, perhaps, comes the English word *Curry*: the word, however, is apparently used similarly in Karnāta and Malabar, as in the compounds, *Majjige-kaḍi*. A curry of rice sour milk, spices, *chilis*, &c.

*Hāta-kaḍi*, [Karn.] Ready money, money in hand.

**KADIGATTU**, (*Kaḍigattu*), [Tel.] A land or boundary mark, a ridge or mound separating two fields.

**KADIM**, (*Kaḍim*), or **KADIMI**, (*Kaḍimī*),

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[H. &c.] An old inhabitant of a village, one holding by hereditary descent; and, as being usually chosen from this class, applied to the head man of a village in the west of Bengal, and in some parts of the peninsula.

*Kaḍim-al-ayām*, [H.] From time immemorial.

*Kaḍim-dihwāl*, or *Kaḍim-dihcartti*, [H.] (from H. *dihwāl*, or *dih-varṭti*, a villager) A hereditary cultivator, one professing to descend from the first settlers (Asam).

\* *Kaḍim haks*. Grants made prior to the grant of a village in favour of inamdars by the former government. *Secretary of State v. Indon Rai*, 50 Bom. 698 = 28 Bom.L.R. 1308 = 98 Ind.Cas. 933 = A.I.R. 1927 Bom. 40.

*Kaḍimī rūiṇyat*, [H.] A cultivator of old, an occupant of land by old hereditary descent.

**KADIR**, (*Kaḍir*), [Tam.] An ear of corn.

*Kaḍirmudaygal*, [Tam.] Close of the harvest.

**KADJAN**, **CADJAN**, A term used by Europeans for the leaves of the fan-palm, or cocoa-nut, on which the natives write with an iron style: the letters are sometimes, but not always, blackened with ink. The word is supposed to be of Portuguese origin, but this seems doubtful.

**KADLE**, (*Kaḍle*), or **KADALE**, (*Kaḍale*), [Karn.] Bengal gram (*Cicer arietinum*): in Karnāta, as well as in most parts of India, *Kaḍali*, S. signifies the plaintain (*Musa sapientum*.)

**KADU**, (*Kāḍu*), [Tam, Karn.] Thicket, forest; place where dead bodies are burned: in Tamil it also means high and dry land, not capable of irrigation.

*Kāḍpāp-mānyam*, [Karn.] A fee or tax payable to a low caste of Śūdras, who perform the funeral obsequies (Mysore).

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\* **KAEMMAKAM.** *A person who takes the place of another, i.e., a successor either a son or a distant relative.* *Harpal v. Lekhranj*, I.L.R. 30 All. 406 (416).

**KAFĀAT**, (*Kafāat*), [A.] Resemblance; in law, similarity of condition and circumstances, such as is required between a man and woman to give legality to their marriage.

† *Kafal-kar*, erroneously, *Kafeel-kar*, [H.] A responsible agent.

**KAFĀLAT**, (*Kafālat*), or **KIFĀLAT**, (*Kifālat*), [A.] Bail, security in general according to the Shias; it is limited to personal bail by the Sunnis.

*Kafālat-bil-dirk* [A.] Security against contingencies.

*Kafālat-bil-māl*, [A.] Surety for property.

*Kafālat-hin-nafs*, [A.] Personal security.

*Kafīlat-nūma*, [H.] A bail-bond, or written engagement of security.

*Kāfil*, or *Kāfil*, [A.] A surety.

*Makfūl*, [H.] Bailed, given or taken as surety for, according to the construction of the phrase; as *Makfūl-ba-hī*, the claim for which surety is given; *Makfūl-lu-hu*, the person demanding bail; *Makfūl-an-hu*, the person or thing for whom or which surety is given.

**KAFFA**, [H.] A piece of cloth or rag steeped in the juice of the poppy, and twisted into a bundle with others; a sort of smuggling of opium.

**KAFĀRA**, (*Kafāra*), or **KAFFĀRAT**, (*Kaffārat*), [A.] Expiation, penitence; in law, expiation for a violated vow, or the commission of any sin, by mortification, almsgiving, &c.

**KAFILA**, (*Kāfila*), [H.] A caravan.

*Kāfila-sālār*, The chief of a caravan.

**KAFIR**, (*Kāfir*), [H.] An infidel, one who does not believe in the mission of Mohammad.

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**KAFIZ**, (*Kāfiz*), [A.] A measure containing about 64lbs, a measure of space, a square of about 124 cubits.

*Kāfiz-lahān*, [A.] Employing a miller to grind corn for the payment of a measure of flour; illustrative of illegal contracts, in which the labourer is paid with part of the produce of his labour, and which is considered as illegal.

† **KAG**, (?) [Beng.] A small division of money of account less than a *gaunla* of *kauris*.

**KAGAR**, or **CAYGAR**, (?) A tribe of Chārāns supported by the Jhārājas of Cutch (?).

**KAGARA**, [Thug.] Croaking of a large kind of crow, an omen of good or bad luck, according to circumstances.

**KAGHAZ**, (*Kāghaz*), **KAGHIZ**, (*Kāghiz*) or **KAGHID**, (*Kāghid*). [H.] vernacularly changed to **KAGAJ**, (*Kāgaj*), [Ben.] **KAGAD**, (*Kāgād*), [Mar.] **KAKITAMU**, (*Kākitamu*), [Tel.] **KAGAJ**, (*Kāgaj*), **KAGADA**, (*Kāgāda*), [Karn.] Paper, a paper or document.

*Kāgadu-patra*, [Karn.] A letter, a voucher, a written document.

*Kāghaz-bahā*, [H.] Office allowance for stationery.

*Kāghaz-i-khūm*, [H.] Rough draft of a document or account, account of gross produce.

*Kawāghaz-arbā*, [H.] The four written documents on which the proceedings in a suit are grounded, or the written complaint, the answer, the rejoinder and the reply.

*Kāghazī*, [H.] also *Kāgaji*, *Kāgadi*, &c. A paper-maker or vender, a stationer, a letter-carrier, of or relating to paper or to writings.

**KAH**, (*Kāh*), [H.] Grass, straw.

**KAHAN**, (*Kāhan*) or **KAHAN**, (*Kāhān*), corruptly, **CAHAN**, **CAOUN**, **CAWN**, (*Cāwn*), **KHAHOON**, [H., Ben.] A

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measure of value equal to sixteen *Paṇas* of *Kauri* shells, or 1280 *Kauris*, varying, therefore, in value with the market price of the shells : [also, a measure of grain or straw.—Burdwan.—Eds.]

**KAHAR**, (*Kahār*), [H.] A tribe of Śūdras chiefly settled in Bahar, following agricultural pursuits, but employed in towns as palankin-bearers ; many of them in their own provinces are slaves, and are considered impure.

† **KABRAKAT**, (?) [Guz.] Grass land, pasture ground (?).

**KAI**, (*Kāi*), corruptly, **CUY**, **KAY**, **KAYI**, **KYE**, [Tel., Karn., Tam., Mal.] The hand : in the Dakhini languages it is extensively used in forming compound terms implying handiwork, &c. ; but especially with reference to pecuniary and revenue transactions is Karnāta and Mālayālim.

*Kai-badalu*, [Karn.] A loan of money for a short time.

*Kai-baraha*, [Karn.] Signature, hand-writing, manuscript.

*Kai-chehittu*, [*Kaichittu*, commonly *Kaichit*.], [Tam.] A note of hand. [Also, any note, any written memorandum.—Eds.]

*Kai-dustu*, [Karn.] Possession : use of public money by government officers, accounted for as a debt to the state under the former government of Mysore.

*Kai-dharmam*, [Karn.] Endowment payable in money to a temple by the granter direct ; any small sums given as alms.

*Kai-gaḍa*, [Karn.] A loan without interest.

*Kai-gurultu*, [Karn.] Signature, hand-writing manuscript.

*Kai-kāgada*, [Karn.] A note-of-hand, a bond signed by both borrower and lender, a written statement or hand-

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writing. Under the later government of Mysore the term *Kai-kāgada*, or *Kai-kāghaṣ*, was applied to a statement of the gross annual assessment of each collectorate, furnished by the collector, and to a similar statement required from each cultivator, shewing his whole liability, without the deductions to which it was subject.

*Kai-kāmīl*, [Karn.] Full statement, that of the maximum revenue without deductions : see the preceding.

*Kai kānam*, [Mal.] Property in hand, personal property.

*Kai-kānam-kāraṇ*, [Mal.] A tenant on an improving lease.

*Kai-kānam-pāttam*, [also, laxly *Kai-kanam*, corruptly, *Kay-kanom*, *Koyee-kanom*.] [Mal.] Tenure by labour, or by an engagement to improve the property, on condition of holding it for a stipulated period.

*Kai-kāran*, [Mal.] A handiercraftsman, an artificer ; also a person of property.

*Kaikkilan*, *Kaikkilavan*, corruptly, *Kykullve*, [Tam.] A weaver by caste and occupation.

*Kai-kōlu*, [Tel.] The name of a caste, or individual of it, usually occupied in weaving.

*Kai-kūli*, [Karn.] Hire or pay at the time when work is done : [Mal.] A fine paid by a lessee to the proprietor on the renewal of a lease.

† *Kainiwala*, [H.] as applied to land, land cultivated by *Kaini* or vassal tenants.—Kamaon.

*Kai-ole*, [Karn.] A writing on an *ola*, or palm-leaf ; a statement of the total assessment so written : see *Kai-kāgada*.

*Kai-padaru*, plural, [Karn.] (?) A class of predial slaves in Kanara a subdivision of the *Dhers*.

*Kai-pāda* [Mal.] *Kaippādu*, [Tam.]

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Handicraft, manual labour ; in [Mal.] also actual possession.

*Kaippanam* corruptly, *Kaypanum*. [Mal.] Ready money, money in hand. Also, a portion brought by a wife.

*Kaippattunilam*, [Tam.] Land in one's own possession.

*Kaipporul*, [Mal.] Possession of property, property in hand, whether personal or real.

*Kaimatal*, [Mal.] Personal property, money, jewels, &c.

*Kaissattu*, [Tam.] An invoice, a list ; a mark in place of a signature.

*Kai-tappu* [Karn.] A slip of the hand, a mistake in writing or in counting money.

*Kai-vāda*, [Karn.] Handicraft, manual labour.

*Kai-vali*, [Karn.] A cess formerly paid in kind for betel gardens and rice fields.

*Kai-vāpya*, [Mal.] Borrowing for a short time, on a verbal promise to pay.

*Kai-vasya*, [Karn.] Actual possession.

*Kai-vidu*- or *Kai-vidu-otti*, corruptly, *Kyredoothi*, [Mal.] A kind of mortgage in Malabar, by which, in consideration of a sum of money, the proprietor of an estate transfers it to the lender to hold, without prejudice to his own proprietary right, but which precludes the mortgagee from disposing of the land to a third party for more than he paid, or on any other terms than those on which he acquired the occupation : if he wish to dispose of it he is bound also to give the proprietor the option of redeeming it.

*Kai-vidu-otti-karanam*, [Mal.] A deed of mortgage of the kind above described.

*Kaiyalai*, [Tam.] A bribe.

*Kaiyerpu*, [Tam.] Allowance of grain given to village servants at harvest-time from the threshing-floor.

*Idankai*, or *Idangai*, q. v. The left-hand, the left-hand castes,

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*Valunkai*, or *Valangai*, q. v. The right-hand, the right-hand castes.

**KAIBARTTA**, [Ben.] A fisherman by caste and occupation ; he is sometimes a domestic or predial slave, having sold himself, or been sold as a child.

**KAID**, (*Kaid*), [H.] Confinement, bond, fetter.

*Kaidi*, [H.] A prisoner, a convict.

*Kaidkhāna*, [H.] A jail, a prison.

**KAIDA**, (*Kāida*), or **KAIDAT**, (*Kāidat*), plural **KAWAID**, (*Kawāid*), [H. &c.] **KAYDA**, (*Kāydā*), [Ben.] A rule a regulation, a law.

**KAIFIYAT**, (*Kāfiyat*), **KYFEEYUT**, vernacularly, **KAIPHIYAT**, (*Kaiphīyat*), corruptly, **KYPHYUT**, [H. &c.] Statement, description, report, account particulars. In the Jama-bandī north-west provinces a column for remarks is so headed. In the south it is applied to any authenticated document or voucher, such as a written authority from a husband to a wife to adopt a son after his demise.

*Kaifat-i-band-o-last*, [H.] Particular statement of revenue assessment, or any other settlement.

**KAIGADDE**, (*Kāigaḍḍe*). [Karn.] Pulse, any sort of leguminous vegetable.

*Kārganu*, [Karn.] A seller of vegetables.

**KAIL**, **KAILU**, or **KAYALU**, corruptly, **KYLE**, [Tel.] The actual measurement of the crop after it is threshed, and before its division between the cultivator and the government.

*Kail-asāmi-vāri-āwarjā*, [Tel.] (see *Awārija*) A detailed statement of the produce of each Ryot's land by measurement.

*Kail dār*, *Kailudāru*, &c., [Tel.] A weighman or measurer, a superintendent of the measurement of the crop.

*Kaili*, [Mar.] Relating to measure, by or of measure as opposed to weight, and prefixed in that sense to names of

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measures; as, *Kaili-man*, a *man* or *maund* by measure, not by weight.

*Kail-pechshu*. [Tel.] A portion of the grain in excess of their share by measurement, granted to the cultivators.

**KAIM**, (*Kāim*). [H. &c.] (A) **KAYAM**, (*Kāyam*). [Tel.] Firm, lasting, erect, [Permanent. It is used to distinguish from a ticca tenant's right. Ref. *Gokan Ali v. Golap Soondery* I.L.R. 8 Cal. 612 at 614. — Ets.]

*Kāyam-gutta*, [Karn.] The lease or farm of a village at a fixed rent, with right of subletting the land.

*Kāim-maḥām*, corruptly, *Kaimkan*, or *Caymacan*, [H.] A representative, a substitute, one in the place of another, a deputy, a viceroy.

*Kāyam-gibbandi*, [Karn.] A fixed establishment.

*Kaima-peṇ-kāru*, [Tam.] Portion due to a widow from her husband's estate: (from *Kaimaben*, a widow).

\* *Kaimi*. Use of word in 'Patta' and 'Solenama' means permanent right conferred. *Esahaquemia v. Dulamia Patwari*, 34 C.W.N. 887. The word 'Kaimi' connotes nothing more than permanence of occupations and does not import fixity of rent. *Shyama Charan Ghose v. Fakir Chandra Dutt*, 101 Ind.Cas. 45 = A.I.R. 1927 Cal. 546.

\* *Kaim Karsha*. In Backergunge there are as many as thirteen persons having successive interests in the land inferior to that of the proprietor Zamindar. *Kaim-Karsha* is one of those interests, (Per. Finucane & Amir Ali's B.T. Act).

**KAIMAL**, (*Kaimal*), [Mal.] A title of rank amongst the Nairs, and used by the inferior classes when addressing them, as, My lord, and the like.

**KAINI**, sometimes written **KHARNI**, [H.] (?) A cultivating tenant, bound also to labour on the land retained by the

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landlord in his own hands, and to serve him as a porter: (probably the same word as *Gaini*, q.v.).

**KAIRI**, ? **KAINI**, [Tam.] An irrigated field.

**KAIVERTTA**, vernacularly, **KAIVART**, or **KAIBART**, [S.] A fisherman by caste and occupation: see *Kaibartta*.

**KAJ**, [Thug.] A traveller, or any man not a Thug.

*Kaji*, [Thug.] A woman, not of a Thug tribe.

**KAJARI**, (*Kājāri*), [Mar.] A caste, or an individual of it, whose chief occupation is making glass bracelets.

† **KAJIAR**, (?) [H.] A sub-tenant, an actual cultivator (perhaps for *Karyakar*).

**KAJJU**, [Tel.] (Error for **KABJU**, for **KABZ**, q. v.) A receipt.

**KAKA**, (*Kākā*), [Ben.] **KAKKA**, [Karn.] A father's younger brother.

*Kāki*, [Ben.] *Kakkachchi*, [Karn.] A father's younger brother's wife.

**KAKAMBI**, (*Kākambi*), [Karn.] Refined sugar, the inspissated juice of the cane.

**KAKAPURI**, (*Kākāpuri*), [Guz.] A slave born in the house.

**KAKHIALI**, (*Kakhīālī*), [H.] Sheaves or bundles of corn given at the perquisite of the reapers and village servants.

**KAKPAD**, (*Kākpād*), [Mar.] (lit, crow's-foot) A mark v or ^ indicating where something interlined should be read, a caret.

**KAKINI**, (*kākini*), [Ben.] Five *gaṇḍas* or twenty *kauris*, also a *Kauri*, q. v.

**KAKWI**, (*Kākwī*), [Mar.] The juice of the sugar-cane boiled to the consistence of honey.

**KAL**, (*Kāl*), [Tam., Mal.] The leg, the foot; in Malabar, any tree that serves as a standard for the pepper or betel-vine.

**KALA**, (*Kāla*), vernacularly **KAL**, (*Kāl*), [S. &c.] Time in general or any particular time or season. Death, destiny; also adj., Black: see *Kālā*, and *Kālī*.

† *Kala-banjar*, [H.] Land left fallow

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for a considerable time after cultivation.

*Kālakrayam*, [S.] Market value, price of the day.

*Kālakriyāpatra*, [Karn.] (from the S. 'Kriya', act, and 'Patra', leaf.) A deed of conveyance.

*Kālapālli*, [Tam.] An estimate of produce taken early at the time of reaping.

*Kālāradi*, [Tel., Karn.] The season of cultivation, the beginning of it, when arrangements are made with the Ryots : also, the close of the season, or of the year.

*Kālāya*, [Mal.] Land that has been reaped : the same cultivated a second time in the same year.

*Kālayukti*, [S. &c.] The fifty-second year of the cycle.

*Kālikā* or *Kālikā-vyādhi*, [S.] Periodical interest.

**KALA** (*Kālā*), [S. &c.] An art, a craft, especially a fine art, as music, painting ; also, a mechanical art, as carpentry and the like : also, a part, a portion.

*Kālāḍiḥu* [Uriya] Elevated land.

*Kālāsūtri*, [Mar.] An exhibitor of puppet-shows ; also, a rope-dancer and juggler, or an itinerant musician and dancer.

*Kālāvant*, [H.] A professional musician and singer.

*Kālācantin*, [H.] The female of the former, herself a singer and dancer.

**KALA**, (*Kālā*), [Karn.] **KALAM**, (*Kālam*), corruptly **KALLOM**, [Tam.] and [Mal.] **KALLAMU**, (*Kāllāmu*), or **KALLAMU**, (*Kāllāmu*), [Tel.] A threshing-floor, a place where the grain is beaten or trodden out : see *Khala*.

*Kālamadi*, [Tam.] Estimate of the grain on the threshing-floor.

*Kālanaḍai*, [Tam.] A heap of grain unthreshed : an account of the actual produce of a field, distinguishing the

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shares of the government and cultivators, and the allowance to the village servants.

*Kāḷappaḍi* [Tam.] A portion of grain out of the produce of all taxable lands allotted to the labourers, whether slaves or hired servants.

*Kāḷappāt*, [Mal.] A barn, a threshing-floor.

*Kāḷappichchai*, [Tam.] Grain from the threshing-floor given in charity.

*Kāḷatiruva*, [Tel.] Fees on threshing grain.

*Kāḷattumḍu*, [Tam.] A threshing-floor.

*Kāḷaraḍi*, [Tam.] Sweepings of a threshing-floor.

*Kāḷarāsam*, incorrectly *Kāḷarāsam*, and *Kāḷarāssam*, [Tam.] Hire or fee given to labourers or slaves, or inferior village servants, of a portion of grain from the threshing-floor, or from the field.

**KALA**, (*Kālā*), [H. &c.] Black.

*Kālāpāni* [Ben. &c.] Black water, the sea, applied more especially to transportation beyond sea.

**KALA**, (*Kālā*), [Guz.] Cotton in the pod, uncleaned cotton.

**KALAI**, (*Kālāi*), [H. &c.] Tin, tinning of copper utensils.

*Kālāigar*, [H.] A tinman, a worker in tin.

**KALAI**, (*Kālāi*), [Tam.] Grass or weeds growing amongst corn.

† **KALAI**, corruptly **KULLYE**, [H. &c.] The name of various kinds of pulse generally cultivated.

**KALAKKAR**, (*Kālakkar*), [Tam.] People of a low caste, the same as the *Puleyar*, hunters and fowlers.

**KALAL**, (*Kālāl*), also **KALAR** (*Kālār*) and **KALWAR**, incorrectly, **KALLAL**, [H. &c.] A distiller, a maker and vendor of spirituous liquors :

*Kālūt*, *Kālūti*, [Mar. &c.] A wineseller, a vintner, a tavern-keeper ; any

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thing relating to spirituous liquors, a tax upon them, excise.

*Kalâljamû*, [H. &c.] Revenue from the excise or duty on spirits.

*Kalâlkhâna*, corruptly, *Kulalconna*, [Mar. &c.] A liquor-shop, a place where spirituous liquors are sold, or where they are distilled; a distillery; a duty paid by the venders.

**KALAM**, (*Kalam*) **QULUM**, corruptly, **CULLUM** and **CALLUM**, [H. &c.] A pen, or a reed (calamus) used as one; a brush; also, sometimes, handwriting, a paragraph, an item, an article, a column of an account.

*Kalambandî*, [Mar.] A writing under distinct heads, as, a code of instructions, articles of agreement; enrolling, enlisting. In Guz. it is used to mean attachment, sequestration; also, a document shewing the state and management of a district.

*Kalamdân*, [H. &c.] A penholder, an inkstand, an ornamented, varnished, oblong case for holding pens and ink, and worn in the girdle as the insignia of civil office.

*Kalamî*, [H. &c.] Relating to a pen, or to writing, authentic, official, written as opposed to verbal.

*Kalamkârî*, [Tel.] Chintz, or chintz-painting or manufacture.

*Kalamkucharûl*, [Mar.] Bad or erroneous writing, leaving out a letter, or the like; also, fraudulent omission of an item in an account.

**KALAM**, corruptly, **CULLUM**, [Tam.] A measure, equal to twelve *markâls*, q. v.

**KALAMA**, [Tel.] A hollow formed by water that escapes from the edge of a reservoir: [Tel. and Karn.], Rice that ripens in December.

**KALAMA**, (*Kalama*), **KALAME**, (*Kalame*), or **KALAMIGE**, (*Kalamige*) [Karn.] A field of paddy, a crop of standing paddy.

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**KALANGAM**, (?) Land paying no tax except when cultivated.

**KALANTAR**, (*Kalântar*), [Mar.] Interest on money.

**KALAPATI**, (*Kalâpâti*), [Ben.] (Port. **CALAPATA**) Caulking a ship or boat; a caulker.

**KALAPPAL**, [Tam.] A ploughshare and handle.

**KALAPPU**, (*Kalappu*), [Tam.] Levelling a field after removing the grass.

**KALAR** (*Kalar*), [H.] A soapy soil used by washermen, a sort of fullers' earth.

**KALAR**, (*Kalar*) **KALARI**, (*Kalari*), corruptly, **KALLAR**, **KULLUR**, [Tam.] Barren soil, waste ground.

**KALARI**, (*Kalari*) [Mal.] A school where the use of arms is taught.

*Kalarnîlam*, [Tam.] Barren or sandy soil.

*Kalarnmû*, [Tam.] High land, unprofitable for cultivation.

† *Kalasandi-Kuttali*, (?) [Tam.] A particular ceremonial in the temple of *Kumbhiswara*, at *Kumbhakonam*, for which lands are assigned.

**KALASI**, (*Kalasi*), or **KALSÎ**, (*Kalsî*), **KULSEE**, [H. &c.] A water-jar, usually of baked clay an ornament or knob on the top of a wall or a building.

*Kalasiptûjâ*, [S.] Placing a wa'er-jar in a chamber as a type of, or receptacle of, *Durgâ*, or other divinity, and worshipping it.

*Kalasi-thâpana*, [S.] Setting up a water-jar as an object of worship: part of the marriage ceremony, in which offerings are made to the planets in different vessels.

**KALASI**, (*Kalasi*), [Karn.] A measure of grain, one third of a *mora*: in Guzerat it has the same sense, but it equal to 16 *maunds*, or 640 *seers* or lbs.

† *Kalasi-vero*, [Guz.] A tax on grain at so much the *Kalasi* measure.

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† **KALATRI**, or **KALLATRI**, [Sindh.] The head man of a caste or trade, who collects the duties levied on the rest.

**KALAVARA**, (*Kalavāra*) [Mal.] A store, a granary.

*Kalavāra-kāran*, [Mal.] A steward, a storekeeper, a treasurer.

**KALAVI**, (*Kaḷavi*), **KALIVI**, (*Kaḷivi*), [Karn.] Counterfeit, forged.

*Kalivi-haṇa*, [Karn.] Counterfeit coin.

**KALAVU**, (*Kaḷavu*), [Karn.] Theft, robbery.

**KALAY**, (*Kalāy*), [Ben.] Pulse of various sorts.

**KALAYA**, (*Kālāya*), [Mal.] Land that has been reaped and cultivated for a second crop.

**KALI**, or **KALI-YUGA**, vernacularly, sometimes, **KALI**- or **KALJUG**, corruptly, **CALY-YOOGUM**, **CAL**- or **KUL-JOGUE**, [S.] but in all the dialects. The Kali age, the last and worst of the four ages that make up a great age: the present age of the world is the Kali, supposed to have begun on Friday, the 18th of February, 3102 years B.C., and it is to last altogether 432,000 years, forming a period of progressive iniquity and deterioration, and ending in the general dissolution of existing forms.

**KALI**, (*Kālī*) [Ben.] The product of a sum in arithmetic: also, as derived from *Kālā*, black, ink.

*Kālī*, [H.&c.] Black.

*Kālī-bhūmī*, or *bhūi*, [H. &c.] Black soil, a rich, vegetable, and dark-coloured mould: it forms the greater portion of the soil of western Guzerat, and spreads widely through Malwa and the valleys of the Dakhin: although less productive than another kind of soil found in Guzerat, termed *mārcā*, it is highly favourable to the growth of wheat and cotton.

**KALI**, (*Kālī*), incorrectly, **KALLEE**, [Mar.] it is no doubt the same word as the

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Hindustani **KALI**, (*Kālī*), though written with a different *l*) Arable land in general, from its being usually of a dark colour: black soil or mould, cultivable land of a superior quality; the underlying ground in the Dang, receiving and retaining moisture during the cold season, and especially fit for wheat and other spring crops: the term is applied also to the crops or produce of such soil.

*Kālī-chā-paikā*, or *-wasul*, [Mar.] Revenue from cultivated land; land-tax or revenue.

*Kālī-chuṅkari*, [Mar.] Black soil upon a substratum of lime, which renders it very unproductive.

*Kālī-jamā*, [Mar.] Revenue derived from the soil.

*Dunbi-kālī*, or *Dhas-kālī*, (?) [Mar.] Cracked black soil; see *Dunbi*.

*Kharḷal-kālī*, [Mar.] Black soil containing stones; less rich than the usual black mould, but, as more retentive of moisture, and more easily worked, it is rarely left fallow, and is very productive.

**KALI**, (*Kālī*), [Karn.] An ancient measure of weight in Mysore, equal to 40 *hānis* of 80 rupees each, or to 3200 rupees.

**KALI**, (*Kālī*), [H. &c.] (S.) The name of a popular goddess; the wife of Siva, so named from her black complexion; the same as *Devī* or *Durgā*.

† *Kālī-bari*, [Beng.] A temple of the goddess *Kālī*.

*Kālī-chakram*, [Tam.] A gold coin having a figure of the goddess *Kālī*, formerly current in the south.

**KALINGAL**, (*Kaliṅgal*), [Tam.] An outlet or sluice for carrying off the surplus water of a reservoir. [Also, a stone fencing or embankment for keeping the water of a reservoir at a uniform level. —Eds.]

† Reference see page 1.



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**KALINGU**, (*Kalingu*), [Tam.] A dam, a stone bank or dyke, a sluice.

**KALIT**, (*Kalit*), (?) [Mar.] An estimate of standing corn, or of fruit before gathering.

**KALIVAYANILAM**, (*Kalivāyanilam*), [Tam.] A clay soil.

**KALLA**, (*Kalla*) [Karn., Mal.] False, cheating, deceptive.

*Kalla*, *Kallann*, [Karn.] A thief, a plunderer; plural *Kallaru*. Thieves, whence the *Colerics* of the peninsula in early English writers.

*Kallachecharakka*, [Mal.] Smuggled goods.

*Kallakhammittam*, [Mal.] Counterfeit coin.

*Kallkaranam*, [Mal.] Forged or false title-deeds or documents.

*Kallan*, [Mal.] A cheat, a rogue, a liar, a swindler: (no doubt connected with the Karn. term *Kalla*, as above.)

*Kallapadi*, [Karn.] A false measure.

*Kallaraju*, [Karn.] A forgery, a false signature.

*Kallasakkhi*, [Karn.] False witness.

**KALLADI**, (*Kallādi*), or **KALLARI**, (*Kallāri*), [Mal.] A class of predial slaves in Malabar: in some lists it appears, probably incorrectly, as part of a compound term, *Kallādi-kanakan*: it is no doubt connected with the Karn. *Kalla*.

† **KALLAPURA**, (?) [Mal.] A small cottage.

**KALLAYENTU**, (*Kallayentu*) [Tel.] A client; being in fact the English word.

**KALLU**, [Thug.] A thief.

*Kallui*, [Thug.] Theft.

**KALLI**, (*Kalli*), [Karn.] The Euphordia or milk hedge plant, very common in Mysore.

**KALLI**, (?) [Guz.] A system of assessment under which the crops are not allowed to be disposed of until the revenue is paid, or security given for its payment.

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**KALLU**, also **KALYAMU**, [Tel.] **KALLA**, (*Kalla*), [Mal.] *Tūrī* the fermented sap of different kinds of palm trees.

**KALLU**, [Tel., Karn.] **KAL**, plural **KALLUKAL**, (*Kallukal*), [Tam.] **KALLA**, [Mal.] A stone.

*Kallūnguttu*, [Tam.] Hard stony ground, not worth cultivating.

*Kallukutiga*, [Karn.] A stonecutter, a mason.

*Kalluppu*, [Karn.] Rock-salt.

*Kalkachehan*, [Mal.] A stonecutter, a mason.

*Kallumatada-ayya*, [Karn.] A Lingamite priest.

**KALMAH**, or **KALIMAH**, [H.] A word, a speech; the Mohammadan confession of faith, 'There is but one god, and Mohammed is the apostle of God.'

**KALPA**, [S. &c.] A very long period of time; a day of Brahmā, or 4320 millions of years: a ceremonial or ritual precept; the ritual of the Vedas.

† **KALTAR**, [Guz.] Estimated produce of a crop.

† *Kanekan-kallar*, [Guz.] Exaction of the revenue on the full estimated amount of the crop.

† *Ubha-kallar*, [Guz.] Estimate of standing crop.

† *Dohora-kallar*, incorrectly *Dhora*, [Guz.] Allowance in favour of the cultivator of one half of the estimated amount of the crop.

† *Sawa-kallar*, [Guz.] Allowance of a fourth of the estimate of the crop to the cultivator.

**KALU**, (*Kalū*). [Ben.] A maker and vender of oil by caste and occupation: grinding or expressing oil from different seeds.

**KALUBU**, (*Kalubu*). [Karn.] Weeds and grass in standing corn.

**KALWA**. [Tel.] A water course.

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† **KALWAR**, [H.] A distiller and vender of spirituous liquors.

**KAM, KUM**, [H.] Little, less, deficient : commonly used also in compounds, as *Kam-bakht*, unfortunate, deservedly so, a scoundrel : *Kamyābī*, rarity &c.

*Kamān*, [Ben.] Lowering the price of any thing, diminishing the rent of land.

*Kamdar*, [Uriya.] Land of inferior quality.

*Kamdār*, or *Kamdast*, [Mar.] Reduced rate of assessment.

*Kamī*, *Kamce*, corruptly *Cumnce*, [H.] *Kammi*, [Tel.] Littleness, deficiency, loss : deficiency in the weight or value of coins, loss in exchange, an allowance formerly made in the public accounts to cover such losses in the collections.

*Kamī-beshī-dar-fardī*, [H.] In Bengal, an account formerly kept, shewing the diminution, (*kamī*) and increase (*beshī*) of the revenue, settled for at the commencement of the year with each cultivator.

*Kamī-jamīn*, [Hindi] Statement of the decrease of land in cultivation. (Puraniya).

*Kamīn*, corruptly *Kumence*, [H.] Base, low, inferior : applied, in the north-west provinces, to the artificers and servants of a village, who, besides allowances in grain, receive small allotments in land, and are therefore "minor" or inferior cultivators : the term is also sometimes applied to all the residents of a village, except religious mendicants, who are not cultivators : in Kamaon the term designates the superintendant of the village management : [also, a landholder to whom the office of collecting the government revenue of a village or estate is delegated—Eds.]

*Kamīnī-bāchh*, [H.] A tax levied by

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the proprietors of a village on every resident who is not engaged in agriculture : a sort of ground-rent for the non-cultivator's dwelling.

*Kamkūshṭ*, [Hindi.] Decrease in the cultivation of an individual cultivator, as compared with a preceding period (Puraniya).

*Kamkholka*, (?) [H.] Land of inferior quality, but let by the year.

*Kamhism-jāmīn*, [H.] Land of an inferior sort or quality.

*Kam-o-besh*, [H.] Less or more.

*Kam-o-beshī*, corruptly *Kumī-a-beshī*, [H.] (P) Less- or more-ness applied especially to disputes among the coparcenary proprietors of a village regarding the proportions of their shares.

**KAM**, (*Kām*), [Tel.] A revenue term implying private or own (it is no doubt a vernacular corruption of *khām*, q v.)

*Kāmtēkka*, [Tel.] A private account usually kept by the village accountant besides his public accounts.

**KAM**, (*Kām*), [H.&c.] (from the S. *Karma*) Work, business, affair, (in composition and derivation the vowel is not unfrequently made short)

*Kamāi*, [H. &c.,] Gain, profit, earnings : in Marāṭhī it is also applied to any complete operation or set of operations, as, in agriculture, to manuring, raking, ploughing, sowing and reaping, also to mixing up ingredients to make a single mixture, and the like.

*Kamāṭishī*, *Kamāvishī*, [Karn.] *Kamāishu*, [Tel., Karn.] *Kamāvīṣī*, *Kamavīṣī*, *Kamāvīṣ*, [Mar.] Management of affairs, whether on behalf of an individual or the estate, stewardship, superintendence : amongst the Marāṭhas it applies especially to the business of collecting the revenues, also to the collections, especially when of a miscellaneous kind : also, advantage, gain, profit.

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*Ain-kamāvis*, [Mar.] Fixed collections in kind on various sorts of garden produce, as sugar-cane, plantains &c.

*Jāsti-kamāvis*, [Mar.] Miscellaneous or extra collections, as of a tax on trades and professions, a discount on different sorts of rupees &c.

*Kamāvis-dār*, or *Kamāṣi*, corruptly *Komarcesdar*, *Comarcesdar*, *Komisdar*, *Komashdar*, [Mar., Guz.] The head revenue-officer of a district, entrusted also with the police. In Kanara the *Kamāishidār*, or *Kamāṣi-dār* was also especially the collector, managing lands that were permanently or temporarily occupied by the state, the *Amin* of the upper provinces.

*Kamāvis-jamā*, [Mar.] Revenue from miscellaneous and irregular sources, as judicial fines &c.

*Kāmdār*, [H. &c.] A man of business, an agent, a steward, a representative, especially in revenue matters.

*Kāmdāri*, [H. &c.] The office or duty of a manager or man of business.

*Kāmgār*, [Mar.] A servant, a manager, a public officer, a person employed on public works.

*Kāmyāri*, [Mar.] Agency, deputation; also, repairs, public works.

*Kāmkāj*, [H. &c.] Work, business in general.

*Kāmkār*, [H. &c.] Business, affairs; also, one who carries on work or business.

*Kāmkār-bhār*, [Mar.] Public affairs, the duties of a court or of a government.

*Kāmkari*, [Mar.] A workman, a hired labourer.

**KAMAL** (*Kāmal*), or **KAMIL**, (*Kāmil*), corruptly, **KAMUL** or **KAUMIL**, [H. &c.] Entire, perfect, complete: in revenue language, the whole sum raised by a village for the total of its expenses, including the government demand; also, the largest amount of revenue realized

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from a village or district; also, in the south of India, the fixed or standard assessment, as determined in different places by former governments.

*Kamāl-ākār*, [Mar.] The total assessment of a village, [*Highest rate of assessment. Balkrishna v. Moro*, I.L.R. 21 Bom. 151 (159)—Eds.]

*Kāmīl āiār*, [H.] Of perfect standard, of pure touch or assay (coin. &c.)

*Kamāl-berij*, *Kamāl-jamā*, [H. &c.] The total collections or revenue of a district.

*Kamāl-dhārā*, incorrectly, *Kumal-dhur*, [Mar.] The standard assessment of some of the districts of the Dakhin, as established about A.D. 1769.

**KAMARDAI**, (*Kamarḍai*), [Tam.] The transfer of proprietary land by a proprietor, who is unable to cultivate it himself, to another person, to hold for a given term, on condition of allowing the owner a proportion of the produce, the occupant engaging not to dispose of the land to a third party.

**KAMAR-KUSHAI**, (*Kamar-kushāi*), corruptly, **CUMMUR-KESHAY** and **KUMMUR-KASHAN**, [H.] (P.) **KAMAR-KHULAI**, (*Kamar-khulāi*), [Mar.] (from H. *Kholnā*, to open) **KOMAR-KASHAI**, (*Komar-kashāi*), [Ben.] lit. Undoing or opening the waistband; a fee levied by a government peon, or inferior native officer, from a person over whom he is placed in charge, for permission to perform any of the common functions of life. In Bengal it is said to mean money given to a runner or messenger on his setting out for any distance (but this is doubtful).

**KAMARTHI**, (*Kāmārthi*), [H.] A person who carries the water of the Ganges to distant places in vessels cased in basket-work.

**KAMAT**, (*Kāmat*), [Mar.] A distinction amongst the *Senawis*, q.v., usually added to the name, as *Rām-Kāmat*.

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**KAMATAMU**, or, omitting the final, **KAMATA** or **KAMATAM**, corruptly, **KUMENATAM**, **KAMBATAM**, and **COMPTUM**, [Tel.] The cultivation which a cultivator carries on with his own stock, but by the labour of another: the land which a Zamindár, Jagirdar, or Inamdar keeps in his own hands, cultivating it by labourers, in distinction to that which he lets out in farm [*Udant Singh v. Tokhan Singh*, I.L.R. 28 Cal. 353 at 354 (P.C.) in distinction to that which he lets out in farm. *Bharanamma v. Ramasami*, I.L.R. 4 Mad. 193-194—Eds.] The word occurs apparently, although not very commonly, in Upper India, as *Kīmat*, to signify lands held by a non-resident tenant, who cultivates by a hired servant, or *Kīmatī*, also, an entry in the village accounts of the land so rented, and by whom (Puraniya). In the Doab of the Dakhin, *Kīmat* lands are described as either those reserved by public officers for their own use, Jagir lands cultivated by their servants, or lands not expressly Inām, but appropriated or obtained in grant by public servants or great men, and cultivated either by hired or compulsory labour.

*Kamatagāḍu*, [Tel.] *Kamatagāranu*, [Karn.] A person who cultivates lands belonging to another with the farming stock of the owner.

**KAMATHI**, (*Kāmāthī*), corruptly, **KAMATEE**, **COMPTIE**, (*Comptie*), and **COMPTIEBANIA**, (*Comptiebania*), [Mar.] A caste of *Śūdras*, or individual of it; according to one statement, those in the Marāṭha districts are distinguished as Tailānga and Karnāṭa *Kāmāthīs*, from their country: at Puna they are said to be employed as rice-cleaners, grinders of corn, and cutters of sticks, tent-pitchers, and artillerymen; they also sell snuff: in Telingana they are also petty retail dealers, or chandlers:

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in Mysore they are chiefly employed in roadmaking, and in repairing public works: in general they seem to be common labourers, and are probably the same as the Ganges water-carriers of Hindustan; see *Kāmārthī*.

**KAMATI**, (*Kāmāṭī*), **KAMATIGANU**, (*Kāmāṭiganu*), [Karn.] A bricklayer, [Tel.] A pioneer, a labourer, one who works with a pickaxe or spade (no doubt the same word as the preceding Marāṭhī term.)

**KAMBALA**, vernacularly, **KAMBAL** or **KUMBUL**, also vernacularly modified, as **KAMI**, **KAMBALI**, or **KAMLI**, corruptly, **CUMBLY**, **COMLI**, **COMBLY**, &c., S., but in all the dialects. A coarse woollen wrapper or shawl, a blanket; *Kamli*, 'blanketed,' is also applied to a butcher's stall, which is usually covered with a woollen cloth.

**KAMBALAL**, [Tam.] A rice-field.

**KAMBAR**, [Tel.] Rope made from the fibre of the cocoa-nut tree.

**KAMBARI**, (*Kambūri*), [Tel.] A sub-tenant, an under-farmer.

**KAMBARLU**, (*Kambūrlu*), [Tel.] Cultivators of lands for other persons (perhaps for *Kamat-vāndlu*); see *Kamata*.

**KAMBATTAM**, (*Kambattam*), [Tam.] Coinage, fabrication of coin.

*Kambattā-kkūḍam* [Tam.] A mint.

**KAMBATTAM**, **KAMMATTAM**, [Tam.] Husbandry on a large scale: grant of a village for private disbursements.

**KAMBU**, [Tel.] A sort of millet: see *Bājra*.

**KAMOTSAVA**, (*Kāmotsava*), [S. &c.] A festival in honour of Kāma, the deity of love, on the 13th and 14th of Chaitra, merged, in some places, into the Holi, and so lost sight of.

**KAMERA**, (*Kamerā*), [H.] A hired agricultural labourer in the north-west provinces, sometimes located for successive generations on the same estate, although quite free to remove.

**KAMIA**, (*Kamiā*), [H.] An agricultural labourer of some low caste: in South

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Bahar he is sometimes considered as a predial slave, either for a term or for ever: in the south-west provinces he is usually a bondsman or bond-slave who has sold his services for life, and may be transferred or sold himself; his children are free: one kind, the *Bandhak-kamīā*, (Bundhuk-kumēea,) is one who is a slave only until he can repay the money advanced to him for his services: see *Sevak*.

**KAMISHNAR-KURKI**, (*Kamishnar-kurki*), [H.] The English term Commissioner, applied to a native officer of the Collector who is charged with the enforcement of distraint, and sale by auction of property distrained and not redeemed.

**KAMP**, [Thug.] A bribe for the escape of an apprehended Thug.

**KAMP**, (*Kāmp*), [H.] Mud thrown up and deposited by water-courses or rivers.

**KAMPA**, [Tel.] Dried brambles or thorns.  
*Kampakotta*, [Tel.] A hedge of dry thorns and bushes round a fort or village as a defence, a sort of abattis.

**KAMPU**, (*Kāmpū*), [Mar.] (from the English 'Camp') An encampment, but especially applied to the troops of an encampment, or a body of infantry disciplined in the European fashion in the service of native princes.

† **KAMUL**, (?) [Mal.] Head of a family. (?)

**KAMYAKARMA**, (*Kāmyakarma*), [S.] Any religious or other observance undertaken voluntarily in distinction to acts of necessity.

*Kūmyamaraṇam*, [S.] Voluntary death, suicide.

*Kāmya-rāddha*, [S.] Obsequial ceremonies performed at pleasure in addition to those which are obligatory.

**KAN, KUN**, [H.] Appreciation, valuation, estimate, especially of the value of crops on the ground.

\* *Kanbatāi*, incorrectly, *Khunbatāi*,

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[H.] *Apportionnement of the crops amongst the coparceners of a village; equal division of the crop.*

*Kanhā*, [H.] An officer employed to value standing crops.

*Kanhāi*, [H.] Valuation of standing crops.

*Kankūt*, *Kunkool*, [H.] from *Kan*, valuing, or *Kan*, for *Karṇa*, an ear (of corn) and *Kūt*, appraisement) Estimated valuation of standing crops by measurement of the land and inspection of the corn, or, after measuring the field, cutting a given portion of it, and weighing the grain so reaped; the object of such estimate being to assess the land at a money rate, according to the computed amount of the site price of the grain; also an account of such appraisement kept by the village accountant.

**KAN**, (*Kāṇ*), **KANAM**, (*Kāṇam*), [Tam] **KANANA**, (*Kānana*), [Karn.] A forest, a thicket.

*Kān-kuri*, [Karn.] A wild sheep.

*Kānsisht*, [Karn.] A tax on forest produce.

*Kānarar*, [Tam.] Hill men, shepherds, hunters.

† **KAR, KUN**, [Mar.] A particle: a share, a part: a definite portion of an inheritance.

**KANA**, (*Kaṇa*), vernacularly **KAN**, [H. &c.] A small particle or grain of any thing, a grain of corn.

*Kaṇaja*, *Kaṇanja*, [Karn.] A granary, a store for grain.

*Kuṅgā*, [Mar.] A corn bin, a large basket, a safe for grain, a granary.

**KANA**, (*Kaṇa*), [Karn.] A threshing or treading-floor, where the grain is trodden out.

**KANACHI**, (*Kānāchi*), [Karn.] A hereditary estate; see *Kānātechi*.

**KANAGAT**, (*Kānāyat*), [H.] *Kanā*, for

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*Kanyá*, [S.] a maiden, or the sign *Virgo*) The daily celebration of obsequial rites during the dark half of *Āśvin*, when the sun is in *Virgo* (September-October).

**KANAKAN, KUNNAKAN**, (?) [Mal.] The name of a class of predial slaves in Malabar, also designated *Kanaka-charma* : according to one account they are a subdivision of the *Pulayar*.

**KANAKAURI**, (*Kāyakaūri*), [Uriya]. A cracked *kauri* shell ; any thing of little or no value.

**KANAKKU**, (*Kaṇakku*), [Tam., Mal.] Ciphering, arithmetic, accounts.

*Kaṇakkan*, [Tam., Mal.] An accountant, a village accountant.

*Kaṇukka-māniyam*, [Tam.] A portion of land rent-free granted to the village accountant.

*Kaṇakkamērai*, [Tam.] Fees in grain given to the village accountant.

*Kaṇakkappiḷḷai*, corruptly, *Conicopoly*, *Konicoply*, and *Conocopilly*. [Tam.] An accountant, the village accountant. Also, any clerk or accountant.

*Kaṇakkurubam*, corruptly, *Kunukuroopoo*, [Tam.] A written memorandum of an adjusted account. Also, a promissory acknowledgment of a balance with collateral security for its liquidation : also, settlement of accounts.—Eds.

*Kaṇakkussurugai*, [Tam.] A bundle of accounts on palm leaves kept by the village accountant.

**KANAM**, (*Kānam*), incorrectly, **KANOM**, [Mal.] Mortgage, fee, present, reward : it applies especially to an advance or loan of money as the equivalent or consideration for a mortgage or transfer of landed property, fields, and gardens, into the occupancy of the person advancing the money, without prejudice to the proprietor's vested rights, to whom, also, the occupant is bound to pay all proceeds of the estate in excess of the interest of the money he has

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advanced : the term is applied also to certain fees payable at the time of executing such mortgage or transfer.

*Ānandaravan-naḍu-kānam*, [Mal.] Fees paid to the proprietor's heir on sipping the water next noticed.

*Nir-kānam*, [Mal.] lit., Piece of water a few pieces of money put into a vessel of water from the estate of the mortgager on executing the deeds

*Oppa-kānam*, [Mal.] Fees on signing the deeds of transfer.

*Tushi-kānam*, [Mal.] Fees paid to the person who draws up the deeds.

*Kāpakāran*, [Mal.] The mortgagee, the lender of money on security of occupancy and usufruct of landed property.

*Kāpakota*, [Mal.] Amount of the mortgage money ; also, mortgage tenure.

*Kānapalisa*, [Mal.] Interest on the money lent on mortgage.

*Kūṇampāṇṇaya-pāṭṭam*, [Mal.] A deed of mortgage.

*Kāṇamvaram*, [Mal.] A mortgagee.

*Kāṇappāṭṭam*, [Mal.] Mortgage tenure of lands ; interest on the money advanced on mortgage.

**KANAM**, *Kānam*, [Mal.] An advance or deposit of money made to a proprietor of lands or gardens on receiving them from him at a stipulated rent, upon lease for a given term of years : the deposit bears interest, which the tenant sets off against the rent : the principal is returned when the lease expires and the occupant does not renew it. This is therefore a somewhat different application of the same term from a loan upon a mortgage where the lender holds the land as a security ; here the landlord holds the deposit as a security for his rent. (Although spelt exactly in the same manner, it is possible that the two words are not identical. In Walker's report on Malabar, he says this *kānam* is from the Sanscrit word, signifying 'a

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little,' 'an ear of corn,' &c. ; in which case the derivative, like the original, should be written with a short, not a long vowel, *Kanam* or *Kunum*, not *Kānam*, *Kānum* ; the apparent identity may therefore arise from the vernacular disregard of the correct spelling).

*Kānam-jannam - mārṃyāda - aranyavar*, [Mal.] Assessors by whom the value of an estate is determined, and the proportions of the tenant and landlord adjusted.

*Kānam-kondavan*, (?) for *Koṛuvan*, [Mal.] A tenant, a person who gives security by a deposit for payment of rent.

*Kānam-pāṭṭam*, [Mal.] Leasehold tenure of lands or gardens on payment of a rent, or proportion of produce equal usually to two-thirds, or the money value of that proportion of the produce.

*Kuḷi-* or *Kuṛi-kānam*, incorrectly, *Koori kanom*, [Mal.] Money paid to a tenant on his relinquishing his lease, or to a mortgagee when a mortgage is paid off, for any improvements they may have made, especially for any fruit-bearing trees, as cocoa-nuts, &c., which they may have planted : on the other hand, if the property has been depreciated by neglect, compensation is deducted from the original deposit or loan : this is also termed, according to Mr. Grame, *Nādi-kānam*.

- \* **KANAM, KANOM**, A document either in the nature of a lease or a mortgage whether it is lease or a mortgage depends upon the object for which the tenure was created. *N.V. Silapari v. V.M. Ashlamurti*, I.L.R. 3 Mad. 382 (F.B.) In its mortgage aspect 'kanom' is a usufructuary mortgage. It is not a simple mortgage. *Sridevi v. Viranayan*, I.L.R. 22 Mad. 350 distinguished

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*Ranwerni v. Brahma Dattan*, I.L.R. 15 Mad. 366 (369).

**KANAMA**, [Tel.] A breach in the bank of a tank, whether accidental or artificial ; a pass between two hills.

**KANARA**, (?) A class of herdsmen and cattle dealers.—Khandesh.

**KANAT**, (*Kanāt*), [H.] (A) The walls of a tent, or an external screen of canvas surrounding a tent.

**KANAUJIA**, (*Kanaujia*), **CANOUIA**, (*Canoujia*), incorrectly, **KANOJIYA**, [H.] A designation of various tribes in Hindustan, implying a notion of their having come originally from Kanauj, or Kanyākubja : it is especially applied to a large and influential tribe of Bráhmans, one of the five classes of Gauḍa Bráhmans : five chief subdivisions of them are reckoned, all numerous and well known—*kanaujia proper*, *Saricaria*, *Sanaudha*, *Jijhotia*, and *Bhuyhár*, who are again divided into sixteen classes, named either from their reputed founders, who were celebrated sages, as *Garga*, *Golama*, and others ; or from their former acquirements, as *Dobe*, *Teecuri* or *Triceti*, *Chaube*, or as learned in two, three, or four Vedas, or from their having been teachers, as *Bhattachárj* and *Upādhyāya* ; or from other circumstances, as *Pānde*, *Dikshit*, *Bājpeyi*, &c. The *Kanaujias proper* are found principally in the central Doab, extending into Bundelkhand on the one hand, and on the other into Oudh, and are divided into six or six and a half families, thence termed *Khat-* (for *shat*, six) *kuḷ*, or, severally, *Gotes*, (from the S. *gotra*, a race), as the *Sandel-gote*, *Upamān-gote*, *Bhāradwāj-gote*, *Bhāradwāj-gote*, *Kātyāyana-* or *Viśvāmitra-gote*, *Kasyapa-gote*, and *Sakrini-gote*. These correspond in rank to the *Kulīn* Bráhmans of Bengal, and, although

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taking wives from the other tribes, allow their daughters to marry only into one of the *Khal-kal*. The *Sarwaris* class is also called *Saryu-* or *Sarju-pāria*, living beyond the Sarju or Gagra river, or chiefly in Gorakhpur. The *Sanaulhas* are met with principally in Rohilkhand and the upper and central Doab, extending westwards to Gwalior. The *Jijhotias* are settled to the south-west. The *Bhoonhūrs* are found with the *Sarwaris* in Oudh, and spread to the hills of Bundelkhand. The term *Kanaujia* is applied, however, to other than Brahmanical tribes, and we have *Kanaujia Kūrmis*, or agricultural castes, and even *Kanaujia Thugs*.

**KANAVATTAM**, (*Kāṇavattam*), [Tam.] A small quantity of oil daily allowed by the oilmakers to the owner or head man of the village, and to the village officers and servants.

† *Kanch*, (?) A weight of gold-dust = a *tola*.—Kamaon.

**KANCHANI**, [H.] A dancing girl, by caste as well as profession.

**KANCHARI**, (*Kancharī*), [Mar.] **KANCH-KAR**, (*Kāṇchkār*), [H.] A glassworker, a caste working in glass and crystal.

*Kanchar-kattī*, (? -*paṭṭī*) [Mar.] A tax on the makers of glass bracelets.

**KANCHE**, [Tel.] A hedge : waste or fallow land.

*Kanchekōṭṭa*, [Tel.] A thick hedge round a fort outside the ditch, as an additional defence.

**KANCHU**, [Karn.] Mixed metal, brass, bell metal.

*Kanchugūr*, [Karn.] A brazier, a worker in mixed metal.

**KAND**, (*Kāṇḍ*), [H.] Sugar, sugar-candy : see *Khaṇḍ*.

† **KAND**, [Guz.] An oblong unburnt brick used in constructing wells : a well made of such bricks.

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**KANDACHARADAVA**, (*Kandāchāravalava*), or **KANDACHARADAVĀLIKARA**, (*Kandāchāradvālikāra*), [Karn.] An armed peon, a kind of militia soldier, employed on civil duties, as well as serving in war.

*Kandāchārada-bālavāḍe*, [Karn.] (from *bālarāḍe*, pay) The pay of militia.

*Kandāchāravajā*, [Karn.] (from *vajā*, deduction) Lands set apart for the pay of the militia, and therefore deducted from the revenue.

**KANDAM**, (*Kaṇḍam*) or **KANDU**, (*Kaṇḍu*), [Tam.] Sugar, sugar-candy.

**KANDAR**, (*Kāṇḍār*), or **KANDARI**, (*Kāṇḍārī*), [Ben.] A steersman, a helmsman, a pilot.

**KANDAVA**, (*Kaṇḍava*), [Karn.] A class of Brāhmans.

† **KANDAVARAM**, (?) [Mal.] Future rent by estimate.

**KANDAYA**, (*Kandāya*), or **KANDAYAM**, (*Kandāyam*), [Tam. Karn.] Tax, tribute, duty, land-tax, ground-rent ; fixed portion of tax payable at a certain time : money rent.

† **KANDEGAH**, (?) A separate division of village lands.—Chinglepat.

**KANDERUTTA**, (*Kanderutta*), [Mal.] Survey, mensuration ; measuring and estimating land.

**KANDHARA**, or **KANDHARA**, (*Kandharā*), incorrectly, *Kundra*, [Uriya.] The class of mountaineers called *Khand*, or an individual of it, employed sometimes as village watchmen : see *Khand*.

**KANDHORA**, (*Kandhorā*), [Guz.] Hiring cattle for ploughing.

**KANDI**, (*Kaṇḍī*), [Tam.. Mal.] A measure of weight : commonly, *Kandy*, but more correctly, *Khandī*, q. v.

**KANDOI**, [Guz.] A confectioner, a sugar-baker.

**KANDOLI**, (*Kāṇḍolī*), **KANDOLEN**, (*Kāṇḍoleṇ*), [Mar.] A ridge of earth in a field to detain water.



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**KANDRA**, or **KHANDRA**, (?) A class of slaves in Cuttack of an impure caste.

**KANDU**, (*Kaṇḍu*), [Tam.] A field of corn.

*Kaṇḍu-mudal*, [Tam.] Actual produce of a field when reaped and threshed.

*Kaṇḍukṛushi*, [Mal.] Government agriculture, cultivation on account of government.

**KANDU**, (*Kāndu*), [H.] A sugar-boiler.

**KANDUKETTA**, (*Kaṇḍuketta*), [Mal.] Confiscation, sequestration.

**KANDULL**, (*Kandūli*), [Karn.] A fixed rate of assessment.

† **KANDUR**, (?) [H.] A ravine.

**KANDURI**, (*Kandūri*), [H.] A ceremony observed in honour of some holy person, at which prayers are offered for their good, or food is prepared and distributed: when celebrated in honour of Fatima it is entrusted to women.

**KANE**, (*Kape*), [Karn.] A roller or cylinder of a mill, whether horizontal or perpendicular.

**KANGAL**, (*Kaṅgāl*), [H.] Poor, miserable, bankrupt, vagrant.

*Kaṅgālam*, [Mal.] A class of predial slaves in Malabar.

**KANGARIVERO**, [Guz.] A money-tax in commutation of grain paid by the cultivators in some places; a duty on grain.

**KANGNI**, (*Kaṅni*), [H.] *Kuṅgani*, [Karn.] A kind of grain much eaten by the poorer classes in many parts of India, millet (*Panicum italicum*).

**KANGI**, [H.] A granary, a store of grain.

**KANI**, (*Kāni*), corruptly, **CAWNEY**, [Tel. Tam. Karn.] In numbers, an 80th fractional part, or sometimes one 64th; but the word is more generally known as the denomination of a land measure at Madras, in the Carnatic, and the south-eastern provinces of the peninsula: it varies in different places, but the standard is considered to be equal to 24 *Manais*, or 'grounds' of 2400 square feet each, being equal, therefore, to 57,600 square feet. By another com-

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putation it is made equal to the same number of square *aḍis*, or 57,600 native feet, each *aḍi* being equal to inches 10.47. By the latter measurement, the *kāni* is not quite an English acre; by the former it is something more, or 1.322. In Cuttack a *kāni* is only a hand's-breadth: [also, a land measure in Chittagong, being one-tenth of a *drum*; but there are two kinds according to *Shahi* or to *Maghi* measurement, the *Shahi-kani* being, according to some, four times, and to others, eight-times, the extent of the *Maghi*, the latter of which is ordinarily measured by a rod of eight *haths*, and consisting of 24 such rods long by 20 broad; sometimes it is of half that extent, or 12 rods by 10; it is also used in Chittagong for a rice measure.—Els.]

**KANI**, (*Kāni*), [Tam.] Property, possession, right of possession, hereditary right.

*Kāni-hāram*, [Tam.] A hereditary proprietor, or a hereditary coparcener in village lands held in common.

*Kāni-mṛāi*, [Tam.] A portion of grain claimed by the *Mirāsīdārs* of the Tamil countries as a perquisite from all taxable lands.

*Kāni-peru*, [Tam.] The greatness or dignity of holding landed property, a term used in conveyances of *Mirāsi* rights.

*Kāni-sutanāram*, [Tam.] Independent hereditary right or property: see the next.

*Kāniyāṭchi*, vernacularly or corruptly, *Canachi*, *Kaṇṭchi*, *Cainatchy*, &c [Tam.] from *Kāni*, and *āṭchi*, power or dominion) That which is held in free and hereditary property; hereditary right to lands, fees of office, or perquisites, held by members of village communities, or by village officers, in the Tamil countries; equivalent to the Arabic term *Mirāsi*, used likewise in that part of India.

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*Kāniyātchi-kīran*, [Tam.] A hereditary proprietor of land or privileges.

*Kāniyātchi-māniyam*, [Tam.] A portion of land held by each hereditary proprietor free of assessment.

*Kāniyālan*, [Tam.] An inheritor of land.

*Kānātchi-gār*, [Karn.] Proprietor of a hereditary estate.

*Kānātchi-grāma*, [Karn.] A hereditary village. (This and the preceding, as well as *Kānātchi*, hereditary property, are provincial modifications in Mysore of the Tamil *Kāniyātchi*.)

**KANI**, (*Kāni*). [Karn.] A piece of inferior land not included in that which is rented.

**KANI BHAGOA**, (*Kāni Bhāgoa*), [Uriya] Labourers in Cuttack paid both in money and kind.

**KANIKE-KANE** (*Kānike-kāne*), or **KANIKE-KAPPA**, (*Kānike-kappa*), [Karn.] A present from an inferior to a superior, a subscription, a donation.

**KANILI**, (*Kānili*). [Thug.] Earrings; gold.

**KANINA**, (*Kānina*), [S.] and in most dialects, The son of an unmarried woman.

**KANJAR**, [H.] **KANJARI**, (*Kanjāri*), [Mar.] A low class of people, who live by making and selling strings of hemp and cotton, also who catch and eat snakes.

*Kanjariyu*, [Karn.] Class of rope-makers.

**KANJI**, (*Kānji*), corruptly, **CONJEE**, **CONJE**, **KONGY**, [H.] Rice-water in general, although it properly denotes rice water which has been converted into an acid beverage by acetous fermentation.

**KANKANA**, (*Kānkana*), vernacularly also **KANKAN**, and **KANGAN**, or **KUNGUN**, [S.] A bracelet, a string, or riband tied round the wrist, especially at marriages, round the right wrist of the bridegroom and the left of the bride; the practice, originally Hindu, has been adopted

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by the Mohammadans in India, and the tying and untying of the *kangan* are important parts of their marriage ceremonies.

**KANKANAM**, (*Kānkānam*), [Tam.] Watching, inspection; a fee paid for watching the crop between the field and the stack.

*Kānkāni*, [Tam.] An inspector of crops.

**KANKAR**, **KUNKUR** corruptly, **CONKAR**, [H. &c.] (from S. '*Kana*' a (sic!) piece.) **KANKAR**, (*Kānkar*), [Ben.] A coarse kind of limestone found in the soil in many parts of Hindustan, underlying the alluvial soil in large tabular strata, or interspersed through the superficial mould in nodules of various sizes, though usually small; also, gravel, hard sand. [*As minerals kankar is concretionary lime-stone and comes under the category of minerals. Khushal Singh v. Secy. of State, I.R. 1931 All. 723 = 133 Ind.Cas. 611 = 1931 A.L.J. 660 = A.I.R. 1931 All. 391.—Eds.*]

† **KANKARA**, (?) [Guz.] Salt in crystallized lumps.

*Kankalāt*, [Hindi.] Soil of a stiff sandy loam, as hard as *kanhar* (Puraniya).

*Kankari*, [H.] Gravel.

*Kankrelā*, *Kankrili*, [H.] Stony, gravelly (as soil).

**KANKI**, (*Kānki*), or **KANAKI**, (*Kanaki*) [H.] Ground rice; [Tel.] Head or ear of corn.

† **KANKOTRI**, [Guz.] A note of invitation from an individual, or from one village to another, to a wedding.

\* *Kankut*. One of the four classes of 'payment of rents in kinds,' described by Akbar in his instructions to 'malguzars'. Payment (in kind) under this class is made after measuring the land, on which the crop is standing thereby estimating the outturn. In case of doubt a portion of the produce is weighed. (Per Finucane & Amir Ali's B. T. Act.)

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**KANNA**, [Karn.] **KANNAM**, [Tam.] A pit, a hole, a breach in the wall of a house.

*Kannagûr*, *Kannadakali*, [Karn.] A housebreaker, a burglar.

*Kanna-vîtti-mane*, [Karn.] A hoase broken open.

*Kanna-bâvulu*, [Tel.] (?) Wells of stone masonry, where the water is some way below the surface : see *Bâoli*.

*Kannicâyakkâl*, [Tam.] A small water-course for irrigation.

*Kannar*, [Tam.] Fields on the same level, so as to be capable of irrigation from the same channel.

*Kannayyu*, [Tam.] Water-course for the supply of a rice field.

**KANNI**, (*Kanni*), [Mal.] A plot of land from eight to fourteen feet long, and five to eight broad, set apart for evaporating or manufacturing salt ; a salt ; bed or pan.

† **KANNI**, corruptly, **KANI**, **KHANI**, **KANY**, [Mal.] The malayalam month in which the sun is in the *Virgo* (Aug.-Sept.) : the crop sown at that time gathered in the spring.

**KANPHATA JOGI**, (*Kânphâta Jogi*), [H.] A religious mendicant or *Jogi*, distinguished by wearing large metal earrings ; thence named *Kân-phâta* split-eared :

**KANS**, (*Kâns*), [H.] **KANSYA**, (*Kânsya*), [Ben.] **KANSAMU**, (*Kânsamu*), [Tel.] Mixed metal, bell or queen's metal ; brass, whether white or yellow.

*Kânsâlarâlu*, or *Kânsâli*, [Tel.] A gold or silversmith, a worker in the precious metals, by caste as well as occupation, one of the five chief left hand castes at Madras : the other four are the *Kanchari* or brazier ; *Kammari*, blacksmith ; *Vadlangi*, carpenter ; and *Kâsi*, stone-mason ; these intermarry and eat together, and take the lead in all disputes with the right-hand castes : the distinction of right and left-hand castes is

peculiar to the south of India, and is of modern origin, having been introduced at Conjeveram as a piece of civil policy, intended to divide the people, and diminish their power.

*Kancharavita*, [Karn.] A mendicant belonging to the five classes of artificers.

*Kânsâr*, or *Kâsâr*, [Mar.] *Kânsâri*, [Ben.] *Kanchari*, [Tel.] *Kânehkâr*, [Karn.] A man of a caste, whose occupation is working in mixed metal, a brazier, a coppersmith (from the S. *Kânsya kâra*.)

*Kashbara*, *Kashbura*, [H.] The class or caste of workers in mixed metals, braziers, also melters and casters in moulds : these people, of whom there are in Hindustan various divisions, have a conventional or slang dialect peculiar to themselves.

*Kâsâr-bangar*, or *-bangar* (?) [Mar.] A man of an inferior caste, whose occupation is working in brass, making pots and pans, and armlets and anklets of mixed metal.

† **KANS**, [Guz.] A canal for drainage or irrigation.

**KANTA**, (*Kânta*), [Thug.] The braying of an ass as an omen : at setting out on an expedition it should be heard on the right ; at halting, on the left ; at any time in front it is unlucky.

**KANTA**, (*Kânta*), [Mar.] Shavings from a turning lathe : edge, border, coast, boundary or suburb of a village.

*Kântâri*, [Mar.] A caste or a member of it, whose business it is to work with a lathe in wood or ivory, a turner, a cabinet-maker.

**KANTA**, (*Kântâ*), [H.] A pair of scales : a thorn, a fork.

*Kânâ-muharrir*, [H.] A clerk employed to note and register weighments.

*Kânâ*, or *Kânâ-mornawal*, (?) [Mar.]

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A cess formerly levied upon each house in a village, imposed, it is said, by a district collector whose feet had been wounded by thorns when inspecting the village fields.

**KANTA**, (*Kāntā*), **KANTHA**, (*Kānthā*), [H.] (?) Poor soil, near the Jumna.

**KANTHI**, (*Kānthi*), **KANTHIA**, (*Kānthiā*), **KUNTHI**, **KUNTREE**, **KUNTHEIYA**, [H.] A necklace, any ornament worn round the neck, a string of beads worn as a necklace by the head of a religious establishment, as a mark of dignity; also one made of different kinds of wood or seeds, worn by mendicants and ascetics, and sometimes carried in the hand as a rosary.

**KANTHAN**, (*Kānthan*), [Thug.] A knife.

† *Kānthi-Mahantai*, [H.] A necklace put on the neck of a newly-elected *Mahant*, or head of a religious establishment, as a mark of his election.

† *Kānti*, (?) [Beng.] Indigo stubble.

**KANTIRAI-VARAHA**, (*Kāntirāi-varahā*), [Karn.] A coin of account in Mysore, equal to ten gold *fanams*, called commonly *Qantirai*, or *Qantaroy fanams*, each weighing about six grains, and of inferior quality, and worth in Madras silver currency, about Rs. 2 14. 8.

**KANTU**, or **KANTAKA**, [Karn.] A stipulated or fixed term of payment, an instalment.

*Kāntāyu*, [Karn.] A stipulated term for payment to be made in part.

*Kāntu patra*, [Karn.] (from S. '*Patra*', a leaf.) A written agreement to pay by instalments.

**KANTAWAN**, [Mar.] (?) A tax on looms, a fee levied by the head village officers from the money-changers of the village.

**KANUJU**, (*Kaṇṇju*) [Tel.] An artificial water course for irrigation.

**KANUN**, (*Kānūn*), **KANOON**, (*Kānoon*), plural **KAWANIN**, (*Kāwānīn*), [H.] it is

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similarly written in most dialects, but in Marāṭha it occurs as **KANU**, (*Kānū*), **KANOO**. A rule, a regulation, a law, a statute.

*Kānūbāb*, [Mar.] A cess formerly levied by Zamindārs in the Marāṭha provinces.

*Kānū-jābtlā*, [Mar.] A code, a compendium of the regulations established in any province.

*Kānunbyatirikta*, [Uriya.] (from S. '*yatirikta*', opposed) Contrary to law or rule, unlawful, illegal.

*Kānūngo*, *Kānoongo*, or *Cancongo*, corruptly, *Canongoe*, [H.] lit, An expounder of the laws, but applied in Hindustan especially to village and district revenue-officers, who, under the former governments, recorded all circumstances within their sphere which concerned landed property and the realization of the revenue, keeping registers of the value, tenure, extent, and transfers of lands, assisting in the measurements and survey of the lands, reporting deaths and successions of revenue-payers, and explaining, when required, local practices and public regulations: they were paid by rent-free lands and various allowances and perquisites.

*Kāntngoī* corruptly, *Canongoey*, [H.] The office of *Kānūngo*: this was abolished in Bengal at the time of the permanent settlement, but was preserved in Benares and the Ceded and conquered provinces. Beng. Reg. iv. 1808.

*Kāntngoī-daftar*, [H.] The record or office of the *Kānūngo*.

*Kāntngo-tālukdar*, [H.] A district revenue officer in Cuttack, holding certain lands rent-free in virtue of his office.

**KANWA**, [H.] A measure of capacity, the sixteenth part of a *śēr*. Also, an outlet in a dam to let off any excess of water.

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**KANWAI**, (*Kanwai*), [Hindi.] Clayey soil in muddy hollows, which in the dry season is formed into detached nodules by the action of underground springs: it is generally unproductive: (Puraniya).

\* **KANWIN**. *A property set apart at the time of mortgage by the bridegroom for the joint purposes of the married pair.* *Maung Pe v. Ma Lon*, I.L.R. 38 Cal. 629 (P.C.)

**KANYA**, (*Kanyā*), [S. &c.] A maid, a virgin, a girl of nine or ten years of age. [*Unmarried daughter, according to Jimutabahana. Dayabhaga Chap. iv & II, Para 16, a bride at the time of "bridal-ceremony"; an unmarried damsel. Prosonna Kumar v. Sarat Sashi*, I.L.R. 36 Cal. 86 (112). *Maiden daughter, unmarried; both 'Kanya' and 'Kumari' stand for 'virgin' and 'Maiden'. In certain texts of the Hindu Sastras, the word 'Kanya' is used as being applicable only to girls of 10 years of age. But that is the technical meaning of the word. In popular sense, the word means, "unmarried woman". A woman unmarried not enjoyed by any man. Tara v. Krishna*, I.L.R. 31 Bom. 455 (503).—Eds.]

*Kanyā-dina, Kanyadanam*, vernacularly, *Kanyādān*, corruptly *Cunnikadhanum, Kunniteadanum* [S. &c.] The presentation of the bride to the bridegroom by her parent or guardian, the giving of a girl in marriage, a gift to a girl upon her marriage, a dowry.

*Kanyā-pāṇi-grahana*, [S.] (from *pāṇi*, the hand, and *grahana* taking) The taking of the bride's hand by the bridegroom at the marriage ceremony.

† *Kanya-patri*, [Hindi.] A girl married by the *Gandharba* form, or simple mutual consent.

*Kanyā-putra*, or *-suta*, [S. &c.] The son of an unmarried girl.

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† *Kanyasulkam*, corruptly, *Cannika-soolkum, Cunniasolaken*, [Karn.] Money paid by the bridegroom to the father of the bride, intended as a dowry for her benefit.

*Kanyū-rarāṇa*, [S.] Rehearsing the genealogy of the contracting parties at marriages.

*Kānyā-kubja*, [S.] (from '*Kānyakubja*,' the city of Kanauj.) Belonging to, originating with, &c., the city of Kanauj: see *Kanaujiya*.

\* *Kanya-rastha*. *Maidenhood. The status of a 'Kanya' one essential test of the status is eligibility for marriage which gives a maiden the right to her father's estate. Tara v. Krishna*, I.L.R. 31 Bom. 495 (506)

† [**KANYA**, less correctly, **KANIA**, [Mal.] A gold coin of the value of about five rupees, the Venetian *sequin*, from having the figure of the virgin on one face.—Eds.]

**KANZ**, (*Kanz*), [H.] Treasure.

**KAP**, (*Kāp*), [Ben.] The name of a subdivision of the Varendra Brāhmins of Bengal, inferior to the Kulin tribe of the same.

**KAPADI**, (*Kāpaḍi*), [Guz.] A Hindu who has performed pilgrimages to Hinglaj; [Mar.] A religious mendicant carrying a red flag, and selling rosaries, the sacred thread, holy water, &c.

**KAPALE**, **KAPALI**, or **KAPILE**, corruptly, **KUMPLI**, [Tel, Karn.] A frame-work and pulley with a leathern bucket attached, fixed over a well, from which the water is drawn up in the bucket raised by oxen passing up and down an inclined plane from the mouth of the well; used generally in Hindustan, as well as in the Dakhin: the well from which the water is so raised.

† **KAPASIA**, [Guz.] Cotton Seed.

**KAPNAWAL**, (*Kāpnāwal*), [Mar.] (from

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*Kpāne*, to cut or reap) The cost of reaping corn, hewing wood, or the like.

**KAPPA**, or **KAPPAM**, [Karn., Mal.] Tribute, tax, offering.

*Kappada-hana*, [Karn.] Tribute money.

**KAPPARAGAVARU**, [Karn.] An order of religious mendicants of the Lingamite sect.

**KAPRA**, (*Kaprá*), [H.] **KAPAR**, (*Kāpar*), [Mar.] Cloth, clothes.

**KAPSI**, (*Kāpsi*), [Thug.] Any kind of corn or vegetable in the ground before harvest.

**KAPU**, (*Kāpu*), **KAPOO**, [Tel., Karn.] Guarding, watching, protection.

*Kāpuri*, [Tel.] A watchman, a watcher.

**KAPU**, (*Kāpu*), [Tel.] A cultivator, a husbandman, a Ryot; it is also commonly applied in the Telinga provinces to the principal cultivator or head man of a village.

**KAR**, **KUR**, or **KARA**, [H. &c.] Tribute, toll, tax, the revenue of the state, settled allowance to village officers and servants. [*The word 'Kar' is wide enough in its ordinary meaning to include the word 'cess.'* *Annala Charan v. Habibulla*, A.I.R. 19:3 Cal. 283.—Eds.]

*Karamōira*, [Mal.] Exemption from tax, granted by the sovereign.

*Karachchunham*, [Mal.] Land customs, transit duty.

*Karagrāhuk*, [Ben.] A collector of revenue, a tax gatherer.

*Kar-ssthāpana*, [Mar.] (from S. *Ssthāpana*, placing) Imposing a cess or tax.

**KAR**, **KUR**, [Mar.] Used in composition with the name of a town or village, to signify an inhabitant of it, as, *Holkar*, as inhabitant, originally, of the village of *Hola*.

**KAR**, **KUR**, [Mal.] Sort, quality; (but ? if it is not rather *Kaṭṭa*, pronounced like *Kar* a lump of earth; for no such meaning as that assigned to it in Walker's Report appears in the Dictionary.)

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*Pasama-kar*, [Mal.] The best sort of soil, a rich, greasy clay.

*Rasi-pasama*, [Mal.] (? *rasi* or *rāsi*, a mixture of earth and sand) Middling or mixed soil.

*Rasi-kar*, [Mal.] A poor light soil.

**KAR**, (*Kār*), [H. &c.] Act, affair, work, business.

*Kārbār*, [H.] Affair, business, public business.

*Kārbhār*, [Mar., Karn.] (From the S. *Bhāra*, a burden) Affairs, business, especially affairs of state, or the business of a mercantile concern, any affairs of importance and responsibility: in Cuttack it means merely trade.

*Kārbāri*, or *Kārbhāri*, incorrectly, *Carbarree*, [H., Mar.] A person conducting affairs, a minister, a public officer, a merchant, a manager, a shopkeeper.

*Kārbardār*, [H.] A man of business, a manager, a minister, &c., whence *Kārbardāri*, conduct of affairs.

*Kārchob*, [H.] Embroidery; an embroiderer.

*Kārchobi*, [H.] Embroidered, embroidery.

*Kārdār*, [Sindh.] An agent, especially of the government.

*Kārgāh*, [H.] A workshop, a factory; a weaver's loom, or weaving apparatus.

*Kārgāhi*, [H.] Any thing relating to a workshop; an impost formerly levied on weavers' looms, abolished by Reg. ii. 1795, where the word is written *Khergui*.

*Kārkun*, [H.] (from P. *Kun*, making or performing) *Kārkūn*, *Karkoon*, *Carcoon*, [Mar.] A clerk, a writer, a registrar; used also generally among the Marāṭhas for an agent or manager in financial and revenue collections: an inferior revenue officer in charge of a *taraf*, or division, under the *Māmalat-dār*, or district collector.

*Kārkuni*, [Mar.] The office or function of a *Kārkūn*, or his fees or prerequisites: a cess levied on the Ryots to pay the

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expense of maintaining a government *Kārkān* : an extra allowance for household expenses made to any public functionary, any thing relating to him or his services.

† *Karkun-daftar*, [Mar.] The office of a revenue accountant.

*Kārkhāna*, corruptly, *Karconna*, *Karlounna*, [H. &c.] An office or place where business is carried on ; but it is in use more especially applied to places where mechanical work is performed ; a workshop, a manufactory, an arsenal, also, fig., to any great fuss of bustle.

*Kārkhānadār*, [H. &c.] A keeper of a shop or factory, a superintendent of a manufactory.

*Kārkhānānis*, [Mar.] A clerk or record keeper in a factory, a clerk of the works.

*Kārkird*, [Mar.] Reign, administration, the duration of a reign.

*Kārandi*, incorrectly. *Kārandah*, [H.] An agent, a manager an attorney, an officer.

*Kāraṅṭ*, [Mar.] (from S. 'Kāraṇ,' cause.) A manager, one who conducts affairs, a prime minister, a supercargo of a ship, &c.

*Kāriṅgar*, *Kareegur*, [H. &c. Ben.] *Kārikar*, A workman, [Mar.] A good workman.

*Kāriṅgarī*, [H.] Workmanship, art, the skill or employment of a workman or artisan.

*Kārsāx*, [H.] A man of business, one skilled in affairs ; whence also *Kārsāxi*, Dexterity, adroitness, cleverness in business.

*Kārsāxi*, [H.] Management, conducting business, &c. ; *Kārsāji* in Hindi also has the meaning of partnership ; and in Bengali, a plea or pretext, an act of fraud.

*Kāru*, [Mar.] A workman, an artisan,

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a village artist or servant, any one of the Bārā Balūte.

*Kārubāri*, or *-bhāri* [Karn.] A manager, a ruler, a superintendent.

*Karubāru*, or *-bhāru*, [Karn.] (see above, *Karbār*) Rule, management, government ; *Kāruvāṇu*, [Tam.] Authority of revenue officers over the cultivators.

*Kārya*, [S.] modified in the dialects as *Kāj*, *Kārij*, [H.] and so pronounced in Bengali, although written correctly *Kāriyamu*. [Tel.] *Kāriya*, [Karn.] *Kāriyam*, corruptly, *Carram*, [Tam.] Affair, business, transaction, any necessary act, as the marriage or funeral ceremony, a civil affair, a lawsuit, a subject of judicial investigation.

*Kāriyakhāvan*, or *Kāriyakurandāran*, [Tam.] *Kariyakarn* : also *Kariyagar*, corruptly *Cariagar*, Karn.—Eds.] A man of business, a manager, an agent, a conductor of affairs, whether for himself or another ; the principal shareholder or *Mirāsīdār* of a village deputed to act for his coparceners.

*Kārijī*, [Tel. Uriya] A village officer, the head of a village, charged with revenue and judicial functions, or the accountant of a village, but sometimes filling the office of head man or manager, collecting the revenue from the villagers, and engaging for its payment to the government, in Cuttack : lit., a man of business, or one who does any thing that is to be done.

*Kāry-kāri*, [Ben.] A man of business, an agent, a manager, any one who does what is to be done.

*Kāryanirṇaya*, [S.] Investigation of an affair, judgment, decision.

† *Kārya rayākam*, vulgarly *Karayom rayagom* (?) [Mal.] Permanent service in a temple.

*Kāryarodha*, [S.] (from 'roḥa,' impeded

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ing.) Enforcing payment of a debt by preventing the debtor from following his usual occupations.

† *Karyasthan*, corruptly, *Karyustan*, *Karisten*. [Mal.] An agent, a manager, a man of business, an attorney, an advocate.

**KAR.** (*Kár*), [Tam.] The ploughing season in the months of August-September; rice growing in the rainy season, and reaped in the last months of the year; the first or lesser rice crop.

**KARA**, [Mal.] **KARE**, [Karn.] **KARAI**, [Tam.] Bank, border, shore, edge or selvage of cloth; in *Mal.* also a small village or hamlet: tax.

† *Akura*, incorrectly, *Ukura*, [H.] Exempt from tax, revenue-free.

† *Sakura*, incorrectly *Sukra*, [H.] Bearing tax, subject to revenue payment.

† *Akaria-mafidar*, [H.] A holder of land not paying tax or revenue.

*Karákár*, [Mal.] The principal inhabitants of a village or neighbourhood.

*Karaihattu*, [Tam.] A prop or buttress for raising or strengthening a bank.

*Karehattaváru*, [Karn.] Persons whose occupation is working ornamental borders to blankets.

**KARA**, (*Kará*), [Mal.] An opening in the embankment of a field by which water may flow from one field into another.

**KARA**, [S. &c.] The twenty-fifth year of the cycle.

**KARA**, (*Kárá*), [Mar.] A prison: usually compounded with words signifying a house, as *Kárágára*, *Kárágríha*, &c.

**KARA**, **KURA**, [Mar.] (?) A form of oath: a leaf of Tulasi and a cup of Ganges water, placed upon some sacred book, are held by a person on his head whilst he gives evidence: if no domestic affliction befalls him within a few days his

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testimony is considered conclusive (perhaps from one of the senses of *Kara*, an unlucky day).

† **KARA**, corruptly, **KORRAH**, (?) [Beng.] A money of account, a subdivision of a *ganda*.

**KARADA**, (*Karadá*), or **KARDA**, (*Kardá*), [Mar.] The proprietor of an estate by purchase, not by grant or inheritance.

**KARADA**, (*Karada*), [Karn.] Dry grass gathered on the hills.

*Karada-bitti*, [Karn.] A tax in lieu of hill grass formerly levied from the Ryots (Mysore).

**KARADIGE**, (*Karadige*), [Karn.] A silver box for holding the phallus worn by the Lingáits.

**KARADU**, (*Karadu*), [Tel., Karn.] Rough, as an account, or as the draft of an official document; also, rough, coarse, as paper.

**KARAGHATTU**, (*Karaghattu*), [Tel.] The dam of a river.

**KARAGPATTADI**, (*Karagpattadi*), [Karn.] A tax levied on goods manufactured in towns, or imported into them for sale.

**KARAI**, (*Karáhi*), (also, corruptly, **KURHAE**, **KURHAO**): [H.] A shallow iron pot or vessel for cooking; whence *Karáhilená*, lit., To take the boiler, is a sort of ordeal in which the accused takes out a piece of gold which has been dropped into a vessel of boiling oil, and if he does so without being scalded he is acquitted: [also, a cauldron, a large iron sugar-boiler.]

**KARAI**, corruptly, **CARAY**, [Tam.] A portion of land, especially a share in a *Mirási*, or hereditary coparcenary village, originally, in general, a determinate and entire share. (It is said sometimes to consist of four *pangs* (*pangus*) shares or subdivisions of villages held by Bráhmans rent-free,



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but this is perhaps incorrect.—Fifth Rep. 826.

*Karai-kāran*, [Tam.] A proprietor of a determinate share in a coparcenary village.

† *Karai-olai*, or *Karaiyolai*, less correctly, *Karai-ola*, [Tam.] A written specification of the limits of an estate : a deed transferring a share of a village.

*Karai-pangu*, [Tam.] A share in the village lands. (From *pangu*, a share, the word intended by *pung* in the 5th Rep, and not representing *pum* or *bhūm*, land, as proposed in the Glossary)

*Karai-yālan*, [Tam.] The proprietor of a hereditary share in a village.

*Karai-yālu*, corruptly, *Coryeedoo*, *Karayeed*, [Tam.] An agreement amongst the coparceners of a village for a temporary change of their respective shares.

**KARAK**, (*Kārah*), [Mar.] Customs paid by merchants.

**KARAKAL**, (*Kārahāl*), [Karn.] The rainy season.

*Kāragāḍḍe*, [Karn.] Cultivation in the west season.

**KARAKAM**, (*Karakam*), [Mal.] Mean service in a temple.

**KARAKASA**, (*Karakasā*), or **KARKKSA**, (*Karkasā*), [Tel.] Quarrel, dispute, tumult.

*Karakasā-bhūmī*, [Tel.] Lands of which the boundaries are in dispute.

**KARAKA-TERIGE**, [Karn.] A tax formerly levied on the important of goods into Chitaldrug.

† **KARAL**, **KARRAL**, (?) [Tel.] Hard, compact, black soil on the plains of the Krishna, requiring copious rains to be worked.

**KARALAN**, (*Kārālan*), [Mal.] Possessor of freehold or private property : the agent or manager of the lands of a temple on the part of the founder or endower.

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**KARAMBU**, **KARAMBAI**, barbarously, **CRAMBO**, [Tam.] Waste or uncultivated land, and which is of two kinds—*Sekal-karambu*, which is capable of cultivation, although neglected for some time ; and *Anādi-karambu*, waste from time immemorial, and which cannot be cultivated with any prospect of advantage.

**KARAMBI**, (*Kūrāmbi*), [Tam.] A basket or other apparatus for throwing up water.

\* **KARAMKARI**, **KARAIMKARI**.—*It is a tenure in South Malabar and the holder of it has only a heritable or permanent right of cultivation but not a right of alienation, in which event right over tenure is extinguished. The word itself means only permanent right of cultivation. Achutha Menon v. Sankar Nair, I.L.R. 36 Mad. 380.*

**KARAN**, (*ḥaran*), corruptly, **KERRUN**, [H.] Conjunction of the planets, an astrological period of any ten years, from 10 to 120.

**KARANA**, (*Karaṇa*), [S. &c.] Doing, act, means, instrument, an organ of sense : A doer of any thing ; also, the name of a mixed caste, or an individual of it, said to have sprung from a Śūdra mother and Vaiṣya father, or, according to some, from a degraded Kshatriya by a pure Kshatriya female, his occupation is writing and accounts : a scribe or writer, a clerk, and, in some places, a collector of revenue, a tax-gatherer : (the word is used in all the dialects, sometimes modified as to meaning, as in the following).

*Karāṇamu*, *Karāṇam*, or *Karnam*, corruptly, *Curnum*, [Tel.] *Karāṇka*, commonly, *Kurnik*, [Karn.] A village accountant, one of the chief officers of a village : in the Telinga provinces he

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is usually a Bráhmaṇ, in the Tamil a Śúdra, of the Pilli tribe.

*Karaṇikam*, [Tel.] The office of a scribe or accountant.

*Karṇika-mirāṣi*, [Tam.] The hereditary fees or perquisites of the village accountant.

*Karaṇika-varṭtana*, or *Karnik-varṭtan*, [Karn.] A cess levied originally for the support of the district accountant, but consolidated with the public revenue by Tipu.

*Karāṇi*, vulgarly, *Cranny* or *Crannie*, [H.] *Kerāṇi*, [Ben.] A clerk, a scribe, a man who by caste and occupation is a writer or accountant.

**KARANAM**, (*Karaṇam*), [Mal.] A deed, a title-deed, a bond, any legal writing or document: it is especially applied to the deeds by which land is transferred in Malabar, of which four are particularized, as—

*Karaṇam-kayāvidu-ottī*, [Mal.] The first deed executed in conveying landed property, by which two-thirds of the sum to be lent or advanced to the owner are specified.

*Karaṇam-ottī-kamparam*, The second deed, in which a further sum of twenty per cent., on the sum specified in the preceding is engaged to be paid.

*Karaṇam-kudina-nīr*, or *-nīr-matal*, The third deed, engaging for a further advance of twenty per cent., confirmed by drinking water (*nīr*) from the estate, presented to the proprietor.

*Karaṇam-attipet-ola*, The fourth deed, by which the purchaser engages to pay up any balance that may remain, and the Janmkār finally parts with all hold upon the property.—Report on Tenures in Malabar.

*Karaṇappiṇa*, [Mal.] A fine for executing documents or title-deeds on an

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unstamped *ola* or *prpers*, or contrary to regulation.

**KARANAM**, (*Kāraṇam*), [S.] and in all the dialects either as *Kāran* or *Kāranam*. Cause, origin, motive.

*Kāraṇavan*, commonly, *Karnaven*, [Mal.] The head or origin of a family, [*Raman* v. *Raman*, I.L.R. 24 Mad. 73 at 79 (P.C.)—Eds.] a father, a forefather, an ancestor, a lord or master: Also, the head of a united family, authorised to manage all its affairs, although not invariably so doing.

**KARANCHA**, (*Kaṛaṇcha*), [Mal.] A weight of four kinds, as equal to ten, twelve, thirteen, or twenty-one *funams*.

**KARANJACHI-BIJ-GUTTA**, (*Kāranjachi-bij-gutta*), [Karn.] A tax on gathering wild cocoa-nuts (Mysore).

**KARANTI**, (*Karānti*), [H.] **KARATI**, (*Karāti*) [Ben.] A sawyer.

**KARAR**, (*Karār*), [H.] Fixedness, stability, confirmation: it is loosely used for a written agreement or engagement.

† *Karari*, [H.] What is firm: as applied to land it means that of which the title is unquestionable: also, that which was the original extent.

*Karār-i-jamā-daḥsāla*, [H.] The decennial settlement; the assessment of the revenue of Bengal for ten years, preparatory to the perpetual settlement.

*Karār-nāma*, [H. &c.] A written contract or engagement.

*Karār-sughadi*, (?) [Tel.] Stipulated cultivation, as compared with what has been actually executed.

*Karār-rāk*, [Tel.] Fixed estimate, verbal agreement.

**KARAR**, (?) [H.] A class of agriculturists in the district of Manipuri.

† *Karat-marat*, corruptly, *Kurrat-murrat*, [H.] Repeatedly, over and over.

**KARAU**, (*Karāū*), **CURAO**, [H.] Marriage of a widow with the brother of a deceased

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ed husband, as practised among the Jāts, Gujars, Ahirs, and other inferior tribes, in the north-west provinces, although it is looked upon as disreputable: the term is also applied to concubinage: † also, it is sometimes maintained that among the jāts the connection entitles the woman to the rights of a wife.

**KARAVEPPU**, [Mal.] Plantations on high grounds.

**KARAWANT**, [Mar.] A particular tribe of Brāhmins, or a member of it.

**KARAWO**, (?) [Sindhi.] A man employed to watch the crops.

**KARAYMA**, (*Kārāyma*), [Mal.] (probably the same as the Tam. **KARAI**, q. v.) Freehold or private property. *P. K. Unni Nambiar v. C. M. Nilakandan*, I.L.R. 4 Mad. 141.

† *Karayma-Kanam*, (?) [Mal.] A tenure of the nature of a mortgage, but perpetual (?)

*Kārāyma-kāran*, [Mal.] A proprietor of freehold land.

*Karayma-Samudayam*. *The status of a 'Karayma-Samudayam' is merely that of an agent or manager who has proprietary and hereditary right in his office.* *P. K. Unni Nambiar v. C. M. Nilakandan*, I.L.R. 4 Mad. 141 (142).

*Kārāyma-tettam*, [Mal.] Private property obtained by purchase.

† **KARB**, (?) [Guz.] A small plough for cleansing the ground before sowing.

**KARBA**, (*Karbā*), [Thug.] Secure and complete burial (Dakh Thug).

**KARBA**, otherwise **KADBA**, **KADBI**, **KARBI**, [Guz.] Stalks or straw of different grains *Karba-paṭi*, [Guz.] A tax on straw, originally levied in kind, afterwards commuted for money.

† **KARBARI**, (?) [Guz.] A kind of hoe for clearing away the weeds between rows of corn or cotton.

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† **KARBICH**, (?) [Tib.] A sheep's saddle-bag as a measure of capacity for grain, salt, etc., varying from four to sixty *nulis*.

**KARDA**, (*Kardā*), [H.] Exchange, barter, balance of value between goods or coins.

**KARDA**, (*Kardā*), [Mar.] (?) corruption of **KARTHA**, (*Karthā*), The denomination or heading under which the names of the actual cultivators or the fields are registered.

† **KARDA**, (?) [Guz.] A detailed register of the lands in each of the government villages.

† **KARDE**, (?) [Mar.] A cultivator holding land under a '*khot*', q. v., and paying him a varying rate of assessment.

\* **KAR-E-KHAIR** *The word means literally a good deed but according to Fallon it also bears the colloquial meaning of a charitable act.* *Radhe Shyam Lala v. Radhey Lala*, 97 Ind.Cas. 934 = 3 O.W.N. 714.

† **KARGAH**, [H.] A weaver's loom.

† *Kārgahi*, incorrectly *khargcha*, [H.] A tax upon looms.

**KARH**, [Thug.] Search or inquiry after Thugs.

† **KARHOR** (?) [H.] Thatching grass.

**KARHU**, [Thug.] A searcher after, or disturber of, Thugs.

**KARHAI**, (*Karhai*), [Thug.] A feast.

**KARHUA**, (*Karhūā*), [H.] A loan, a debt, a premium on a loan, a deduction from the sum lent.

**KARIAH** (*Kariāh*), [H.] A village.

**KARIB** (*Karib*), [H.] (plural **AKRIBA**, *Akribā*), lit. Near, near to; also, near in relationship, a kinsman, a relative, a connexion by birth or marriage, excepting the relation or parent and child.

*Karābat*, or *Kurbat*, [H.] Propinquity, relationship.

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*Kurb-jawâr*, [H.] Near neighbourhood.

\* **KARIBI**. *Near, near to, also near in relationship, a kinsman, a relative, a connection by birth or marriage excepting the relation of parent and child. This word cannot be used alone, and it must be read in connection with other words.* *Khuman v. Hardal*, I.L.R. 11 All. 41 at 45 (F.B.)

**KARIKA**, (*Kârikâ*), or **KARIKA-VRIDDHI**, (*Kârika-vriddhi*), [S.] Stipulated interest; also *Kâritârriddhi*.

† *Karikatana*, (?) [Asam.] House tax.

**KARIMEYAN**, plural **KARIMEYARU**, (?) [Karn.] A class of slaves in Kanara, a division of the Dhers.

**KARIMPATTAN**, (?) A class of agricultural slaves in Malabar.

**KARINUN**, (*Kârinûn*), [H.] (for *kâli*, black) Black salt, an impure preparation of a medicinal salt, or muriate of soda.

† **KARIRAPATRA**, (?) [Uriya.] A running receipt.

**KARIZ**, (*Kâriz*), [H.] A water-course, especially one constructed for irrigation underneath the surface of the ground.

**KARJJA**, [Ben.] A loan, a debt: (vernacular corruption of *Karz*, q. v.).

*Karjjadâr*, [Ben.] A debtor.

**KARKA**, (?) [H.] The tract that lies along the Jumna in some of the districts of the north-west provinces.

**KARKACH**, **KURKUCH**, [Uriya] Salt obtained by solar evaporation.

† *Karkun-daftar*, [Mar.] The office of a revenue accountant.

**KARL**, (?) [Mar.] Hard or gravelly black soil.

**KARMA**, [S.] used in all the dialects, sometimes molified, as **KARM**, **KARAM**, **KARAMAM**, **KARUMAM**, **KAMMA**, **KAM**, (*Kâm*), Act, action, work; any act of piety or religion, as sacrifice, marriage-ceremony, funeral obsequies, duty or

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acts obligatory on tribe or caste; fate, as the consequence of acts.

*Karmachâri*, corruptly, *Kerimcharry*, [Ben.] (S.) *Karamchâri*, [H.] In Bengal, an officer appointed by a zamindâr, or payer of revenue, to collect the revenues, and arrange the affairs of a village; a factor, a steward.

† *Karamkar*, for *Karmmakar*, [Beng.] An agent, a broker.

*Karmakâra*, [S.] *Kâmâr* [Ben.] *Kammari*, *Kammaravâdu*, [Tel.] *Kammâra*, *Kammârazanu*, [Karn.] *Karmmakâran*, [Mal.] An ironsmith, a blacksmith, one of the five chief castes of the left-hand castes in the south.

*Kammûlan*, [Tam.] An artificer, a handicraftsman, especially one of five orders, stonemasons, carpenters, blacksmiths, brasiers, and goldsmiths.

*Kammuvâdu*, [Tel.] A caste of Telinga Śûdras, commonly called *Kammavars*; they are numerous, and chiefly engaged in agriculture.

*Kammurikamu*, [Tel.] The agricultural caste called *Kammavars*.

*Karamvero*, [Guz.] A poll-tax.

*Kammittam*, [Mal.] Coining, making money.

*Kammittapura*, [Mal.] A mint.

**KARNAVEDHA**, (*Karṇavedha*), [S. &c.] (*Karṇa*, the ear, and *vedha*, piercing) Piercing the lobes of the ear of a child, a ceremony required to be observed previous to tonsure.

† *Karnavali*, fem. of *Karnavan*: a female manager or representative.

**KARODA**, (*Karodâ*), [Tel.] An overseer, an inspector or superintendent.

† *Karpardaz*, [H.] An agent, a representative, a manager.

**KARPASA**, (*Karpâsa*), or **KARPASA**, (*Kârpâsa*), vernacularly, **KAPAS**, (*Kapâs*), corruptly, **KERPAS**, **KERP**, **COPAS**, [S., &c.] Cotton, the raw or undressed

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produce of the *Gossypium herbaceum* ; also, the plant.

**KARRAIMA**, (?) [Mal.] A verbal agreement with a poorer tenant or cultivator.

**KARRU**, [Tel.] **KARU**, (*Kāru*), [Karn.] A ploughshare.

† **KARSA**, (perhaps for *Karsha*). A farm, an estate (?), a kind of tenure (?).

**KARSAL** (*Kārsāl*), or **KARSAI** (*Kārsāi*), [Mar.] An impost in kind, as corn, straw, &c., from a village dependent on a fort, for the use of the latter.

**KARSAL**, [Thug.] The large male antelope : if he cross the road from left to right it is a lucky omen ; if the reverse, unlucky.

**KARSHA**, **KARSHAPANA**, (*Karshapana*), [S. &c.] A weight of gold or silver equal to 16 *māshas*, or about 180 troy grains ; in Uriya, it is written *Karisa*, and means a brass weight of four *māshas*.

**KARSHA**, [S. &c.] Ploughing, tillage.

*Karshaka*, vernacularly, *Karshak*, and *Krishak*, [S. &c.] A ploughman, a cultivator.

\* *Karshadar*. In *Buckergunge*, there are as many as thirteen persons having successive interests in the land inferior to that of the proprietor *zamindar*. *Karshadar*, is one of these interests. (Per *Finucane & Amir Ali's B. T. Act*.)

**KARTA**, (*Kartā*), **KARTTA**, (*Kārttā*), [S.] but adopted in all the dialects, **KARTTAVA**, (*Karttāva*), [Mal.] An agent, a maker, one who does anything, a husband, a proprietor, an heir, one who has inchoate rights, the active or managing member of a family.

† *Karta-putra*, or *-putri*, [H.] Any son or daughter who performs a father's obsequies, and is therefore considered entitled to the inheritance : (although the claim is sometimes set up it is of doubtful validity).

## KA

**KARTA**, (*Kartā*), or **KADTA**, (*Kaḍṭā*), [Mar.]

An addition of 10½ *sērs* to a *palla*, or 120 *sērs*, on various articles of consumption ; this, with a further addition of 2½ *sērs*, named *kāntā*, makes up a *pakka palla* of 133 *sērs*.

**KARTTANI**, (*Karttani*), or **KATRANI**, (*Katrani*), [H., Ben., &c.,] lit., Chippings, cuttings ; applied also formerly to unauthorised deductions from the revenue, under various pretexts, from the payments by the revenue-payers : a cess imposed in some parts of Bengal before the perpetual settlement, to compensate for such deductions.

\* **KARTAULI**, *This is a sub-lease of a portion of the holding of a raiyat. This is granted by the raiyat in consideration of a lump-sum payment, which may be five or seven or nine years' rents in advance.* (Per *Finucane & Amir Ali's B. T. Act*.)

**KARTI**, (*Kārti*), (?) A division of the solar year, one twenty-seventh ; used for agricultural purposes, as the times of sowing, reaping, &c. (Northern Circars).

**KARTTIKA**, (*Kārttika*), vernacularly, **KARTIK** (*Kārtik*) or **KATIK**, (*Kātik*), [S. &c.] The eighth month of the Hindu year (Oct.-Nov.), when the moon is full in *Krittikā*, or the Pleiades.

*Kārtikotsava*. [S. &c.] A festival on the day of full moon, in the month *Kārtik*.

*Kārttika-phasal*, [Karn.] The harvest of *Kārtik*, the same as the *Kharif* crop of Hindustan, or that which is reaped between November and January.

*Kārtik-sālī*, [Ben.] The rice crop of the cold season, gathered after November : the principal harvest in Bengal.

**KARTTIK**, [Mar.] A very low caste, or member of it, whose business is that of killing animals and selling the flesh ; the Hindu butcher.

## KA

**KARU**, (*Kāru*), [Tel., Karn.] The wet season; the crop of rice sown in April, and reaped in June-July.

*Kārubatta*, [Karn.] Rice growing in the hot season, and reaped in the rains.

*Kārubele*, [Karn.] The wet season crop.

*Kārupanā*, [Tel.] Rice sown in the wet season, the chief crop of the Tamil countries: it is also applied to the lesser crop, or that which is sown in spring, and reaped in the rains.

**KARU**, (*Kāru*), [Tel. Karn.] **KARU**, [Tam.] Black, dark; also, salt, saline, withered.

*Kārubhūmi*, [Tel.] Saline soil.

*Kārukāya*, [Tel.] Weak or blighted corn.

*Karupkuruvai*, [Tam.] A kind of black rice of quick growth.

*Karunilam*, [Tam.] Black and barren soil.

*Kārupu*, [Tel.] Naturally produced salt, saline efflorescence.

*Karuttakkadappu*, [Tam.] Black paddy, or rice in the husk.

**KARU**, (*Kāru*), [Karn.] A blacksmith.

*Karumān*, [Tam.] *Karuvān*, [Mal.] A blacksmith.

**KARU**, (*Karū*), or **KADU**, (*Kaḍū*), [Mar.] The offspring of a female slave, or of a woman by a second marriage.

**KARU**, (*Karu*), [Mal.] A stake with a sharp point, for impaling malefactors.

† **KARU**, [Mar.] An artificer.

† *Karumaru*, [Mar.] The artisans of a village, as the carpenter, blacksmith, potter, etc.

**KARUKUHUN**, (?) [Tel.] A gold pagoda, worth four rupees.

**KARUM**, (?) [Tam.] The same as the *markai*, a measure of capacity holding about sixteen quarts.

**KARUVAI**, (*Kāruvāi*), or **KARWAI**, (*Kāruvai*), [Tel.] Estimated, as produce.

*Kāruvāi-daul*, [Tel.] Demand on each

## KA

Ryot's produce, according to the estimate.

**KARUVALA**, (?) [Tel.] The treasury or strong room of a temple.

**KARWA**, [Thug.] A square or oblong grave for the bodies of the murdered.

† **KARWA-KUNBI**, A division of the kunbi tribe.—Guzerat.

**KARWANSI**, (*Karwānsi*), [H.] The twentieth part of a *Viṣwānsi*; a fractional portion of a joint-tenancy village.

**KARWARA**, (*Karwārā*), [H.] The vessel or bucket fastened to the rope of a lever employed to raise water.

**KARYAD**, (*Karyād*), [Mar.] A petty *mahāl* or district; one comprising ten or twelve villages, some belonging to one *mahāl*, some to another.

**KARZ**, (*Karz*), [H.] **KARJ**, [Mar. Ben.] **KARAJ**, [Uriya.] **KARJU**, [Tel.] Debt: in Mohammadan law, besides the general sense, it implies a loan to be repaid by something dissimilar, but of equal value, in distinction to *Ariyat*, the return of the identical thing borrowed: a money loan, money lent at interest for an indefinite time.

*Karjādāya*, [Ben.] Paying a debt.

*Karj-amdān*, [Mar.] The heading of that side of an account in which are to be entered future receipts, in discharge of loans.

*Karjāt*, [Mar.] Money lent or borrowed at interest.

*Karz*- or *Karj-dār*, corruptly, *Kerzdar*, [H. &c.] A debtor, a borrower.

*Karj-dālan*, [Mar.] The heading of the side of an account in which are entered payments of debts to be made.

*Karzī* or *Karjī*, [H. &c.] A debtor, a borrower; any thing relating to a loan or debt.

*Karj-kari*, [Mar.] A borrower, a lender; an officer or servant employed to dun a debtor.

## KA

*Karjkhāt*, [Mar.] A note of acknowledgment of a debt: also, *Karj-nāma*, and *Karj-rōkha*.

*Karjkhicāh*, [H.] A creditor, a dun.

\* *Karx-Roka*. A debt note. It is not the name given to a contract or to the memorial of it that determines the nature of the contract. *Subhabhat v. Vasudevbat*, I.L.R. 2 Bom. 113; *Abdulabhai v. Kashi*, I.L.R. 11 Bom. 462.

*Kīrāz*, [A.] Repaying, borrowing, a debt: in law, a kind of partnership in which one party advances the capital, the other the labour or skill, and the profits are divided in stipulated proportions.

*Kīrāzi-kachheri*, An office for the collection of outstanding revenue balances.

**KARJI-KAI**, (*Karji-kāi*), [Karn.] A cess levied in Mysore on the heads of the Lingamite establishments in lieu of sweet cakes which they had been at one time compelled to supply the Paligārs with at the festival of Gaṇeṣa.

**KARAYA**, (?) [H.] A hired or bond ploughman who is paid by a proportion of the nett produce of the fields he has ploughed.

† **KAS**, [Mar.] An estate, the lands belonging to a village or an association of villages.

† *Kasbandi*, [Mar.] Assessment of a village in portions, according to the quality of the land, as determined by the *Patils*.

**KASA**, (*Kāṣ*), vernacularly, **KAS**, (*Kāṣ*), incorrectly, **KANS**, (*Kāns*), [S. &c.] A tall grass, growing luxuriantly in many places, especially on neglected and sandy soils, sometimes 12 or 15 feet high. (*Saccharum spontaneum*)

**KASA**, (*Kāsā*), [Tel.] A son by a female slave.

## KA

**KASA**, (*Kāsa*), (?) [Sindhi.] A grain measure,  $\frac{1}{16}$ th part, of a kharwar.

**KASAB**, [H. &c.] Trade, business, profession, art, skill; also, in Guz., gold and silver thread used in embroidery.

*Kasab-zero*, [Guz.] Tax on occupations and crafts.

**KASAB**, (*Kāṣāb*), **KASAI**, (*Kāṣāi*), [H. &c.] A butcher.

*Kasāi dukān gutta*, [Karn.] A tax in Mysore on butchers' stalls or shops.

**KASAD**, (*Kasād*), [H.] Want of currency or demand, a flat or dull market.

**KASAM**, (*Kasam*), **KASM**, (*Kasm*), **KUSUM**, (*Kusum*), **KUSM**, (*Kusm*), [H. &c.] An oath.

*Kasam-nāma*, [H.] (P.) An affidavit.

*Kasāmāl*, corruptly, *Kissimil*, [H.] Administration of an oath.

**KASAR**, (*Kāṣar*), **KUSUR**, (*Kūsur*), [H. &c.] Defect, deficiency, diminution. In Mar. *Kasar* as applied to accounts, signifies departure from a correct or perfect balance, whether through excess or deficiency, or the sum to be added to, or subtracted from, the totals on either side, to make them agree.

*Kasaru*, [Karn.] Profit or loss on the exchange of coins. (It seems likely that the Hindu dialects have made some confusion between the Arabic words, *Kāṣar* deficiency, and *Kāṣar*, or *Kaṭhar* excess, and have blended the two meanings under one term.)

*Kāṣar*, *Kāṣrāt*, [H.] Profit and loss, a head of an account so named.

*Kasarputṭi*, [Mar.] Excess in distributing the undivided assessment; a cess or tax imposed to make up for any deficit in the collections.

*Kasarvarttālā*, [Mar.] Allowance for loss or gain upon the quantity of grain brought into and received back from the public storehouses by the farmers.

*Kāṣrat*, corruptly, *Kesraut*, [H.]

## KA

Difference, properly, in excess, between the land measure established by Beng. Reg. xi. 1795, and that of preceeding years.

*Kāṣṭr*, or *Kuṣṭr*, [H.] Fault, offence, crime: deficiency, defect: allowance for difference in the value of coins, a cess formerly levied upon the cultivators to cover any difference that might occur between the value of the coins paid by them and the standard currency.

† **KASAVARGAM, KASAVARGAMDAR**, (?) [Tam.] Traders and makers of canvas sacks, residing in a village and claiming certain fees and perquisites, having a proprietary right to their houses, but not to the ground on which they stand. **KASAVARGAM.** *A tenant having a proprietary right to his house on the land and when he is ejected, he is entitled to compensation for his building. Blake v. Savundarathummal, I.L.R. 22 Mad. 116.—*

**KASBA**, (*Kāṣba*), [H.] **KASUBA**, (*Kasubā*), [Tel.] A small town or large village, the chief or market-town of a district.

† *Kasbatī*, [Guz.] An inhabitant of a kasba, or town usually a Mohammadan convert: also, a designation of a class of villages in Guzerat held by Moham-madans of the principal kasba or town.

† *Kasbi*, *Kasbin*, [H.] A woman of the town, a prostitute.

**KASHT**, (*Kāshṭ*), **CASHT**, [H. &c.] Cultivation, agriculture, tillage; a tenure by which the revenue is assessed according to the value of the crop. † Also, a tract of land, a farm.

\* **KASHT-BAKASHT.** *These are words of art in Revenue Records, they apply to cultivation of land by proprietors and tenants. Nand Kishore Singh v. Mathura Sahu, 3 P.L.T. 13 = A.I.R. 1922 Pat. 193.*

*Kāshṭ-kār*, [H.] A cultivator, a farmer.

## KA

*Kāshṭ-kār-jadīd*, [H.] A cultivator newly settled in a village.

*Kāshṭ-kār-kādim*, A cultivator long established in a village, a hereditary cultivator.

*Kāshṭ-i-mālikān*, [H.] Cultivation by the proprietors of the lands themselves.

*Khūd-kāshṭ*, [H.] A resident cultivator, one cultivating his own hereditary lands, either under a Zamindar or as a coparcener in a village. In Bengal, one class of them, holding their lands at fixed rates by hereditary right, sometimes sub-let them, except the part about their dwelling, in which they continue to reside, and although ceasing to cultivate, and, engaged in trade or business, they retain their designation of *khūd-kāshṭ*. The term is also applied in the north-western provinces to lands which the proprietor, or the payer of the Government revenue, cultivates himself.

*Pāhi-kāshṭ* or *Pāukāshṭ*, [H.] A non-resident cultivator, one who cultivates lands in a village in which he is not a settled or permanent resident; see *Pāhi*, &c.

**KASHTA**, (*Kashṭa*), vernacularly, **KASHT**, (*Kashṭ*), [S.] Hard, painful, distressingly high, as an assessment; severe, as a punishment.

**KASHTH**, (*Kāshṭh*), or **KATH**, (*Kāth*), incorrectly, **KAST**, (*Kāst*), [Mar. Beng.] Wood, timber.

*Kāthiyāra*, *Kāthṛā*, [Beng.] An inclosure of timber to receive offerings made at funerals and the persons who accept them; a palisade, a stockade.

*Kāthiāra* [Guz.] A wood-cutter.

*Kāthūya*, or *Kāthuriyā*, [Ben.] A wood-cutter and seller.

**KASID**, (*Kāṣid*) corruptly, **COSSID**, [H.] A courier, a running footman or messenger a postman.

† \* Reference see page 1.



## KA

**KASOTI**, (*Kasoti*), [Hindi.] An account of the revenue due by each cultivator.

**KASSI, KUSSEE**, Thug. The pickaxe used in digging graves previously consecrated by peculiar ceremonies; to swear by it is the most solemn form of oath amongst the Thugs.

**KASU**, (*Kāsu*), corruptly, **CASH**, [Tel. Karn.] A small copper coin, current at Madras, made equal, in 1832, to the Calcutta and Madras paisa and rated at 64 to the rupee: it was formerly rated at 80 to a fanam, a small silver coin: it also means, in Tamil coin, money in general; as, *Ponakisu*, gold coin; *Vennikāsu*, silver coin; *Pellalaikāsu*, copper coin; it formerly denoted a coin of a certain value, supposed by Mr. Ellis to have been the same as the *S. karshu*, and equal in the double silver fanam of Madras.

**KAT**, (*Kāl*), [Mal.] A wood, a jungle.

*Kātūāram*, [Mal.] A tax on lands bordering on waste or wilderness in lieu of any assessment on tracts that may be cultivated within it.

**KAT**, (*Kat*), [Beng.] A fixed term, a stipulated period; a bond.

*Kāḥana*, [Uriya] An engagement, an agreement, a bargain. † Sometimes used for *Kat-kabala*, but laxly, also in the sense of a mortgage.

*Kat-kobākē*, commonly, *Kut-kabāla*, or *Kut-coballa*, [Beng.] A conditional engagement, a deed of conditional sale, stipulating that if the purchase price, or money advanced, be not repaid within a given term, the sale shall become absolute. \* *Literally it signifies a written agreement and in Bombay it would not signify in its technical sense of "Conditional Sale." Bapuji v. Senavaraji*, I.L.R. 2 Bom. 231 (238). *Mortgage by conditional sale; Kat-kabala or 'baie-bil-uafa' is that in which the borrower, not*

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*making himself personally liable for the repayment of the loan, covenants that, on default of payment of the principal and interest on a certain date, the land pledged shall pass to mortgagee. Thumbu Sawamy v. Hossain Rowthen*, I.L.R. 1 Mad. 1 (16) P. C.

**KAT**, (*Kāt*) [H. &c.] (*S. kartana*, cutting) Cutting, a cut, a wound, &c.; also, fig., cutting off, retrenching, &c.

*Kātan*, [H. &c.] Cutting; lit. or fig., cutting off, retrenchment.

*Kāḥabāl*, [Beng.] Obstinate refusal to confess or acknowledge a charge.

*Kāt-kut*, [Beng.] Stoppage of wages, cutting off or retrenching allowances, reducing the demand of a creditor by a counter claim. Uriya Alteration or falsification of deeds. [H.] Chippings, cuttings, scraps.

*Kāṭi*, [H.] Season for cutting grain, harvest-time.

\* *Kat-taluk*. A taluk sub-ordinate to a 'Dar-taluk' (Per *Pinucane & Amir Ali's B. T. Act*.)

**KATA**, (*Kāṭa*), [H.] A cutting or breaking off; a section: maiming, wounding.

*Katā-at-lārik*, [A.] A highway-robber.

\* **KATADARA**. Canal excavated for increasing productive power of the land. *Juggobundho v. Promothonath*, I.L.R. 4 Cal. 767 at 768.

**KATAI**, (*Kāṭai*), [Mur.] A caste, or individual of it, workers in leather.

**KATAIYA**, (*Katāiyā*), [H.] Coarse grass growing on fields left fallow.

**KATAL**, (*Kāṭal*), [Mar.] Rock stone.

*Kātubal*, [Mar.] Rocky, stony ground.

† *Katala-nimah* (?) H. Rock salt.

**KATAM**, (*Kāṭam*), [Mal.] A Malabar league, consisting of your *nārigās*, or between 5 and 6 miles English.

**KATAN**, (*Kātan*), [Beng.] Spinning.

*Kāṭani*, corruptly, *Kateence*, [Beng.]

## KA

A female spinner : the wages of spinning.

*Kātanīyā*, [Beng.] A man whose business is spinning thread or cotton.

**KATAN**, (*Kātan*), [H.] Linen cloth ; also, linseed.

† **KATAR**, **KUTTUR**, (?) (Perhaps for *khata*)  
A book or shop account.

**KATBA**, (*Kābhā*), [Mar.] **KATAPE**, or **KATABE**, [Karn.] Penalty bond, recognisance, paper or agreement : a writing given to a Panchayat by the parties appealing to it asserting the truth of their statements, and agreeing to acknowledge their guilt if pronounced in the wrong : † also, an application to arrest a sale of property, Bombay Reg. IV. 1827, Cl. 67.

**KATGAR**, [Thug.] A scout or spy.

**KATGUTA**, commonly, **KUTGOOTTA**, [Mar.] (?) Tenure of land held at a fixed rate of revenue, usually lower than the ordinary rate : the term seems to be properly Tamil ; see *Kattuguttajai*.

**KATHA**, (*Kāthā*), [Beng.] A measure of land, varying in different places, but usually a square of four cubits, or six feet long ; see *Kāthā*.

*Kāthābāri*, [Beng.] A staff or pole about six feet, used in measuring land.

*Kāthākālī*, [Beng.] Working a sum in surveying, giving the result in *Kāthās*.

**KATHA**, (*Kāthā*), **KUTHA**, (*Kuthā*), [H. &c.] A story, a fable. A favourite entertainment amongst the Marhattas, or the public recitation of a narrative, interspersed with music and singing, of the actions of the gods, or of individuals, with allusions to passing events or persons ; thence, old manuscript *Kathās* are sometimes produced in evidence of claims to hereditary rights or property which they have alluded to.

**KATHAKU-KATHA**, (*Kāthaku-kathā*, [Uriya])  
Verbatim evidence, &c.

## KA

**KATHAR**, (*Kāthar*), [Thug.] One of the clans of the Thugs.

**KATHI**, (*Kāthī*), [Guz.] The name of a tribe the inhabitants of *Cattiwār*.

*Kāthipāl*, [Guz.] A tax levied from the people by the *Kāthīs*.

**KATHI**, (*Kāthī*) corruptly, **CUTTY**, [Mar.] A measure of land : as formerly used it was found to vary from five to (sic!) ten cubits : the average for the survey was taken at the valuation of five cubits and five closed fists or feet 9.11 $\frac{1}{5}$  inches, making the *Bighā* equal to 4383 square yards : the term also designates the measure, the rod or pole. Beng. A measure of capacity, varying in different places, but usually about 10 *sirs*. A local measurement carrying from 20 to 25 feet. In the matter of the Land Acquisition, I.L.R. 15 Bom. 279 (283).

† *Kāthi-jangal*, [H.] Thicket reserved for firewood.

**KATHAWA**, [Thug.] The man who cuts up the bodies of the murdered before burying them, by which it is supposed that all smell is prevented and the bodies will not be thereby discovered.

† **KATHOR**, (?) [Guz.] General term for all kinds of pulse.

† **KATHOW**, less correctly, **KUNTWA**, [Guz.] A wooden frame for supporting the sides of unbuilt wells.

**KATI**, (*Kāti*), [Karn.] An obsolete grain measure in Mysore containing 40 *kānis* of 80 rupees weight, or 3200 rupees ; also, a land measure used in Kanara for betel-nut gardens, containing 484 square feet.

**KATI**, (*Kāti*), commonly, **CATTY**, [Malay.] A weight in general use throughout the Archipelago, and extending to China ; 100 *kātis* are equal to one *pikal* of 133 $\frac{1}{2}$  lb. avoirdupois and each is therefore equal to 21 $\frac{1}{2}$  ounces or 1 $\frac{1}{2}$  lb. ;

## KA

it contains 16 *Tēl*, or, commonly, *Tale* : it varies in value in some of the islands.

**KATIKA**, (*Kātika*), or **KATIKAI**, (*Kātikāi*), less correctly, **KATKAI** (*Kātkai*), [Karn.] Plundering, pillage, marauding.

*Kāṭikanu*, [Karn.] A plunderer, a marauder, a fowler.

\* **KATKENA**, *The lease of an under-tenure. It is the method by which (indigo) factories settle the very few interloping disputes that occur, one factory taking katkena from another. Again, to prevent such interloping disputes, the factory that takes a lease of a proprietor's estates in several villages, some of which are not in his own dehat (influence) gives a sub-lease of the land in the villages outside his jurisdiction to the factory recognised as entitled to it.* (Per Finucane & Amir Ali's B. T. Act.)

**KATKHUḌA**, (*Katkhudā*), **KĀDKHUḌA**, (*Kad-khudā*), [H.] Head of a (sic ! ) family ; sometimes applied to the headman of a village.

**KATKINA**, (*Katkina*), or **KATAKINA**, (*Kaṭakinā*), [H. &c.] A farm or lease of revenue, an under farm or lease held of a Zamindar or other proprietor : in Bengal, letting land at a rack rent.

† *Katkī-ījaradar*, (?) [H.] An under-renter or farmer : (the first is perhaps an error for *katkina*).

*Katkinādār* [H.] corruptly *kotkina-dar*, [H.] An under farmer or renter holding under the revenue payer, or Zamindar. In Bengali, the person who lets the land at a rack rent. *Bhuggerath Bera v. Moneeram Banerjee*, I.L.R. 4 Cal. 855 ; † Also in some places, an under-renter in the third degree.

*Katkinādāri*, [Beng.] Letting land to under tenants at a rack rent ; holding land under another.

**KATKOLA**, (*Katkolā*), [Thug.] A carpenter.

## KA

**KATL**, [H.] **KATAL**, [Beng.] **KATTAL**, [Mar.] Killing, slaughter, murder. In Moham-madan law five kinds are distinguished.

*Katl-āmd*, [A.] Wilful murder by an adult and sane person.

*Katl-shabah-āmd*, A Manslaughter, the death of a person caused by an injury unlikely to have caused death ; lit., the semblance of murder.

*Katl-khaṭū*, Killing by mistake or misadventure, as killing one man for another, or a man for an animal.

*Katl-kāim-makām bā khaṭū*, [A.] Killing a person by injuring him unintentionally, or through misadventure.

*Katl-ba-sabah*, [A.] Killing unintentionally by an intermediate cause, as where a person has dug a well and not guarded against accident, and some one falls into it and perishes.

*Katl-mahāh*, [A.] Justifiable homicide ; this might be added to the preceding, but it is only incidentally noticed in Moham-madan law.

\* **KATLAI**, *District endowment. The term, as applied to temple endowments, signifies a special endowment for specific service or religious charity in the temple. 'Ardayama Katlai' or endowment for midnight service in an instance of the former and 'Anadama Katlai' or an endowment for distributing gratis food to the poor is an example of the latter. Vythilinga v. Somasundara*, I.L.R. 17 Mad. 199.

\* *Kattaigar*. The trustee who administers a 'Katlai' or endowment. *Vythilinga v. Somasundara*, I.L.R. 17 Mad. 199.

**KATLI**, (*Katli*), or **KATLE**, (*Katle*), [Karn.] An order, a rule : a weight.

*Katlekallu* or *-gallu*, [Karn.] Stones used as weights.

**KATLAI**, or **KATTAL**, [Tam.] (?) A single

## KA

- field or parcel of land amidst those of a village. Tanjore. Fifth Rep 774.
- KATMATI**, (*Kaṭmāṭi*), [Hindi.] Clayey land which soon dries up on the surface.
- KATNIBANDI**, (*Kāṇibandī*), [Hindi.] Reaping the harvest. Puraniya.
- KATNAMU**, (*Koṭnamu*), [Tel.] Presents made to superiors; a nazar: presents by relations to each other at the time of marriage † Also, a fee paid to musicians, and the like.
- KATORI**, [Thug.] Place selected for the murder, lit., a cup, but used in a phrase, *Jāo katori manjh lāo*, Go and clean the cup, which implies, go and select a convenient spot for the perpetration of the murder.
- KATRA**, (?) The small irregular rice-fields in waste tracts, which are never irrigated.
- KATRA**, (*Kaṭra*), **KUTRA**, (*Kuṭra*), [H.] A market-place, a suburb, a market-town belonging to a fort.
- KATRI**, (*Kaṭri*) [H.] Land recovered from, or left by, large rivers.
- KATTA**, (*Kaṭṭa*), [Mal.] A cold of earth.  
*Katta reyar*, (?) A stiff loam. Northern Cirkars.  
*Katte saula*, (?) A black soil, Northern Cirkars.
- KATTA-KANAM** (*Kaṭṭa-Kānam*), [Mal.] A complimentary present made by a tenant or leaseholder to the proprietor of an estate
- KATTA**, (*Kaṭṭi*), [Tel.] A bank, a shore, a dam, an embankment: a custom-house station.
- KATTABHATTA**, (*Kaṭṭabhatta*), [Karn.] Parcels of grain formerly given to the village accountants by the cultivators, but afterwards appropriated by the state.
- KATTADA**, (*Kaṭṭaḍa*), [Tel.] An order, a rule, a regulation.
- KATTADAKA**, (*Kaṭṭaḍaka*), [Karn.] A written agreement.

## KA

- KATTAL**, (*Kāṭṭal*), [Tam.] Protection, preserving, watching.  
*Kāṭṭalarāyan*, [Tam.] A watchman, a guard.
- KATTALAI**, (*Kaṭṭalai*), [Tam.] **KATLE**, (*Kaṭṭe*), [Karn.] An order, a command. Settled rate or price. † Also, expenses of an idol or temple: an endowment: worship, service.
- KATTALAI**, (*Kaṭṭūlai*), [Tam.] Rice growing on high ground.
- KATTANARA**, (*Kaṭṭanāra*), [Mal.] The Syrian or Syro-Roman priest in Malabar.
- KATTAYAM**, (*Kaṭṭayam*), [Tam.] Force, compulsion.  
*Kaṭṭiyam*, [Tam.] A royal edict or proclamation.
- KATTE**, (*Kaṭṭe*), [Karn.] A bank, a dam, a reservoir, especially one which becomes dry in the hot weather; in composition, a place where business is transacted; as,  
*Araḷ-katte*, [Karn.] A place where contracts for cotton are made.  
*Rochehē-katte*, [Karn.] The place where the respectable men of a village assemble.  
*Sunkada-katte*, [Karn.] A custom station, a toll-house.  
*Kerṭkatte*, [Karn.] A bank of dam of masonry.
- KATTHA**, (*Kaṭṭhā*), **KUTTHA**, (*Kuṭṭha*), corruptly, **COTTAH**, [H.] A measure of land, the twentieth part of the Bengal Bighā of 1600 square yards, containing 80 square yards, or 720 square feet. In Hindustān the term is applied also to a grain measure of five sers: see *Kāṭha*: it may be doubted if (sic!) these are not the same words, although differently written and explained).
- † **KATTL**, (?) [Beng.] An excavation in a rice-field, for catching fish.
- KATTI**, also written **CATTY** or **CATTIE**,

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but apparently both are incorrect, as the word occurs in the original characters **KATHI**, (*Kāthi*), [Guz.] The name of a ruling tribe settled in, and giving its name to, the province of Kattiwar, who, according to one tradition, immigrated thither from the banks of the Indus some time in the eighth century; but, according to another, came originally from the Jamuna, and did not reach their present site till the fourteenth. They are divided into three principal families named Wala, or Wara, Khachar, and Khuman, of each of which there are other sub-divisions. The Kattis are a tall, robust race, sometimes having light hair and blue eyes, and, until of late years, were distinguished for their turbulence and fierceness, and aversion to the pursuits of a peaceable life: latterly they have subsided into more orderly habits, and follow agriculture.

*Kāthipāl*, [Guz.] (from the S. *pāla*, protection) Black mail paid either to the Kattis for forbearance, or to some chief for protection.

**KATTI**, [Tel.] A measure of land containing about fourteen acres.

**KATTI**, [Tel., Karn., and Mal.] A sword or knife, especially that used by the drawers of the *tūrī*.

*Kattikāran*, [Mal.] A *tūrī* or toddy drawer.

*Kattippayam*, [Mal.] Tax on *tūrī* drawing.

*Kattimadive*, [Karn.] The representation of a king at his marriage by a sword as his proxy.

**KATTILSTHANAM**, (*Kattilsthānam*), [Mal.] Property given by Nair to his wife and children.

**KATTU**, (*Kattu*), [Tel. and Karn.] A binding, a bond, a law, a rule, an arrangement: a bunch of straw in which some

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of the grain is preserved for next season's sowing.

*Kattubāḍi*, [Tel., Karn., Tam.] (from *kattu*, a bond, and *paḍi*, having fallen into, the initial changed) A revenue term usually applied to a fixed, invariable, and favourable or quit-rent, which has been assessed on lands granted to public servants. *It is the rent paid by the village servants, e.g., village watchman.* *Lakshminarayan v. Venkatarayanam*, I.L.R. 21 Mad. 116; *Gajapati v. Suryanarayan*, I.L.R. 22 Mad. 11.

*Kattubadi-agrahāramu*, [Tel.] (from *agrahāram*, q. v.) A village assessed at quit rent.

*Kattubadi-banrotulu*, corruptly, *Kut-pudde* *Peon*. [Tel.] Peons or militia paid for their services by grants of land at a quit-rent.

*Kattubadi-ināmu*, [Tel.] (see *Inām*) A grant of land paying a small or favourable rent.

*Kattubadi-janu*, [Karn.] (S. *jana* people) Public servants holding lands at a low assessment, and who, when occasion requires, perform the duty of soldiers.

*Kattubadi-khandrikā*, [Tel.] (see *Khandrikā*) A portion of land granted at a low rate of assessment.

*Kattubadi-mukāsa*, [Tel.] (See *Mukhāsa*) A village granted for services at a low or quit-rent.

*Kattubadiyinām*, [Tam.] Land held at quit-rent.

*Kattudale*, [Karn.] Agreement, settlement, rate of assessment.

\* *Kattugadi*. *Permanent tenant.* *Subba v. Nagappa*, I.L.R. 12 Mad. 353.

*Kattuguttagai*, *Kattuguttigai*, corruptly, *Kuttgoota*, *Kutgoot*, *Kuttgootee*, and *Cuttoogootaga*, also, blunderingly, *Cuttoocolegay*, *Cutguddy* [Tam.] Land

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held in farm at a permanently fixed money-rent, which is usually light.

*Kaṭṭukālirē*, [Karn.] A large channel for irrigating the land and supplying reservoirs.

*Kaṭṭukūḍai*, [Tam.] Any thing detained till it is damaged.

*Kaṭṭukūḷi*, [Karn.] Regulated hire.

\* *Kattukuthagai*, "*Kattukuthagai*" is in essence a lease or grant of land at a favourable rent. A *Kattukutha-gaidar* is not necessarily a rentor of the *mel-caram* only. *Thinnimalayappa Mudaliar v. Karuppayi Annal*, 106 Ind. Cas. 505 = A.I.R. 1928 Mad. 375.

*Kaṭṭumara*, [Karn.] A cess levied in Mysore upon the owners of Areca-tree groves.

*Kaṭṭutara*, [Karn.] A paper of settlement between two disputants.

*Kaṭṭūtara*, [Karn.] Remission of revenue on account of keeping up dams and embankments. Mysore.

*Kaṭṭatogai*, [Tam.] Grand total.

**KATUBAN**, (*Kaṭubān*), [Mar.] A grant or tenure in perpetuity of barren or fallow lands for a fixed annual sum, not liable to increase; also, the land so held.

**KATUPPATTAN**, (*Katuppaṭṭan*), [Mal.] A low tribe of Nairs.

**KAUL**, (*Kaul*), **KOUL** or **QOUL**, **KOWL**, [H.,] but used in most dialects, corruptly, **COWL** or **COWLE**, **KAUL**, [Beng. and [Mar.] **KAVULU**, [Tel.] **KAVULU**, **KAULU**, [Karn.] **KAVUL**, [Tam.] Lit., A word, a promise, an agreement or contract: the term is used in various deeds granted by superiors to inferiors, in which the engagement implies an act of grace or favour: a promise of pardon or of safe conduct to a rebel or offender to induce him to give himself up. In revenue transactions a *Kaul* usually means the document granted by the collector, proprietor, or receiver of the revenue to

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the subordinate payer of the revenue, or the actual cultivator, stating the terms of the agreement and the amount to be paid, and securing him against further demands: it frequently implies, also, that the contract or lease is granted on favourable conditions, as in the case of the cultivation of waste lands, for which a remission of rent is granted for a given period by a *Kaul*.

*Kaulāchāra*, [Karn.] A quit-rent on land.

*Kaulāwan*, [Mar.] The cost or fees of procuring a *kaul*.

*Kaul-bīṛa*, [H.] lit., The betel of contract; the ceremony of giving betel to the nearest male relative of a girl at the time of betrothment, to obtain his consent, practised by the Mohammadans of Hindustān,

*Kaul-karār*, [Mar.] A term in written engagements, as leases, &c., to denote agreeing to the terms proposed.

*Kaul-nāma*, [H.] The written voucher granted to the revenue-payers specifying the terms of their payments and amount: any written contract or engagement: † Also, written rules on the subject of rent.

*Kaul-patrak*, [Mar.] One of the village accounts, that of lands cultivated on a reduced assessment.

† *Kaul-patram*, [Mar.] A deed of agreement.

*Kauli*, [H.] (adj. of *Kaul*) Relating to an engagement: land held under a *kaul* or stipulated tenure. In Benares and the north-western provinces it was applied to lands in which the government made its settlement directly with the cultivators, without the intervention of a third party: it was also applied to lands of which the assessment was fixed in money not in kind. [Mar.] (*Kauli*) as before: also, waste land

\* † Reference see page 1.

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brought into cultivation under a *kaul* from the state.

*Kaulāram*, [Tam.] A share or portion of land granted by *Kaul* in addition to his regular share, to induce the holder to cultivate.

**KAUL**, [Thug.] A village.

**KAULA**, (*Kaulā*), or **KAULIA**, (*Kauliā*), [H.] (from *Kauli*, an ariful) A bundle or sheaf of corn given at harvest time as a perquisite to reapers and village servants.

**KAULKI**, (*Kaulki*), [Thug.] Liquor.

**KAUM**, **KOUM**, [H.] Race, tribe, people.

† **KAURDA**, (?) [Guz.] Rice-land, land suited for rice cultivation: also, a salt-pan at the works on the borders of the *Ran*.

**KAURGA**, [Thug.] Silver.

**KAURI**, (*Kauri*), **KOUREE**, (*Kouree*) corruptly, **COWRIE**, and **COWRY**, [H.]

**KARI**, (*Kari*) [Beng.] **KORI**, (*Kori*), [Guz.] A small shell used as coin in the lower provinces (*Cypræa moneta*). In account, four *Kauris* are equal to one *Gandā*, and 80 *Kauris* to one *Pan*.

*Kauribhāgiā*, [Uriya.] A village accountant, charged, also, with the office of collecting the rents.

*Karāniyā*, [Beng.] Keeping accounts in *Kauris*.

**KAULIGE**, (*Kauligē*), [Karn.] A registrar or accountant attached to the petty *Paligars* for the districts under their control, corresponding to the *Karanam* or *Karnika* of the districts under the government.

**KAUSIK**, [H.] A tribe of *Rājputs*, in considerable numbers in *Ghazipur*, *Azimgerh*, and *Gorakhpur*, claiming descent from *Kusika*, the father of *Gādhi*, the founder of *Gādhi*- or *Ghazi-pur*.

**KAVADI**, (*Kāvadi*), [Tel., Tam., Mal.] A pole for carrying burthens, resting on the shoulder, and having a string at

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each extremity by which the articles to be conveyed are slung; the *Bhangi* of the upper provinces.

*Kāvadi-kāran*, [Tam.] A carrier of baggage by a *Kāvadi*, commonly accompanying a palanquin on a journey.

**KAVĀDAM**, (*Kāvadam*), [Tam.] A league, a distance of from eight to ten miles. See *Kūdam*.

**KAVAL**, (*Kaval*), [Mar.] Loppings of bushes to be spread over and burnt on a field.

**KAVAL**, (*Kāval*), corruptly, **CAWEL**, and **CAWELLY**, [Tam. Mal.] Guarding, protecting: confinement, imprisonment: the duty of the village district watch.

*Kāvalan*, [Tam.] A protector, a defender, a king, a husband, a guard, a watch.

*Kāvalāli*, [Mal., Tam.] A watchman, a guard, a village watchman. In *Tinnevely*, a prisoner, one is custody.

*Kāvalaithalam*, [Tam.] A prison, a jail.

*Kāval-dēṣ*, [Tam.] Watching or protection of the district: a cess levied on the cultivators to pay the expense of guarding the roads.

*Kāval-grāmam*, [Tam.] Guarding or protecting the village, a cess levied for the purpose.

*Kāvalkār*, or *Kāvalgūr*, or *Kāvālkāran*, [Tam., Mal.] A protector, a guardian, a watchman: the village watchman, who also commonly acts as a messenger and guide for travellers.

*Grāma-kāvalkār*, [Tam.] The village watchman.

*Dēṣ*- or *Men-kāvalkār*, [Tam.] A powerful chief, a *Pālayakār* (*Poligar*) or protector, (from *S. pāla*, protecting): the guardian or officer charged with the superintendence of a district.

*Kāval-anāj*, [Karn.] A cess on the cultivators in kind, formerly levied in *Mysore* for the cost of watching.

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*Kārali*, the [Tel.] form of *Kāval* A watch or guard, custody.

*Kācalikāra*, [Tel.] A watchman, a village watchman.

*Kāvali-vāḍu*, [Tel.] A watchman, a village watchman.

*Kāval-mīrai*, [Tam.] Portion of grain given to the village watchman.

*Kārali-rasam*, [Tel.] Fees or perquisites of the village watchman.

*Kāval-pūlam*, [Mal.] Fee or tax paid for watching or protection.

*Kāval-talam*, or *Talam-kāval*, [Tam.] Watch or protection of any place; fees for watching levied formerly by the petty Pālayakars.

*Kāval-thalam*, [Mal.] Share of grain given to the watchman from the threshing-floor or the field. See the last.

**KAVARA**, (*Kacāra*), [Mar.] A tribe in north Malabar, who make and sell bambu mats, baskets, &c.

**KAVILE**, [Tel.] An account-book of slips of palm leaves, such as is used by the village accountants in the Northern Circars and Tamil country, whence it is often used for the accounts themselves.

*Kavilekattu*, [Tel.] The village account kept on palm leaves.

**KAYA** (*Kāya*) **KAY**, (*Kāy*), or **KAI**, (*Kāi*), or, corruptly **KOY**, [Tel., Karn., Tam., Mal.] Young or unripe fruit of plants or trees; a pod or legume.

*Kāyanya*, [Mal.] The areca-nut tree.

*Kāyadhānyamu*, [Tel.] Pulse, all sorts of seeds contained in pods or legumes.

*Kāyatirura*, [Tel.] Duty on fruits and legumes.

**KAYAL**, (*Kāyāl*), incorrectly, **KOYAL**, [H.]

**KAYAL**, (*Kāyāl*), [Beng.] A weigher, a measurer of grain, the weighman or measurer of the village, who weighed out the respective shares of the crop when the revenue was paid in kind.

*Kāyālī*, incorrectly, *Koyālī*, [H. &c.] Belonging or relating to the weighman,

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as his office or duty; fees or perquisites paid to the weighman, continued in some parts of Bengal as an *Abwab*, or cess, after the revenue had ceased to be paid in kind, and the office of village weighman had been abolished.

**KAYAL**, (*Kāyāl*), [Tam.] A salt-pan.

**KAYALPATAM**, (*Kāyālpātām*), [Mal.] Wet land.

**KAYARU**, (*Kayāru*), or **KAYIRU**, (*Kayīru*), [Tam.] Rope, whence the term *Choir*, though that is usually applied to rope made of the fibres of cocon-nut alone.

**KAYASTHA**, (*Kāyastha*), [S.] also, in the dialects, **KAYASTH**, (*Kāyasth*), **KAYATH** (*Kāyath*), or **KAIT**, **KAYAT**, (*Kāyat*), corruptly, **KOIT**, also, **KAIT**, (*Kāit*), [Beng.] A caste so termed, or a member of it, sprung from a Kshetriya father and a Vaisya mother, the occupation of which is that of the writer or accountant: it is one of the most respectable of the mixed classes. Among the Marāṭhas the *Kāyastha* is said to be distinguished from the *Kāyat* by locality, the latter being peculiar to the north. *The Kayasthas, whether of Bengal or of any other country, were Kshatriyas. But since several centuries passed, the Kayasthas of Bengal have been degenerated and degraded to 'Sudratom' not only by using after their proper names the surname "Dasa" and peculiar to Sudras, and giving up their own, which is "Barma", but principally by omitting to perform the regenerating ceremony, "upanayan" hallowed by the "Gayatri". Kayasthas of Bihar also do not perform these ceremonies which have the effect of retaining them in the ranks of the three upper classes, and they are Hindus of Sudra class. Raj Coomar v. Bissessur, I.L.R. 10 Cal. 688 at 694.*

**KAYAT**, (*Kāyat*), (?) A servile caste in the countries east of Bengal, less impure than the Chāṇḍāla.



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\* **KAYEMI**, *The word is never used in describing Zemindary interest in land by any person. The word is always used in connection with the description of tenants' right in land and it means a permanent occupancy holding. Nahar Lal Shah v. Baij Nath Shah*, 32 C.W.N. 241 = 47 C.L.J. 124 = A.I.R. 1928 Cal. 385.

\* *Kayemi-jole*. *The expression is applicable to a 'rāiyat' or tenure holder. It does not connote fixity of rent. Saradu Sundari v. Rajani Kantu Mandal*, 37 C.W.N. 643 = A.I.R. 1933 Cal. 682.

**KAYIKA**, (*Kāyikā*), or **KAYIKA-VRIDDHI**, (*Kāyikā-vṛiddhi*), [S.] (from *kāya* the body) Lit., Bodily interest, or interest drawn from the use made of the bodies of animals given in pledge, as of the milk of a cow; also, according to some, interest not affecting the body or principal of a loan.

**KAYITTALAVU**, (*Kāyittalavu*), [Tam.] Measurement by a rope of a heap of corn or grain in stacks.

**KAYYALA**, (*Kayyāla*), [Mal.] A threshing-floor; a place where corn is collected before threshing.

**KAYYARA**, (*Kayyāra*), [Mal.] A water-course, a channel.

**KAYYIRIPPA**, [Mal.] Treasure or balance in hand: see *Kāṭ*.

**KAZF**, (*Kāzf*), [A.] Accusing, charging, especially falsely, of unnatural crimes or adultery.

*Kāẓif*, [A.] A false accuser, a slanderer.

**KAZI**, (*Kāẓi*), **QAZEE**, corruptly, **CAZI**, **CAUZY**, **CAUZEE**, **KAZY**, in the Hindu dialects **KAJI**, (*Kāji*). [Beng., Mar., &c.] A Mohammadan judge, an officer formerly appointed by the government to administer both civil and criminal law, chiefly in towns, according to the principles of the Koran: under the

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British authorities the judicial functions of the Kazis (*Kāẓis*) in that capacity ceased, and, with the exception of their employment as the legal advisers of the courts in cases of Mohammadan law, the duties of those stationed in the cities or districts were confined to the preparation and attestation of deeds of conveyance and other legal instruments, and the general superintendence and legalization of the ceremonies of marriage, funerals, and other domestic occurrences among the Mohammadans. Beng. Reg. xxxix, 1793.

*Kāẓi-āshur*, [H.] A military judge or a Kazi (*Kāẓi*) attached to a military station.

*Kāẓi-ul-Kuzāt*, corruptly, *Cauzy-ul-Cauzat* or *ul-Coozat*, [H.] (A. plur. of *kāẓi*). The principal Kazi (*Kāẓi*) under the British government, the head Mohammadan legal officer of the Sadr *Ādalats*, or Courts of Appeal.

*Kāẓā*, [H.] Judgment, administration of justice, the office of the Kazi (*Kāẓi*).

**KAZIA**, (*Kāẓia*), [H.] **KAJJA**, (*Kajjā*), [Mar.] A quarrel, a dispute, a lawsuit.

**KAZZAK**, (*Kāẓāḱ*), or **KAZAK** (*Kazāk*), [H.] A robber, a freebooter; one who robs in a gang, and who sometimes plunders on horseback.

**KEBRA**, (?) A cess levied upon the town of Salsette to cover loss upon the rice crop collected and deposited in the town until disposed of.

**KEDU**, [Tam. Mal.] Term, condition, stipulated time of payment, &c.

**KEDUVALAM**, (*Keduraḷam*), [Mal.] A bad soil.

\* **KEFALAT**. *The word means incumbence, pledge, security. The root meaning is "something to stand upon". Rameshwar Narain Singh v. Pani Ram Modi*, A.I.R. 1934 Pat. 217.

**KELA**, (*Kelā*), [Uriya.] A gipsy, a vagrant

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class of people living by catching snakes, making mats, &c.

**KELISERAVA**, (*Kelisérava*), [Karn.] A barber, a hairdresser.

**KENDA**, (*Kendá*), [Uriya.] *Tári*, the juice of the palm.

**KELASA**, [Karn.] Work, business, employment; as, *Kullu-kelasa*, stonemasons' work.

**KEMBUTTA**, (*Kembuttá*), [Karn.] A kind of rice.

**KENE**, (*Kepe*), [Mar.] An article of merchandise, a piece of goods, a commodity, any thing with reference to traffic: some confine it to grain, fruit, vegetables, &c.

† **KEORI**, (?) [H.] The name of a caste, or of an individual belonging to it, in the north-west provinces, whose chief occupation is garden cultivation and that of the poppy, sugar-cane, and other valuable products.

**KER, KERA, or KERI**, (*Keri*), [Mar.] Rubbish, refuse.

*Kerpatti*, [Mar.] A tax for maintaining public sweepers and scavengers.

**KERAM**, [Mal.] A cocoa-nut tree, a cocoa-nut.

**KERE**, (*Keré*), [Karn.] An artificial lake or reservoir, a tank.

*Kere bandi*, [Karn.] A person employed to keep the embankment of a tank in repair: the employment.

*Kerebandi-aya-jodi*, [Karn.] A tax on the holders of small grants of land paid to the persons charged with the repairs of reservoirs.

*Kere-káture*, [Karn.] A channel for leading off the water of a tank.

*Kere-kodi*, [Karn.] The outlet for the superfluous water of a tank.

*Kere-yere*, [Karn.] The bank of a reservoir.

**KERIJULU**, [Tel.] Grain fees in general.

**KESARA**, (*Keşara*), [Mar. Guz.] Saffron.

*Keşarâ*, [Mar. Guz.] A yellow or saff-

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ron-dyed garment put on by a Rajput warrior when resolved to die or conquer.

*Keşari*, or *Keşarî* corruptly, **KESSIRIYA**, [Mar. Guz.] Clothed in yellow, as indicating desperate valour.

**KESARAD-BHUM**, (*Kesarad-bhūm*), [Hindi]

A soil kept always moist by natural springs near it.

**KESU**, (*K'su*), [Karn.] Farming, agriculture.

**KETA**, (*Ketá*). [Thug.] Ardent spirits.

**KETTIADAKAM**, (*Kettiādákam*). [Mal.] Seizure of land mortgaged for a sum of money on failure of payment of the stipulated interest.

*Kettiādakanavan*. [Mal.] The person who takes possession of a mortgaged estate on failure of payment of interest on the mortgage loan.

**KETTISAKSHI**, (*Kettisákshi*), [Karn.] (from *hetti*, wicked, and *S. śákshya*, evidence) False witness.

**KETTA**, (*Ketta*), [Mal.] Rule, regulation, bond, tie: a bank, a dam.

*Kettaruppa*, [Mal.] Inheritance in the paternal line (lit., cutting a knot, *i.e.*, not following the order of succession by the female line, as is usual in Malabar).

*Kelligirippa*, [Mal.] Money in hand, property in store.

*Kellivarava*, [Mal.] Receipt in cash.

*Kelliveppa*, [Mal.] Paying down money: laying up in store.

*Kettuketta*, [Mal.] A storekeeper, a steward, a butler.

*Kettucaramba*, [Mal.] A large bank round paddy fields to confine the water.

† **KETU**, [Mal.] A term, a condition, a stipulated term for payments.

† *Ketukaram, Kerkarom*, (?) [Mal.] Foreclosure of a mortgage.

**KETU**, [S. &c.] The descending node personified as the tail of the dragon, supposed to cause eclipses by seizing the moon.

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\* **KETUBA**, *A deed of marriage settlement, it is a necessary but a formal incident of a Jewish marriage contract. Joshua v. Arakie*, I.L.R. 40 Cal. 266.

\* **KETUBAH**, *A right is enforceable by an innocent wife when she is divorced by her husband: but it does not create any charge in favour of a widow, against her deceased husband's estate. Moxelle Joshua v. Sophie Arakie*, I.L.R. 38 Cal. 708.

**KEUT**, (*Keüt*), [Uriya.] A fisherman, or the caste so employed.

**KEVALA DATTAKA**, or **KEVALA DATTA PUTRA**, [S.] A son absolutely adopted. in Hindu law.

**KEWAL**, (?) A black loamy soil.

*Kewaldas*, (?) [Mar.] Black soil.

**KEWATI**, (*Keuati*) [Mar.] A huckster, a retail dealer.

**KEWI**, (*Kewi*), [Mar.] A cultivator residing and cultivating lands in a village to which he does not belong.

**KHABAR, KHUBUR**, [H.] News, information: care, protection.

*Khabar-gir*, [H.] An informer, a news writer: a guardian, a protector.

† *Khabar-rasan*, [H.] A courier, a messenger: in Bundelkhand the village messenger.

**KHABHA**, [Thug.] A hamlet, a village.

**KHABRI**, (*Khábri*), [Beng.] A large hemispherical vessel to receive the expressed juice of the sugar-cane or other vegetable extract.

**KHACHAR**, (*Kháchar*), [or (?) more correctly, **KHANCHAR**, (*Kháchar*)], [Mar.] Rice lands.

**KHACHUA**, [Thug.] A pickpocket.

**KHAD**, (*Khád*), [Mar.] Food, &c.: peculation, extortion; articles or money extorted.

**KHAD**, (*khád*), [H.] The expense incurred by the Ryots in preparing their ploughing apparatus.

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**KHAD**, (*Khád*), [H.] A hole or pit, one in which grain is kept.

**KHADA**, (*Khádá*), [Beng.] A large land measure, said to be equal in some places to 27,000 square yards: east of Jessore to 24 Bighás.

**KHADA-HUNDI**, (*Kháfá-hundi*), [Beng.] A bill of exchange payable at sight.

**KHADAKA**, (*Khádaka*), [S.] Lit., an eater; in law, a borrower, a user.

**KHADAR**, (*Khádár*), incorrectly, **KHADIR**, [H.] Low or alluvial lands, of easy irrigation, and especially fit for rice cultivation: rice beds, or patches of ground surrounded by low banks so as to confine the water and moisten the ground for rice cultivation; also moist alluvial ground on which, with or without irrigation, barley and wheat are grown in some places.

**KHADI**, (*Khádi*) [H.] A kind of coarse cloth.

\* **KHADIM**, [H.] *A servant, an attendant, one who is employed in the care of a Shrine or Mosque. A person responsible for the ministrations and the service of a sacred place. The duties of the office are essentially of religious nature. Among these are the reading of 'namaz', and the 'Koran' is due form for the spiritual benefit. Sarkum Abu Torab v. Rahman Buksh*, I.L.R. 24 Cal. 83 (83, 92).

**KHAEKAR**, (*Kháchár*), [H.] (?) A cultivating tenant.

† **KHAEKAR**, [Hindi.] old occupant, non-proprietary cultivator, not unfrequently the descendant of a *Thalwan*, or proprietor, who had been superseded by a new grantee (from *khaya*, to eat, and *Kar*, the revenue).—Kamaon.

**KHAFIF**, (*Khafif*), [H.] Light, unimportant.

*Khafifa duxdi*, [H.] Petty theft.

*Khafifa jaráim*, [H.] Petty offences.

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*Khafīfu muḥādḍama*, A trivial suit or case.

**KHAG**, (*Khāḡ*), [H.] The horn of a rhinoceros, applied to a pillar or mound marking the boundary of a village.

**KHAGHA**, [Thug] A hamlet, a village.

**KHAI**, (*Khāi*) [H.] A ditch, especially as a boundary.

**KHAIR**, [H.] Good, well, best.

*Khairāt*, *Khīrat*, *Khairati*, corruptly, *Kheriyat*, *Kherat*, [H.] (A) [Mar.] Alms, charity; lands given as charitable endowments: (the term is more especially applicable to grants or alms given by, or to, Mohammadans) "*Khairat*" under *Mahomedan Jurisprudence right include all kinds of things which would not be covered by the word "charity" according to the English jurisprudence. Mushtaq Hussain v. Hakim Mohammed*, 6 I.R. (Lah.) 319 = 146 Ind.Cas. 1075 = A.I.R. 1933 Lah. 961.

*Khairāt-xamīn*, [H.] Land given in charity.

*Khair-khwāh*, [H.] A well-wisher, a common signature to an anonymous petition or address.

**KHAIR**, (*Khair*). [Hindi.] A sort of resin, also commonly called *Khat*: Catechu.

*Khair-sāl*, [H.] Tax on collecting catechu resin. Garwhal.

† **KHAIR**, (?) [Beng.] Land of an inferior quality.

† **KHAJA**, (?) [H.] Quit-rent paid in kind. —Kamaon.

**KHAJAN**, (*Khājan*). [Mar.] A salt-marsh or meadow; land lying along the shore of the sea or of inlets, and exposed to be flooded; ground recovered by embankment from the sea.

**KHAJUR**, (*Khājūr*). [H. &c.] **KHAJUR**, (*Khājūr*). [Beng.] A date tree (*Phoenix dactylifera*): its fruit. The wild date tree (*Phoenix sylvestris*).

*Khājūr-gur*, [Beng.] Treacle or molas-

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ses made from the juice of the wild date.

*Khājūr-ras*, [Beng.] Juice extracted from the wild date by incisions in its bark, used to make sugar or to leaven bread.

**KHAK**, (*Khāk*). [H.] Earth, dust, ashes.

*Khāki*, [H.] Relating to dust or ashes: a Hindu mendicant who smears his body with the ashes of burnt cowdung: soil or land that cannot be irrigated, and depends wholly on rain.

*Khākrob*. [H.] A sweeper, a menial servant of the lowest class; also, the sweeper of a village, acting at times as a watchman, a guide, or a police spy; one of the village establishment.

*Khākīstar*. [H.] Ashes, also calx of metals.

*Khāktūda*, [H.] A mark or butt of earth for shooting at.

† **KHAK** or **KHAGAN**. (?) [Tibet.] Measure of cloth; the breadth.

**KHAL**, or **KHALI**, [H.] Oil-cake, the sediment after extracting the oil by the mill.

**KHAL**, (*Khāl*). [H.] A maternal uncle, a mother's brother.

*Khālā*, A maternal aunt, a mother's sister.

**KHAL** (*Khāl*), [H.] An inlet of the sea or of a large river, a creek.

**KHALA**, [H.] A written document signed by a judge.

**KHALA**, [Beng.] **KHALA**, (*Khālā*). [Uriya.]

**KHALLA**, (*Khālā*). [H.] **KHALEN**, (*Khālen*). [Mar.] **KHALI**, (*Khālī*). or **KHAL-**

**WAD**, [Guz.] A threshing-floor, a place either in the field or in a shed where the grain is trodden out of the husk: see *Kala*; also, a place where the grain of any individual of the village is piled up or stacked, or where it was kept so stacked until its value had been estimated by the collector, and security for the revenue due on it given.

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*Khalantarey*, [Mar.] The grain that is swept up after the removal of the sheaves from the spot where they had been piled, or from the threshing-floor after threshing.

*Khala-punjî*, corruptly, *Kall-poon-ee*, [Mar.] Small heaps of grain taken from each larger pile at the time of measurement, and, under the Maratha government, considered as the perquisite of the state.

*Khaladâri*, [Mar.] An inclosed place outside a village, containing the bundles of grain to be threshed and the threshing-floors of several independent cultivators.

*Khalîân*, also, *Khalihân*, corruptly, *Kullcar*, [H.] A granary, a barn, a threshing-floor.

**KHALA**, (*Khalâ*). [A.] lit., Putting or turning out. In Mohamman law, a contract for the dissolution of a marriage; the repudiation of a wife at her own desire, when she forfeits her dower: also, disinheriting a son, turning him out of doors.

\* **KHALAL**. It does not include an unforeseen event or accident, but would include the consequences of conduct of a particular person. *Ahmad-ul-lah v. Salai Baksh*, I.L.R. 27 All. 488.

**KHALARI**, (*Khâlârî*). corruptly, **CALLARY**, **COLLERIE**, **COLLURIE**, **KHALLARY**, [ &c., Beng.] A place where salt is manufactured: a salt-bed or pan; a mound of earth hollowed at the top, in which straw and other materials are placed to serve as a filter for the salt water poured upon it, and which, when freed from dirt and sand, becomes brine for boiling. See also *Secretary of State v. Rani Anandamoyi*, I.L.R. 8 Cal. 95 at 104 P.C.).

\* *Khalari-khajana*. Payments made by the government to the Zemindar as

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compensation and these payments are allowed in perpetuity. *Secy. of State v. Rani Anandamoyi*, I.L.R. 8 Cal. 95 at 108 (P.C.).

**KHALAS**, (*Khâlas*). [H.] **KHALAS**, (*Khâ-lis*). [Beng.] Liberation, freedom, release; liberated, enlarged, set free.

*Khulâga*, [H.] Essence, abridgement, abstract.

*Khalîgi*, corruptly, *Glassie*, [H.] A sailor, a tentpitcher, a matross: a Mohamman labourer of a superior order, employed chiefly about ships or in the army.

*Khâlûspatra*, [Beng.] An order of discharge, a deed of release.

**KHALATI**, (*Khâlâtî*), **KHALATHI**, (*Khâlâthî*), [Mar.] Low rice grounds about a village.

**KHALATI**, (*Khâlâtî*), [Mar.] The low country on the upper part of the Malabar coast, descending from the Sahyâdri mountains to the sea.

**KHALIHATH**, (*Khâlihâth*), [H.] (from *khali*, empty, and *hath* the hand) lit., Empty-handed, poor, destitute. In Mysore, a class of inferior public labourers employed as messengers, or in mending roads, carrying palankins, &c.

**KHALF**, [H.] (A) A son, an heir, a successor.

*Khalîfa*, commonly, *Caliph*, [H.] The successor to sovereign power, especially applied to the successors of Mohammad, who united the characters of head of the state and of the Mohamman religion. In India the term commonly designates a tailor, sometimes a cook, also the head boy or monitor of a class: also, the Superintendent of a mosque.

*Khâlâfut*, commonly, *Caliphate*, [H.] Sovereignty, the office of Khalîf.

**KHAL-KHOSIA**, (*Khâl-khosia*), [Thug.] A barber.

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**KHALLI**, (*Khalli*), [Thug.] A Thug who hides himself from fear of creditors.

\* **KHALIT**. It is defined as a partner in its rights, as of water or way. *Ranchoddas v. Jugaldas*, I.L.R. 24 Bom. 414 (417).

**KHALITA**, (*Khālita*), [Thug.] A village.

**KHALISA**, (*Khālisa*), but usually pronounced **KHALSA**, (*Khālṣa*), [H. &c.] (from *khālis* pure, sincere) **KHALSA**, (*Khālṣā*), or **KHALISA**, (*Khālīsā*), [Mar.] The exchequer, the office of government under the Mohammadan administration in which the business of the revenue department was transacted, and which was continued during the early period of British rule: as applied to lands, it means those of which the revenue remains the property of government, not being made over in *Jāgīr* or *Inām* to any other parties. Lands or villages held immediately of government, and of which the state is the manager or holder. It is termed in some official papers the rent-roll of the government, meaning the revenue receivable from government or *Khālṣa* lands. [See also *Divan Manwar Ali v. Annoda Parsad*, I.L.R. 5 Cal. 644 (P.C.).] The term has been of late familiar as the collective denomination of the Sikh government and people. *Ibid.* When a village is held under the Govt. it is called '*Khalsa*'. *The First Assistant Collector of Nasik v. Shamji*, I.L.R. 7 Bom. 209 (211).

*Khālṣa-kuchahri*, [H.] (see *Kachahri*) The office of the royal exchequer.

*Khālṣa muḥarrarī*, [H.] The designation of lands which, under the Mohammadan government, were considered as permanently paying revenue to the state.

*Khālṣa sharīfa*, [H.] The royal exchequer.

**KHALPA**, (*Khālpā*), erroneously, **KALPA**, [Guz.] A low caste, or member of it,

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whose business is dressing skins and preparing leather: he is sometimes enumerated amongst the inferior village servants.

**KHALSI**, (*Khālṣi*), (?) [Guz.] A measure of grain equal to fourteen Guzerati maunds.

**KHAM**, (*Khām*), corruptly, **KHAUM**, or **KALM**, [H.] Raw, unripe, crude; gross: as a revenue term it implies the gross as distinguished from the nett revenue of a village, or a settlement made with the cultivators direct, without the intervention of a third person as a farmer or Zamindar, the estate being managed, or, as is more usual, mismanaged, by the officers of government; see *Khās*.

† Also, the revenue of a village before any deductions are made for cost of cultivation, charges of cultivation, village disbursements, etc., also, in the north-west provinces, it is used sometimes in the sense of *Kachcha*, as a *Kham bigha*, and the like.

*Khām-āmdani*, corruptly, *Kamamdauny*, [H.] Gross receipts or revenue.

*Khāmbhogatā*, [Tel.] The gross account of a village.

*Khām-chīhā*, [H.] A rough statement or account.

*Khām-hisabu*, [Tel.] A general account.

*Khām-jamābandi*, [H.] see *Jamābandi*. Gross assessment before making deductions for charges: assessment or settlement with the cultivators direct.

*Khām-lekka*, [Tel.] A rough statement or account.

*Khām-narīs*, [H.] A revenue accountant under the Mohammadan government.

*Khām-tahqīl*, [H.] Collection of the revenue in gross from the cultivators direct by the revenue officers of govern-

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ment, usually by native officers under the authority of the collector.

*Khām-tadārak*, [H.] Imperfect inquiry or investigation.

*Khām-wasūl*, corruptly, *wossool*, also, *acāgil*, [H.] (Gross revenue, total collections, the gross revenue of a village or an estate before the allowed charges are deducted; a record or account of the gross revenue.

**KHAMAR**, (*Khāmār*), corruptly, **KHUMAR**, **CAMAR**, **COMAR**, also, incorrectly, **KAMAR**, [Beng.] **KHAMAR**, (*Khāmar*), or **KHUMAR**. [Uriya] A threshing-floor, the general threshing-ground of a village, to which all the crops are brought to be cleaned, and from which they cannot be removed till the landlord's claim is settled. Land of which the revenue was paid in kind, or of which the produce was divided in determinate shares between the cultivator and the revenue payer or Zamindar; applied also to lands originally waste, but which, having been brought into cultivation, were retained by the Zamindars in their own hands, or were let out at a grain rent: at the decennial settlement these lands, previously unassessed, were declared subject to assessment. Also, a farm, a farm-yard.

*Khamārbhūmi*, [Uriya] Cultivated land. Land cultivated by strangers—not resident or hereditary cultivators.

*Khamārchash*, [Uriya] Cultivating land on one's own account.

*Khamār-chhulāi*, [Hindi.] Releasing the grain from the threshing-ground when the rent is settled for, either in kind or money.

*Khamārghar*, [Uriya.] A farm-yard, a barn, a store-house.

*Khamāri*, or *Khamāroi*, [Uriya] A bailiff, a steward.

*Khamār riyāt*, [H.] A cultivator who

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pays his rent in kind, or in a certain share of the produce.

† *Khangji-Khamar*, [Beng.] Land held by an individual under *Khamar* tenure.

† *Khas* or *Khalsa-Khamar*, barbarously, *Koss-Komar*, [Beng.] Private land, land uncultivated by the proprietor.—Birbhum.

† *Mal-Khamar*, [Beng.] Paying the revenue to government in money, but realising the amount in kind from the cultivators by the landlord.

**KHAMARSAL**, (*Khāmārsāl*), [H.] (from S. 'Shala' a hall or room; the first word may be used as implying some analogy to a threshing-floor) A place where iron is fused after having been smelted from the ore.

**KHAMAVISHI**, (*Khamāvishi*), or **KHAMASI**, (*Khamāsi*), [Karn.] Land cultivated under the immediate superintendence of government.

*Khamāvishidār*, [Karn.] A person charged with the superintendence of government land.

**KHAMR**, [H.] Wine, the spirituous liquor made from the fermented juice of the grape, the drinking of which is positively forbidden by the Mohammadan law: the term is applied, but incorrectly, to all spirituous liquor.

*Khamr-mahāl*, [H.] Places where spirituous liquor is sold.

*Khumār*, [H.] Intoxication.

*Khumār-khāna*, [H.] A tavern, a spirit shop.

**KHAMBA**, (*Khambā*), or **KHAMBHA**, (*Khambhā*), [H.] A post, a pillar.

**KHAMJA**. (*Khamjā*), (?) [H.] A person whose business is the appraisement of standing crops. Upper Provinces.

**KHAMS**, [H.] Five, a fifth. In law, a double tithe, or twenty per cent levied on the owners of lands in which there

† Reference see page 1.

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are mines of metal : the fifth of booty taken in war with infidels, and set apart for orphans, the poor, and travellers.

**KHAN**, (*Khân*), [H.] A title borne by Mohammadan nobles, especially when of Persian or Pathán descent : it is also a common adjunct to Afgan or *Pathán* names.

*Khán-khánán*, [H.] Lord of lords, a title borne by several nobles of the court of Dehli under the Moghul government.

*Khánam*, [H.] The title of a lady of rank, or of the wife of a *Khán*.

† **KHAN**, (?) [Mar.] A part : a division of a house, (perhaps an error for *ka*).

**KHANA**, [H. &c.] **KHANA**, (*Kháná*), [Beng. and Mal.] A house, a dwelling, a place.

*Khánabári*, corruptly. *Khanabarry*, [H.] A house, with the grounds and outhouses attached to it : the dwelling of a Zamindar, and the ground about it, which was held free of revenue : exemption of revenue upon certain lands belonging to a Zamindar as a means of providing him with a suitable residence : a small patch of garden ground attached to a Ryot's hut, in which he grows vegetables for his own use, and for which he is usually exempt from rent by the Zamindar : the house, and ground about it, of certain classes in some parts of Cuttack, as Paiks, Súrís, and Khúshbásh Ryots, exempt from rent-charge. *Non agricultural tenures, which are granted for building purposes to trader artisans and other non-agricultural classes of the Community, and go by the name of 'khanbari' tenures, are numerous in the populous district of the 24 Parganas (Per Finucane & Amir Ali's R.T. Act.*

*Khánagi*, [H.] Any thing relating to a house or household : as Kuch Bahar, the lands managed by the Raja, or officers appointed by him.

*Khanagi-dakhl*, [H.] occupation or

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possession of a village : taking up a residence in it.

*Khánajangh*, [H.] Riot, disturbance, affray : the making of disturbances : a turbulent or quarrelsome disposition.

*Khángi*, or *Khánagi*, [II.] *Khánki*, [Beng.] A prostitute ; also, household, domestic.

*Khánákhúrúbt*, [Beng.] Ruin of a household, or of an individual at the head of a family.

† *Khana-Kiraya*, House rent, ground rent.

*Khánashumári*, [H.] *Khánesumári*, [Mar.] *Khánti-sumari*, [Karn.] A written statement of the number of houses in a village or town, and hence a census of the population is so termed.

*Khanataláshí*, [II.] A search warrant.

*Khanaxál*, [H.,] *Khanájád*, [Beng., Mar.] Born in the house ; *i.e.*, the child of a slave girl or of any female dependant.

*Khángi-zamindári*, [H.] The household expenses of a Zamindar. In Jessore, an abwab or cess levied prior to the perpetual settlement upon the cultivators, to provide for the support of the Zamindars : it is applied also to land retained by a Zamindar in his own cultivation as a fund for his household expenses.

**KHANA** or **KHONWA**, *see Khonowa*.

**KHANCH**, (*Khánch*), [Mar.] A pit, a hole.

**KHANCHÁ**, (*Khánchá*), [H.] A marsh, a quagmire, muddy or marshy soil.

**KHANCHAR**, (*Khánchar*), [Mar.] A hollow, especially one worn by the rush of water.

**KHANCHARI**, (*Khánchari*), [Mar.] A rice field : a piece of ground banked up on all sides so as to retain water.

**KHAN**, [II.] **KHANI**, or **KHANI**, (*Khání*), [Beng.] **KHAN**, (*Khán*), or **KHANI**, (*Khání*), [Mar.] A mine, a pit or hole, one in which rice in the husk is kept.

† Reference see page 1.



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*Khángat*, [Mar.] Revenue from mines or quarries.

**KHAND, KHUND**, [H. &c.] also written **KHAND**, (*Khāṇḍ*), it is sometimes written without the aspirate, as *Kandam*, [Mal.] A piece, a portion; a district, a province, as Bundelkhand. Coarse sugar. In Marathi, **KHAND**, (*Khaṇḍ*), corruptly, **KUNK**, also means a fine, a cess or fee levied for any licence or privilege; also a contribution levied by an enemy, a ransom; also an agreement or contract, in which sense it occurs, at least compounded with other words, in other Dakhini dialects.

*Khaṇḍa patra* [Karn.] A paper of settlement or agreement.

*Khaṇḍbachi*, [Mar.] An obligation to give one or more sheep from a flock sent to graze on a piece of land: the duty levied on a flock of sheep.

*Khaṇḍbhāṭṭi*, [Mar.] A tax or excise on stills.

*Khaṇḍ-dalālī*, [Mar.] A charge for the privilege of fixing stakes in the waters of Salsette.

*Khaṇḍ-dāru*, [Mar.] (from *dāru*, spirituous liquor). A farm or contract for the sale of spirits.

*Khandgunhegāri*, [Mar.] A general term for ameracements, mullets, &c., a fine levied on the loser in a suit.

† *Khandkar* or *Kandkar*, (?) [H.] Included, as a portion of an estate, lands, fields, etc.

*Khaṇḍkari*, [Mar.] A cultivator who contracts for a favourable return of produce.

*Khaṇḍ-makṭā*, [Mar.] A contract, a monopoly: land leased at a fixed, and usually a favourable rate.

*Khaṇḍmāsālī*, [Mar.] Farm of the fishing at Salsette.

*Khaṇḍnī*, *Khundnee*, [Mar.] A fine,

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a mullet, an exaction on any pretext whatever: the revenue of the year after it is determined: the current assessment.

*Khaṇḍnī-tashrif*, [Mar.] A present by the head collector or farmer of the revenue to the village or district officer on determining the assessment: the salary of the *Pāṭil*.

*Khaṇḍṇāk*, [Mar.] A contract for work, an engagement to perform a certain work for a sum agreed upon, or the counter-agreement to receive a certain sum: a contract, a monopoly, a farm (of revenue, &c.).

*Khaṇḍ-pharṣī*, [Mar.] A fine exacted on behalf of government.

† *Khand-sal*, [H.] A sugar-boiling house.

† *Khand-sari*, [H.] A sugar-boiler or manufacturer.

**KHANDA**, [Uriya.] An inclosed field.

**KHANDA**, (*Khandā*), [Uriya.] Daily allowance of food.

**KHANDA**, [Beng.] The season of harvest, of which three are reckoned—the *harit*, or spring, *āṣu*, or autumn, and *puṣh*, or winter.

**KHANDA**, (*Khaṇḍā*), [Uriya] A sword especially the national sword of Orissa.

*Khaṇḍāit*, also, sometimes, *Khandāra* [Uriya] The name of a class of military landholders in Orissa, residing in the hills in *kilas*, or fortified dwellings, and holding their lands at a quit-rent, on condition of acting as a feudal yeomanry or militia, and protecting the low lands from the incursions of the barbarous mountain tribes bordering on their estates: their children, especially the females, are sometimes sold in childhood, and become slaves.

*Khandāiti*, [Uriya.] The office, jurisdiction, or estate of a *Khandait*.

**KHANDAGA**, (*Khaṇḍaga*), corruptly,

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**CUNDAGUM**, [Karn.] A measure of grain, about three bushels,

**KHANDAK**, [Beng.] A ditch, a moat, a land-mark, a boundry.

**KHANDAN**, (*Khândân*), [H.] A family. *Ordinarily the vernacular expression "Khandan" of which the corresponding English expression is "family" means a group of descendants from one common ancestor called progenitor. Abdul Halim Khan v. Raja Sadat Ali*, 1 Luck.C. 733 = 108 Ind.Cas. 817 = A.I.R. 1928 Oudh 155. *The word denotes the descendants of one's paternal grandfather. Mohamed Azim Khan v. Raja Saigad Mohamed Sadat Ali Khan*, 8 O.W.N. 349 = A.I.R. 1931 Oudh 177.

**KHANDAR**, (*Khandar*), [H.] The site of a ruined house, or village covered with the rubbish.

† **KHANDELA**, (?) [H.] Rent-free land granted to servile cultivators, termed *Halis*, by their masters.—Kamaon.

**KHANDI**, (*Khandi*), incorrectly, **KUNDEE**, [Mar.] A measure of weight and capacity, commonly termed *Candy* (from the Tamil spelling *Kandi*, q. v.): its value varies in different places: at Bombay it consists of twenty Bombay maunds, or, for particular substances, of only eight maunds; at Poona it is of twenty Poona maunds, and varies, therefore, with the weight of the maund; in Malayalam it is equal to twenty-eight *Tulams*, or, corruptly, *Telongs*, or 500lb.: according to Prinsep's tables the Candy of Anjengo is called 560lb., that of Bombay also 560lb., and that of Madras 500lb.: in another statement it is said that in Malabar the Khandi is equal to 560lb. for sea customs, and 480lb. for land customs, while the country rate varies from 600lb. to 720lb.: the latest statements make the Madras

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Khandi of 20 maunds 500lb., the Bombay Khandi of 20 maunds 560lb., the Surat of 20 maunds 746.666lb., and the Travancore of 20 maunds 640lb. The number of maunds varies, however, and with it, of course, the value of the *Khandi*.—Note by J. W. Crawford, Esq., Accountant-General, Bombay, 1840. In Malabar there is also a *Khandi* for timber about 2 feet 4 inches square; and in the Maratha country there is a land measure termed, corruptly, *Candy*, considered equal to 120 *highās*; but it varied formerly from 15 to 45 *highās*, and is also called 20 to 35: it also means, in Marathi, a score generally.

† **[KHANDI. (?)** [Beng.] A portion of the lands of an estate, as *Upar-khandi*, upper-land; *Nich-khandi*, low-land (it is probably a modification of *khand*, a part or portion in general.

**KHANDIGAR**, (*Khandigar*), [Beng.] A worker in horn or ivory.

**KHANDIGUTTA**, (*Khandigutta*), [Tel.] A fixed rent.

**KHANDRIKA**, (*Khandrikā*), incorrectly, **CANDRIKA**, [Tel.] An allotment of privileged land not exceeding four or five *Kallis*, or from 50 to 70 acres: it may be either rent-free or subject to a quit-rent. *The word means a hamlet. It is a large block of land granted as 'inam,' less than a village but much larger than an ordinary 'inam'. Secy. of State v. Malaya, I.R. 1932 P.C. 297 = 56 C.L.J. 311 = 139 Ind.Cas. 546 = 36 L.W. 525 = A.I.R. 1932 P.C. 238 = 63 M.L.J. 649 (P.C.).*

† **KHANDURI**, (?) [H.] The name of a principal tribe of Brāhmans in Garhwal.

**KHANDWA**, (*Khandwā*), [Mar.] The part of a river bed that is dry throughout its breadth.

**KHANDWADA**, (*Khandwadā*), [Mar.] (?)

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Grain given in requital of the services of an ox or buffalo on a person's ground.

- \* **KHANF.** *Apprehension of death, i.e., at the given time death must be more probable than life.* *Rashid v. Sherbanoo, I.L.R. 31 Bom. 264 (266).*

**KHANI-BHUMI,** (*Khāni-Bhūmī*), [Karn.] Bad land (perhaps from Khāni of a fanam—land of as little worth).

**KHANI BHAGOA,** (*Khāni bhāgoā*), [Uriya.] Labourers in Orissa paid both in money and in kind.

**KHANJA,** (*Khanjā*), [Uriya.] Land immediately round a houses, an inclosure, a compound; assigned as a deduction from the revenue payment.

**KHANJU,** (*Khānju*), [Thug.] A cut purse.

**KHANKAH,** (*Khānkāh*), [H.] A monastery, a place where religious mendicants of the Mohammadan religion temporarily reside. *It means a monastery or religious structure built for the 'Eastern Sāfis'. A place where seekers of truth congregate for religious instructions and devotional exercise. These khankahs exist in all parts of India and so far as can be gathered from the works relating to them, have come into existence under the following circumstances:—A 'der-rish' or a 'Sāfi' of a particular sanctity has settled in some locality, so long as he has not attained sufficient importance, his place of abode is called 'Tukia' or 'astana'. His pious life and teachings attract public notice, disciples gather round him, and the humble 'tukia' grows into a 'Khankah.'* *Mohiuddin v. Sayiduddin, I.L.R. 20 Cal. 810 (822)* *Nasir-ul-Zaman v. Azim-ul-lah. I.L.R. 28 All. 741.*

**KHANKATI,** (*Khānkati*), [Beng.] Abatement, deficiency.

**KHANKH,** [H.] Land that requires to be left fallow for a year or two.

**KHANSAMAN,** (*Khānsāmān*), corruptly,

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**CONSUMMAH,** and **CONSAMMAN,** [H.] (probably from *khucān*, pronounced *khan*, a tray, and *sāmān*, effects) A house-steward or butler.

**KHAP,** [Mar.] Sale, vent, market, the disposal or going off goods.

**KHAPANI,** (*Khāpānī*), corruptly, **KHAMPU-TTEE,** [Mar.] Apportioning among the householders of a town or village an assessment, or any exaction: the share of each.

**KHAPARIYA,** (*Khapariyā*), [H.] A heavier plough for stiff soils.

**KHAPRA,** (*Khaprā*), [Beng.] A tile.

*Khaprail.* [Beng.] Tiled, a tiled house or building.

**KHAR, KHUR,** [H.] Grass and trees.

**KHAR,** (*Khār*), [H. &c.] **KSHAR,** (*Kshār*), [Beng.] **KHAR,** [Mar.] **KARU,** (*Kāru*), [Tel.] Alkali, alkaline earth, soda, the lixivium of wood-ashes or the ashes of burnt leaves themselves; impure carbonate of potash or soda: saline or brackish soil: ground recovered from the sea. Also the name of a plant the ashes of which yield soda (*Coronylon Griffithii*).

*Khārā,* or *Khāri*, [H. &c.] Saline, alkaline, brackish.

*Khārā-pānī,* incorrectly, *Kārā-pānce,* [H.] Water impregnated with soda and alkaline earths.

*Khārat,* [Mar.] Ground recovered from the sea.

*Khāri-shor,* [H.] Very brackish and saline (as water).

*Khāri-xamīn,* or, vernacularly, *Khārā-jamīn,* [H. &c.] Saline soil: land impregnated with alkaline salts.

*Kārubbhāmī,* [Tel.] Brackish, a saline soil.

*Khāri-nimak* or *-nān.* [H.] A factitious kind of salt: a kind of sulphate of soda used in medicine and for the adulteration of common salt: in Orissa

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it is applied to the hard saline settlement at the bottom of the salt-pans.

*Khûri-maṭṭi* or *miṭṭi*, *Kshûramrittikâ*, [S. and Beng.] Brackish or saline soil, a soil impregnated with alkaline salts, as potash or nitre, and therefore unfit for cultivation. (This word is not to be confounded with *Kharimiṭṭi*, q. v.).

*Kârîk*, or *Khâr-khâpâ*, [Mar.] A class, or an individual of it, employed in cultivating salt-marshes or saline-soils.

*Khârû-mâṭi*, [Hindi.] Alkaline soil.

**KHARA**, [Karn.] The twenty-fifth year of the cycle.

**KHARA**, (*Kharâ*). [Mar.] A pebble, a nodule of limestone, a lump of sugar.

**KHARAK**, [Thug.] Noise made by the pick-axe in digging a grave.

**KHARHAK**, [H.] A portion of grain given at the end of the harvest to the village servants.

**KHARI**, (*Kharî*). **KHUREE**, (*Khuree*), also **KHATI**, (*Khaṭi*), **KHATIKA**, (*Khaṭika*), [H. &c.] Chalk: white clay used for plastering; also, a kind of clay found in some parts of Bengal, and used in pottery; also, in Bengal, a coarse kind of grass used for thatching.

*Kharimiṭṭi*, or *-miṭṭi*, *Khureemullee* or *-mullee*. [H. &c.] Chalk, also a sort of porcelain clay. (This differs from *Khârimiṭṭi* as above, in being written with the short *a* and the hard *ḍ* or *r*, instead of a long *a* and a soft *r*).

**KHARA**, (*Khârâ*). [Beng.] also **KHARA**, (*Khârâ*). Erect; also, fig., honest, upright; payable on demand.

*Khârâ-huṛḍi*, [Beng.] A bill of exchange payable at sight.

*Khârâ-jama*, [Beng.] The entire rent or assessment.

*Khârâ-utâr*, [Guz.] Payable at sight—a bill, &c.

**KHARAB**, (*Kharâb*). [H.] Bad, wicked, worthless, spoiled: bad, as land unfit for cultivation.

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*Kharâba*, [H.] Ruin, desolation: waste land, unproductive (as land).

*Kharâbâhuâl*, [H.] Ruined, wretched, either person or place.

**KHARADI**, (*Kharâḍi*), [H.] A turner, a carpenter.

**KHARARA**, (*Khararâ*), [Uriya.] Receipt, acquittance, receipt given to cultivators for rent.

*Khararâ paṇi*, [Uriya] Fee for writing a receipt.

*Khararâ patra*, [Uriya.] A written receipt.

**KHARCH**, **KHURCH**, or **KHARCHA**, or, more correctly, **KHARJ**, **KHURJ**, of which it is the Hindustani modification, corruptly, **KHIRCH**, **KURTCH**, **KHURCHEE** (pl. *Ikhrâjât*; from *Kharaja*, went forth); it occurs in most dialects in the first form; as, **KHARACH**, [Beng.] **KHARCHA**, [Mar.] **KHARCHU**, [Tel.] Expense, disbursement, out-goings: the authorised expenses incurred by a village or district, and set off against the revenue receipts, or a cess levied upon the cultivators to provide for expenses; the debit side of an account, the account of the disbursements or outgoings.

*Kharcha-hisâb*, [Beng.] A village annual account kept in Bengal, shewing the amount of the rent due on each Ryot's land in cultivation, the amount paid, and the balance outstanding.

*Kharch-awarjâ*, [Tel.] An abstract account of the disbursements of a district, or of the deductions from the collections.

*Kharch-i-gâon*, corruptly, *Khirch-gram*, and, more usually and correctly, *Grâm-kharch*, [H.] Village expenses, charges levied by the headmen or public officers to provide for the expenses incurred by the officers or servants of the village community.

*Kharch-i-khairât*, [H.] A charge or

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allowance for charitable gifts or endowments.

*Kharch-i-mufasssil* [H.] Provincial charges, expenses of collection and other authorised items of expenditure deducted from the gross revenue of a province. An extra cess levied in Jessore for provincial expenses prior to the permanent settlement.

*Kharch-i-nānkār*, [H.] Allowance or deduction from the revenue of an estate, as the subsistence money of the Zamindar.

*Kharch-patti*, [Mar.] A tax for defraying occasional public charges: extra expenses in a district, as for roads, bridges, &c.: the recognised dues of the village officers and servants.

\* *Kharch-i-pandan*. *Bedelment expenses, resembling, in its nature to the nature to the English Pin-money. It is a personal allowance to the wife, over the application of which the husband has little or no control. This allowance is customary among Mohamedan families of rank, especially in upper India Khwaja Mohamed v. Huseani Begum, I.L.R. 32 All. 410 (P.C.)*

*Kharch-i-pargana*, [H.] Charges incurred in the management and revenue collections of a Pargana or district.

*Kharch-i-sadr*. [H.] Charges on account of the establishment of the principal local authorities.

*Kharchasīlak*, [Mar.] Balance after expenditure, money in hand.

*Kharchu-rechcha*, [Karn.] Expenditure, disbursement.

*Kāḥ-kharch*, [H.] Cesses of an oppressive nature, and in excess of the stipulated rents exacted on various pretexts from the cultivators by the Zamindars.

*Purāṇiya*.

**KHAREBAND**, (*Khārebānd*.) A day-book, a

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journal, an account drawn out on a loose piece of paper.

**KHARJ**, [H.] from *kharaja* went forth) Tribute, tax, revenue.

**KHARAJ**, (*Kharāj*), or, more commonly, and equally correctly, **KHIRAJ**, (*Khīrāj*), corruptly, **KHERAJ**, [H.] Tax, tribute; applied originally in an especial manner to the tribute levied by Mohammadans upon infidels after conquest, but latterly to the revenue raised from the land, in which sense it is still employed, importing the amount claimed by the state as its rent or share of the profits of land in cultivation: hence *Lā-khīrāj* (q. v.) designates lands which are exempted from any such payment.

*Kharāji*, or *Khīrāji*, [H.] Taxable, subject to tribute or taxation.

*Khīrāji-bhāmi*, [Tel.] Land paying revenue to government.

*Kharāj* or *Khīrāj-guzār*, [H.] A payer of revenue to government, whether on his own account or as the representative of others.

*Khīrāji-zamīn*, [H.] Land paying revenue.

*Khīrāj-muraxẓaf*, [H.] Revenue of which the amount is fixed at a certain rate for a specific quantity of land.

*Khīrāj-mukātsima*, [H.] Revenue collected at a certain rate upon the produce of land, and varying, therefore, with its quantity and value.

† **KHARAR**, [Sindh.] A grain measure, usually rated at 60 *Kasas* of two *daris*, each *darī* = 7 *Patois*, and 1 *Patoī* = 4 *Chumtais*.

**KHARERI**, [Thug.] The small owl.

**KHARENJA**, [Thug.] A ravine or water-course.

**KHARIJ**, (*Khārij*), [H. &c.] (from *kharaja*

**KHERIJ**, (*Khertj*), [Mar.] Excluded or separated from, extraneous to, external, additional.

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*Khârijâlu*, [Tel.] Fees deducted from the gross produce of village lands.

*Khârij-dâkhil*, also, *Kâkhil-khârij*, q. v. Excluding and including, applied to the transfer of property, especially to lands transferred from one name to another in the collector's books.

*Khârijî*, or *Khârjî*, [H.] A person who separates himself from a community or a religious faith, a seceder, a schismatic, a rebel. A member of a Mohammadan sect which excludes *Âli* from the number of Khalifs.

*Khârij-jamâ*, *Kharija-jama*, corruptly, *Khareje-jumma*, [H.] Separated or detached from the rental of the state, as lands exempt from rent, or of which the revenue has been assigned to individuals or institutions. (*Lit., out of, or excluded from the public revenue, excluded from the revenue, and sold by the 'Zemindars.'* (Per Finucane & Amir Ali's B. T. Act).

*Khert-jamâ*, [Mar.] Extra collections, miscellaneous items of revenue.

*Khert-maktâ*, [Mar.] Lands let out by government direct, without the intervention of any one between it and the cultivators.

*Khârij-mulk*, [Uriya] Transportation, banishment.

*Khert-mâzâhirâ*, [Mar.] Contingent charges, extras, presents, occasional allowances.

*Khârij-nâma*, [H.] A deed of separation or division, a deed for the partition of a joint estate, or for the separation of an individual share, or for making a dependent *tâluk* separate and independent, also, simply a deed of transfer.

† *Kharij-patta*, corruptly *Khareje-pottah*, [H.] A lease of a detached or separated portion of an estate.

*Khârija-tâluk*, [H.] Separation of a

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portion or dependency of an estate, or of a Pargana, from the general assessment, and the payment of the revenue due from it direct to the government.

**KHARDA**, (*Khardâ*), or **KHARDEN**, (*Kharden*), or commonly, **KHURD**, [Mar.] A rough note or memorandum, a draft, a scrawl, a waste-book. Maratha shopkeepers and bankers usually keep two such accounts; one the *Kachehu-khard*, or rough day-book; the other the *Paka-khard*, or cash-book in which the entries of the former are copied fair.

**KHARI**, (*Khari*), [Mar.] A patch of earth on a rocky substratum but cultivable for rice.

**KHARI**, (*Khâri*), [Beng. Mar. &c.] A measure of grain equal to sixteen *drogas*, or about three bushels.

*Khârikam*, [Mal.] A field that requires, or that is sown with, a *khâri* of seed.

**KHARID**, (*Khariḍ*), [H.] Bought, also the thing bought, buying.

*Kharida*, corruptly, *Kherceda*. Bought, purchased. In Cuttaek, the designation of a kind of tenure created by the district officers who sold small parcels of land which were ostensibly waste, and excluded from the rent-roll, or reported as exempt from revenue: where the purchase was without suspicion of fraud the purchasers were allowed to retain the *Kharida* lands at a quit-rent: it is also termed *Milk-kharidagî*, ownership or lordship by purchase.

*Kharid-dâr*, abridged vernacularly to *Kharidâr*, [H. &c.] A purchaser, a holder by purchase: in Cuttaek, the proprietor of purchased estates.

† *Kharid-Khat*, [Mar.] A deed of sale: a fee to the village accountant for drawing up.

*Kharid-muâft*, [H.] Lands in

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Cuttack claiming exemption from revenue as having been bought under that condition.

*Kharid-farokht*, [A.] Buying and selling.

*Kharidā*, corruptly, *Khereedy*, Purchasing, or relating to purchasing.

**KHARIF**, (*Kharif*), **KHUREEF**, written vernacularly **KHARIP**, and **KHARIPH**, corruptly, **KHEREEF**, [H. &c.] The season of autumn; the autumnal harvest; the crops which are sown before the commencement of the rains, or in April-May, and reaped after their close, October-November.

**KHARIPATI**, (*Kharipāṭi*), [Guz.] A tax collected to relieve a village from debt.

**KHARITA**, (*Kharitā*), **KHUREETU**, (*Khureetu*), sometimes, vernacularly, **KHALITA**, (*Khalitā*), [H. &c.] A bag, a purse, the envelope of a letter, especially the ornamental or silk covering of a letter addressed to, or by, a native of rank: hence, the letter itself, particularly one passing between a native prince and the governor-general.

**KHARKANIYA**, (*Kharkaniya*), [Thug.] Crossing of the road by a hare in front of the party, a bad omen.

**KHARKHA**, (*Kharkhā*), [Thug.] An ass.

**KHARPAR**, (*Kharpar*), [Mar.] A bad year, a time of distress from failure of the crops.

**KHARRART**, (*Kharrāt*), [H.] A turner's lathe, a turner (also **KHARRATI**, (*Kharrātī*)).

**KHARTAI**, (*Khartāi*) or **KHARTAL**, [Thug.] Any bad omen. Dakh. Th.

**KHARU**, (*Khāru*), [Uriya] Division of bullocks among cultivators.

**KHARU**, (*Khāru*) [Thug.] A gang of Thugs.

**KHARUA**, (*Khāruā*), or **KHARWA**, (*Khārwā*), corruptly, **KURWA**, [H.] A coarse kind of cotton cloth dyed red, and used in

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various ways, especially to wrap up books, parcels, &c.

**KHARVATA**, [S. &c.] A country or market-town.

**KHARWAR**, (*Khariwār*), [H.] A measure, said to be about 700lb., lit. an ass load: in Sindh it is called 850lb.

**KHARWI**, (*Khārwī*), [Mar.] A caste employed in tiling houses, making plantations, &c.

† *Khas* (?) [H.] A granary, a place where grain is stored.

**KHAS**, **KHUS**, or **KHASKHAS**, **KHUSKHUS**, [H.] A fragrant grass (*Andropogon muricatum*) with the roots of which, interwoven with wicker-work, door and window-screens are made that are kept wet, and serve to cool the air as it passes through them into the room.

**KHAS**, (*Khāṣ*), corruptly, **KAS**, **KHASS**, **COSS**, [H. &c.] Select, eminent, noble; also private, peculiar: under the Moghul government it was applied to the chief officers of the state and the nobles of the court: as a revenue term it is applied to the management of estates and the collection of the revenue by the officers of the government, without any intermediate person between them and the cultivators, also to lands held by Zamindars and cultivated by themselves for their own benefit.

*Khās-āpīl*, from the English, Appeal, [Uriya] A special appeal.

*Khās-ajir*, [H.] Private or domestic servants, whether slaves or hired.

*Khāsā*, pl. *Khāsālu*, [Tel.] Own, private, applied especially, in some parts of the Northern Circars, to domestic servants or hereditary slaves.

*Khāsārambha-bhūmī*. [Karn.] Lands cultivated by Zamindars through their own domestic slaves.

*Khās-bandī*, [Mar.] Distribution of the lands of a village, without regard to con-

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tinuity, amongst certain families, and the assessment of each estate in the lump, without reference to measurement or rating.

*Khās-bāghā*, [Mar.] The measure of land both as to quantity and quality, by which the rental of the estate of an occupant in a *Khās-bandī* village is estimated.

*Khās-bardār*, [H.] An attendant carrying the arms of his lord : one armed with a firelock :

*Khās-bāl*, [Mar.] A mixed soil of sand and clay, yielding good crops if manured.

*Khās-bātāmī*, [Mar.] Authentic or official accounts.

*Khās-bo*, [H.] Land under the management of the Raja. Kuch Bahar.

*Khās-chetā*, [H.] The chief disciple and destined successor of the Mahant or head of a religious establishment of ascetics or mendicants.

*Khās-dār*, [Mar.] A groom, a horse-keeper : sometimes corrupted to *Kārdār*.

† *Khās-dakhl*, [H.] Taking actual possession.

*Khāsgī*, [Mar.] One's own private or personal property, in contradistinction to the revenues or concerns of the state ; own, personal, peculiar. *Ba'krishna v. Vishwanath*, I.L.R. 19 Bom. 528.

*Khāsgī-paikā*, [Mar.] One's own or private cash.

*Khāsgī-kārkhān*, [Mar.] A private or confidential agent, clerk, or manager.

*Khāsgīwālā*, [Mar.] A title usually given to the confidential minister of the Peshwa or other Marāṭha prince, who was especially intrusted with the management of their private receipts and disbursements, or other personal interests.

*Khāg-hāl*, [H.] A kind of rent-free tenure : in Sylhet, the lands cultivated

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by the Zamindar himself, and for his own maintenance.

*Khās-mahal*, [H.] The female apartments.

*Khās-mahāl*, [H.] Districts held in the management of the government.

*Khās-naṣīs*, [H.] A private secretary, a clerk or accountant of the government.

*Khās-naṣīsī*, [H.] Relating to government accountants : an *abwāb*, or tax, formerly levied in Bengal from the Zamindars for the expense of the government officers of account employed in registering the annual revenue settlements.

*Khās-o-āim*, [H.] High and low, noble and vulgar ; i.e. all classes of persons.

*Khāspatak*, [Mar.] One's own private troop of horse.

† *Khās-patīt*, [H.] Government land left uncultivated.

† *Khās-patī-char*, [Beng.] An alluvial accession to an estate taken possession of by the Government.

*Khās-sāguālī*, [Karn.] Cultivation of lands by the government for its own benefit, or by a Zamindar on his own account.

*Khāswāri*, [Karn.] A stud of troop of horses : but it is no doubt the same word as *Khās-sawāri*, [H.] said to be a respectful phrase for a person of rank, equivalent to your lordship ; also a circuit made by a commanding officer : and as *Khāśāsawāri*, [Mar.] the equipage or train of a Raja.

*Khāg-tahsīl*, [H.] Collection of the revenue direct from the cultivators by the government, without the intervention of a Zamindar or farmer of the revenue.

*Khāg-tāluk*, [H.] A *tāluk*, or certain district under the immediate management of the state : the Nawabs of Bengal formerly selected such tracts,

† Reference see page 1.



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and occupied them for their own benefit; but the term is now applied to estates which, in consequence of the default of the occupant, or his death without heirs, are kept in the hands of the state and managed by the government officers. *This is a 'taluk' purchased by the proprietor and held under direct management.* (Per *Pinnacaw & Amir Ali's B. T. Act.*)

*Khâg zamîn.* or, vernacularly, *jamîn*, [H.] Land of which the collection is made by the government officers immediately from the cultivators.

**KHASARA**, or **KHASARAT**, (*Khasârat*), or **KHISARAT**, (*Khisârat*), [H.] Damage, injury, loss, fraud: the plea of a suit for damages: loss on a repeated sale, difference in diminution between the result of a first and second sale.

\* **KHASBAICH**, *A big haul, of fish.* *Jasimuddin v. Bhuban*, I.L.R. 31 Cal. 456 at 464.

**KHASIA**, (*Khâsia*), [H.] (?) The designation of the people of the hill provinces.—Garhwal.

**KHASRA**, (*Khasrâ*), **KHUSRA**, [H.] A day-book, a journal, a field-book, especially a written record of the particulars of a rough map or plan of a village; which is called a *Shajra*, in which the fields are numbered, and their numbers are registered in the field-book, or *Khasrâ*, corresponding: in this also is registered the name of the proprietor and of the cultivator of each field, whether the same or different, the name of each field, its length and breadth in *gathâs*, and its area in *bighâs* and *biswâs*, the quality of the soil, the crop growing upon it, and any remarks that it may be thought advisable to add.

*Khasrâ-bahî*, [H.] A field-book, a book in which the *khasrâ* tables or lists are entered.

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*Khasrâ-paimûish*, [H.] The register or statement of a land survey or measurement.

† *Khasra-taksim*, [H.] A register of shares or divisions, a register of persons in a village subject to ground-rent for the sites of their houses.

\* **KHAST**. *Cultivation, agriculture, tillage.* *Udward Singh v. Tokhan Singh*, I.L.R. 23 Cal. 333 at 354 (P.C.).

\* *Khaskar. Cultivator.* *Waris Ali v. Md. Ismail*, I.L.R. 8 All. 552 (564).

\* **KHASTA**, [Beng.] *Loss. Ref.* *Brojendra v. Madhub*, I.L.R. 8 Cal. 343 at 351.

**KHASTABAKI**, (*Khâstâbaki*), [Beng.] Balance of revenue left due after a portion has been realised by the sale of the defaulter's estate.

*Khâstâ-nîlâm*, [Beng.] Balance or deficit left by a sale by auction, the proceeds of which are not equal to the demands against the property sold.

**KHATT**. (*Khatt*), or **KHUTT**, (*Khutt*), [H.]

**KHAT**, **KHUT**, [Mar.] A letter, a writing, an entry in a book, a written document, as a note of hand, a deed of mortgage, &c.

† *Khat-patr*, [Beng.] A written promise or engagement.

*Khet-khat*, [H.] A deed of sale or mortgage for a field, or a portion of a coparcenary estate conveying the land alone, without the privileges attached to it.

*Khunt-khat* A deed by which the rights of a coparcener in a village or estate are conveyed to another person as well as the land.

*Karykhat*, [Mar.] A note of obligation, or promise to pay.

*Gahân khat*, [Mar.] A note of assurance that a pledge will be redeemed.

*Gharenâû-khat*, [Guz.] A mortgage deed.

\* † Reference see page 1.

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*Fāriḡh-khat*, q. v. A deed of acquittance.

*Pharokht khat*, [Mar.] A deed of sale.

*Veḥāy khat*, [Guz.] A bill of sale, a deed of conveyance.

† **KHAT**, [Asam.] Land recovered from the wilderness and the hereditary property of the clearer.

**KHAT**, (*Khât*), [H. Mar.] Manure, filth so applied: in H., also, *Khâq* and *Khâo*.

*Khâtâr*, [Mar.] The spot outside a village where the filth is thrown.

*Khât-bikrî*, [Mar.] Sale of manure on government account.

*Khâtcar*, [Mar.] Well manured, rich, as a field or soil.

**KHAT**, (*Khât*), [Thug.] Abribe. Dakh. Thug.

**KHATA**, (*Khâtî*), [H. Beng.] **KHATEN**, (*Khâten*), [Mar.] **KHATU**, (*Khâtu*), [Guz.] An account-book, a day-book, a journal or ledger, also an account; account current—one kept with an individual, or of a particular concern with respect to the receipts and outlay upon it; an account of real or personal property; also, the paper or book in which such accounts are kept.

*Khâte bakî*, [Mar.] The balance for or against a tradesman's books.

*Khâtî-bâhî*, corruptly, *Khatboe*, *Khataboe*, [H.] *Khâterahî*, [Mar.] An account-book, a day-book, or one framed from the day-book, a ledger.

*Khâteḍâr*, [Mar.] A mercantile correspondent, one with whom an account is opened. Also, a registered occupant of a village (*inam*). *Sadashiv v. Ramkrishna*, I.L.R. 25 Bom. 556 (558).

*Khâtâncârî* [Beng.] Entries in a ledger.

*Khâtâpotâ*, [Guz.] Commercial dealings, buying and selling.

**KHATA**, (*Khâtâ*), [Guz.] The holding of a Ryot or cultivator.

*Khâtâ bandî*, [Guz.] Assessment of

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each Ryot's holdings; a Ryotwar assessment. Also applied to the holding of a *patidar*, or to any estate of definite extent: it is sometimes calculated by the number of ploughs required for its cultivation.

\* *Khatedar Kul*. Occupancy tenant and it means a holder of khoti land, who has a right of occupancy in such land. *Ramchandra v. Rayghunath*, I.L.R. 20 Bom. 475 (479).

**KHATA**, (*Khâtâ*), **KHUTA**, (*Khutâ*), [H.] Fault, offence, crime.

**KHATA**, (*Khâtâ*), [Tel.] Large scales for weighing grain in sacks.

**KHATAI**, (*Khatai*), [Thug.] Information of, or hostility to, a gang, or of some of its members, owing to a quarrel.

*Khatiaï*, [Thug.] Information against a gang.

*Khatoua*, [Thug.] A Thug informing against his confederates.

**KHATAKA**, (*Khâtaka*), [Beng.] A borrower, a debtor.

*Khâtaki*, [Beng.] Relating to a loan, a promissory note or bond.

**KHATAKA** (*Khâtakâ*), or **KHATAKI** (*Khâtaki*), [Mar.] A caste, or an individual of it, who is by avocation a butcher.

**KHATAN** (*Khâtân*), or **KHATANI**, (*Khâtâni*), [Beng.] Labouring, working for hire.

*Khâtâni*, [Beng.] Wages or hire of labour, pay of a workman or labourer.

*Khâtâniyâ*, [Beng.] A workman, a labourer.

**KHATAUNI**, (*Khatâûni*), **KHUTAONEE**, corruptly. **KHUTEONEE**, **KHUTTEONI**, **KUT-TOWNEE**, **KHATIOWNEE**, **KUTTEANEE**, **KUTAMUNNEE**, **CUTTEAN** or **CUTTEAN**, [H.] **KHATAWANI**, (*Khâtâwani*), which may be pronounced **KHATAONI**, (*Khâtâ-ûni*), [Mar.] **KHATIYAN**, (*Khatiyân*). **KHATIYANI**, (*Khatiyâni*), [Beng.] **KATA-VANI** (*Katâvani*) or **KATAONI**, (*Katâoni*), [Tam.] A ledger, an account-book, one

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in which are entered, under distinct and appropriate heads, the several items first entered in a day-book or field-book : although differently explained by different authorities, and occasionally modified as to its application, the term always denotes accounts of the nature of the ledger : thus it is said the Marāṭha Śāhukār's *khatāwani* is made up from his *khārda*, or day-book, in the order of the names of his constituents : in the government financial accounts it was a statement of all expenses and disbursements, arranged alphabetically under their several heads : in Guz. it is said to mean the act of posting items from the day and cash-books into the ledger : in Bengal, the *khatiyān* was an abstract of the *chikās* kept by the village accountant, shewing the whole extent of land held by each cultivator, the nature of the tenure or cultivation, as *khād-kāsh*, &c., and the species of cultivation. In the north-western provinces the *khatāoni*, or, as there also denominated, the *muntakkab*, is an account made up from the *khāsrā*, in which the fields belonging to each *thok*, *paṭṭi*, and individual are brought together, and then the name of the occupant, the number of each field, its extent, with deductions for waste or the like, the rate of assessment per *bighā*, the total rent, and the manner of its payment, are recorded : also, *Goshwara-khatāwani*, [H.] An account of the total village lands and particulars of their distribution.

† *Khewat-khatāwani*, [H.] An account of the village management, the distribution of the lands, and names and rights of occupants.

Āsamī-*uār-khatiyān*, [Beng.] An account kept with each individual Āsamī or cultivator, made up from the *khāsrā*

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or field-book, specifying the fields held by him, the extent of his lands, waste or cultivated, the amount of his assessment, and the particulars of his payments.

*Khātāban ī*, [H.] The same as the preceding : an abstract account or ledger.

*Jinsuār-khatiyān*, [Beng.] An abstract account of the different crops cultivated in a village or an estate, their highest and lowest culture, and the average produce of each kind per *bighā*.

**KHATB** (*Khatb*), [H.] Marrying, betrothing, contracting a marriage.

† **KHATELI**, (?) [Mar.] A cultivator paying revenue direct to the Government.

\* **KHATHA**. *A portion of the 'bhit' in which leaves and branches of trees are strewn so as to attract the fish. This part is enclosed with net, in order to catch fishes. Moher Shaik v. Queen Empress, I.L.R. 21 Cal. 392 at 396.*

**KHATI**, [Mar.] (?) A blacksmith : in Nagpur, the village blacksmith : in Hindustān, a wheelwright.

\* **KHATIAN**. *A record of tenants' rights. Narohary v. Haricharan, I.L.R. 26 Cal. 556 (559).*

**KHATIRI**, (*Khatiri*) [H.] (?) A crop raised in the sand on the banks of a river by force of manure or hand watering : a nominal rent only is paid for such sowings. Agra.

**KHATN**, [H.] The husband of a man's female relations with whom his own intermarriage is interdicted.

**KHATN**, **KHATNA**, **KHATNAT**, [H.] Circumcision.

**KHATPAURA**, (*Khatpaurā*), [H.] A kind of rake worked by two men for breaking up the soil into small beds.

**KHATRI**, (*Khatrī*.) corruptly, **KHATRY**, **KHETREE**, **KHETERY**, [H.] (S. *kshatriya*) The man of the second pure tribe, the

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soldier and the sovereign caste. Mar. A caste, or individual of it, who is a silk-weaver.

† **KHATTA, KHATTI**, [Hindi.] A grain pit, a hollow in which grain is preserved.

**KHATUA**, (*Khaṭuā*.) [Uriya.] Chief cattle-driver.

**KHAUR**, [Thug.] An army.

**KHAWAS**, (*Khawās*) [H.] Nobles, grantees: attendants, personal servants, usually the favourite or confidential attendant on a person of rank: a boy or female servant: in the west of India the children of a female slave belonging to a Chāran or Rajput, the property of the owner of the slave, but treated as a member of the family: the word, written *Chias*, is the origin of the English word *Chouse*. In Puraniya the term is applied to slaves in general, whether domestic or agricultural, but the *khawās* is usually originally a free person who has become a voluntary slave for protection and support, and, in some cases, has a grant of land from the Zamindar for his subsistence: another kind of *khawās* is more of a client or retainer of some wealthy person than a slave, although nominally such.

**KHAWIND**, (*Khāwind*.) or **KHAWAND**, (*Khāwand*.) [H.] vernacularly, **KHAMIND**, [Uriya.] **KHAMAND**, (*Khāmānd*), [Tel.] A lord, a master.

**KHAZANA**, (*Khazāna*) **KHUZANU**, corruptly, **CAJANA**, or, more correctly, though less commonly, **KHIZANA**, (*Khizāna*), [H.] vernacularly, **KHAJANA**, (*Khajānā*), as [Beng.] also **KHAJINA**, (*Khajīnā*), [Mar., Tel.] A treasury, the public treasury: treasure, money: the public revenue, the land tax.

*Khazānchī*, or *Khuzānchee*, or, vernacularly, *Khajānchī*, corruptly, *Khajom-*

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*chī*, [H. &c.] A treasurer, a cash-keeper.

**KHEDA**, (*Khedā*) corruptly, **KEDDAH** and **KEHDAH**, [H.] An inclosure in which wild elephants are caught: is probably a word of Bengali or Sanscrit origin, from [Beng.] '*Khedā*', to chase cattle.

*Khedā-i-afiyāl*, (plur. of *fil* an elephant) Expenses incurred in catching wild elephants, for which, under the Mohammadan government, a tax was levied upon certain districts in Bengal and Sylhet: the cess or abwāb so levied.

**KHED**, (*Khéd*), or **KHER**, (*Kher*), [Guz.] Ploughing, tillage.

*Kheḍān*, [Guz.] Land under tillage.

*Khedūt*, [Guz.] A cultivator, an agriculturist.

**KHEDE**, (*Kheḍe*), [Mar.] A small, and chiefly agricultural village.

† **KHEL**, (?) [Asam.] A tribe, a clan.

† **KHELA**, (?) [Beng.] Waste land (perhaps a mistake for *khil*, q. v.)

**KHEMKUSAL**, (*Khemkušal*), [H.] Welfare, prospering, both in personal health and worldly affairs.

**KHEP**, [H.] A trip (in a boat or vessel) a cargo: a cracked or adulterated coin.

**KHEPIA**, (*Khepiā*), [Guz.] A courier, a messenger, a letter-carrier, an intelligencer, a spy.

**KHERA**, (*Kherā*), [H.] A village. See **KHEDE**, (*Kheḍe*), (it is the same word): in Bundelkhand it is the land immediately adjacent to a village.

\* *Kherapati*. Village priest, whose duty is of spiritual nature. *Waris Ali v. Md. Ismail*, I.L.R. 8 All. 552 (559).

\* *Khera-patis*. A brāhmin entitled to perform certain religious ceremonies, and to receive the fees appertaining thereto and on performing the services he holds rent-free lands. *Tika Ram v. Khuda yarkhan*, I.L.R. 7 All. 191 (F.B.)

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\* *Kherij-Jamabandi-Parbhare.* It means extra assessment in kind upon land over the regular land assessment collected by local officers and paid by them direct. "Parbhare" means, "Payable at once by the officers of the local revenue", i.e., direct from the officers collecting the land revenue. The grain is taken out of the extra collections made for incidental expenses or else that the grain was to be received by the grantee not from the head-quarters or Treasury but direct (Parbhare) from the collecting officers in the revenue division, to be debited from the head of extra collections. *The Collector of Thana v. Krishnanath*, I.L.R. 4 Bom. 322 (326, 333).

\* **KHERRY.** *An artificial lake or reservoir, a tank.* *Zoolfun Bibi v. Radhika Prosoma*, I.L.R. 3 Cal. 560 at 561.

**KHESARI**, (*Khesári*), [Beng.] A sort of pulse much cultivated for food (*Lathyrus sativus*).

**KHET**, [H. &c.] A field, a tract of land especially fit for cultivation; a cultivated field: an agricultural division of land, in Bengal, formerly considered as equal to 60 *bighás*.

*Khet-bánt*, [H.] vernacularly corrupted, in Hindi, to *Khat* or *Khet bat*, Allotment of the lands of a coparcenary village, field by field, among the sharers, but in such a manner that they shall not be contiguous, or of the same quality, but so divided that each may have a due proportion of good and bad land: the term, however, has other explanations, and most correctly implies the mode in which a *Mauza*, is divided into two or more *maháls* or estates; and it is commonly applied to denote the intermixture of the lands of different villages, which, although known as belonging to one village, are found lying amongst those belonging

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to another: in one or two instances the lands of the same *mahál* or estate are entirely scattered amongst those of others.

\* *Khet-bitái.* One of the four classes of 'payment in kinds' described by Akbar in his instructions to 'mulguzars.' Under this method, the field is measured as soon as it is sown. (Per Finucane & Amir Ali's B. T. Act).

*Khet-chitthá*, [H.] Rough field-book, or notes of the fields of a tract surveyed.

*Khet-dár*, [H.] The occupant or owner of a field.

*Khet-khall*, [H.] Mortgage of a field:

*Khetí*, [H. &c.] Relating to a field; a husbandman, a cultivator: cultivation, agriculture.

*Khetibári*, [H.] Agriculture, tillage.

*Khetihar*, [H.] A cultivator.

*Khetipatári*, [Hindi]. Agricultural labour, field work.

*Khet-jharí*, [Mar.] Annual account of the fields of a village to be kept by the *Kulkarní*.

\* *Khet-Naishakar*, *Field (Khet) whereon sugar-cane (Naishakar) stands*, i.e., field with sugar-cane. *Kalka Prosad v. Chandan Singh*, I.L.R. 10 All. 20 at 23.

*Khetuár*, [H.] By fields; the assessment that is made upon each separate field according to its capability of yielding produce, and the description of the latter grown in it.

*Khetwár-jamábándi*, [H.] Amount of the revenue assessed upon each field.

† **KHETTAR**, (?) [Beng.] Land held at a fixed rate.

\* **KHEVAT.** *The term, in the phrase "Hasab-Rasud-khevat" may mean proprietary land or the land revenue assessed on the land.* *Daya v. Budh Ram*, 6 L.L.J. 398 = 85 Ind.Cas. 337 = A.I.R. 1925 Lah. 127 (2).

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Also, a record of the particulars of the administration of a village, specifying the names of the occupants and all circumstances connected with their occupancy : the term is of comparatively recent introduction in the north-west provinces, being much the same as the *Waxib-ul-arz*, q. v. : it also occurs in the sense of rent of settlement or assessment, and of a share in a coparcenary village : it seems to be very laxly used, and is nowhere precisely defined. "*Khewat*" for the purposes of revenue administration means register of proprietors, under-proprietors and perpetual lessees, that is to say, the expression connotes the register prescribed by cls. (a), (b) and (c). s. 32, Land Revenue Act (1901). *Acadesh Singh v. Lachhman Singh*, 14 L.R. 826 (Rev.) = 17 R.D. 985 = 10 O.W.N. 1138 = A.I.R. 1933 Oudh 514. *Narohary Jann v. Haricharan*, I.L.R. 26 Cal. 556 (559) *Sheo* ; *Prosad v. Anrudh*, I.L.R. 6 All. 440.

**KHEWA**, (*Khewā*), or **KHEWAI**, (*Khewāi*), [H.] Fare, ferry or passage money.

*Khewat*, *Khewatī*, [H.] A ferry-man, a boat-man, a rower ; also, *Kherak*, [H.]

**KHEWAT**, (?) corruptly, **KHEEWUT**, [H.] A contribution sometimes levied by the former government of Bengal on rent-free lands, when the lands assessed were unable to pay the amount, in order to compensate for any deficit in the revenue : a contribution among the coparceners of a village to the village expenses : in the north-west provinces, the record or register of the shares in which a coparcenary village is distributed : assessment with the Ryots according to their shares — Ajmir.

† *Khewat-dar*. The holder of a share in a coparcenary village.

*Khewat-nāma*, [H.] A document or statement of liabilities.

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**KHIANAT**, (*Khiānat*), also written **KHIYANAT**. Perfidy, treachery, embezzlement : in law, breach of trust, violation of an engagement.

*Khaiṇ*, [H.] A traitor : one who violates an engagement, or is culpable of a breach of trust.

**KHIAR**, (*Khiār*), [H.] Second sort of land of two species : first and second, in a classification of the lands of Dinajpur.

**KHIAR**, (*Khiār*), [A.] Option, selection : in Mohammadan law an optional completion or dissolution of an agreement of sale under various circumstances.

*Khiār-ul-kabūl*, Option of refusing to accept the terms offered before the parties separate.

*Khiār-ul-majlis*, Option of retracting an assent before the parties separate.

*Khiār-ul-rayat* Option of inspection, the right of a purchaser to reject what he has bought without seeing it.

*Khiār-ul-āib*, Option of rejecting an article bought if any defect is discovered in it.

*Khiār-us-sharṭ*, Option of either party to annul the sale within three days, or a longer period, if agreed upon mutually.

*Khiār-ul-lāyin*, Option of the purchaser of one of several similar articles to make his own selection : other circumstances are enumerated by which sales may be optionally annulled.

**KHICHRI**, (*Khichṛī*), corruptly, *Keecherce*, [H. Beng.] **KICHCHIDI**, (*Kichchidi*), [Karn.] An Indian dish of rice boiled with split pulse and spices ; hence, fig., any common mixture, a confusion, hotch-potch : also, miscellaneous charges or taxes.

*Kichchidi-bāchidi*, [Karn.] Turmoil, confusion, disorder.

**KHIDMAT**, corruptly, **KISMUT**, **KHIZMUT**, [H.] Service, office.

*Khidmatgār*, or *Khidmat-dār*, in-

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correctly, *Kidmutgar*, *Kismutgar*, and *Kilmutgar*, [H.] A servant, a table-servant, a personal attendant: in the Northern Circars usually a slave.

*Khâtîm*, [H.] A servant, an attendant, one who is employed in the care of a shrine or mosque. Also, one who has charge of a religious bequest or endowment.

*Khâtîm-i-dargâh*, [H.] An attendant, on a Mohammadan tomb or mosque.

† *Khadîma*, [H.] A concubine.

*Khidmat-i-tâlukdârî* or *zamindârî*, [H.] The service or office of a Tâlukdâr or Zamindar.

**KHIL**, or **KHIL**, (*Khil*), [Beng. Mal.] Waste or uncultivated land, though capable of being brought into cultivation.

*Khil-jamâ*, [Beng.] Assessment of waste lands newly brought into cultivation.

*Khil-jamîn*, [Beng.] Land lying fallow or uncultivated.

*Khil-patîl*, [Beng.] Land excluded from the rent-roll in consequence of lying waste.

**KHIL**, (*Khil*), [H.] Parched grain.

**KHILAF-I-SHARA**, (*Khilâf-i-sharâ*), [H.] Contrary to the law, illegal.

**KHILAT**, (*Khilât*), **KHILLAT**, corruptly. **KHELAUT**, or **KILLAUT**, [H.] A dress of honour; any article of costume presented by the ruling or superior authority to an inferior as a mark of distinction: a complete *Khilât* may include arms, or a horse, or an elephant: in general it is some part of a native dress. *A ceremony of installation. Choteynarain v. Ratan Koer*, I.L.R. 22 Cal. 519 (522) (P. C.)

*Khilât-bahâ*, [H.] A cess, or abwâb, levied by the Mohammadan government

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to defray the cost of honorary dresses presented at court.

**KHILWAT**, or **KHALWAT**, [H.] Privacy, retirement.

*Khilwat-khâna*, or *Khilwat-gâh*, [H.] A private apartment, the women's apartments.

*Khilwat-nashîn*, [H.] A recluse, a hermit: a woman of rank; one who does not appear in public.

*Khilwat-salâh*, [H.] Correct or lawful privacy; the retirement and cohabitation of husband and wife without natural or artificial impediment, constituting the validity of the marriage, and giving to the woman a full claim to her dower.

**KHIND**, (*Khind*), [Mar.] A narrow path between two hills.

**KHIM**, (*Khim*), or **KHEPNI**, (?) [H.] Personal attendance by cultivators holding of a superior upon the chief in journeys.

**KHIRMAN**, [H.] A stack of corn, a granary, a barn.

**KHIRUDU**, [Tel.] Ground in cultivation.

**KHISTI**, [Karn.] Tribute; probably a vernacular form of **KIST**, q v.

**KHITAB**, (*Khitâb*), [H.] A title.

**KHO**, or **KHOA**, (*Khoâ*), corruptly, **KOAR**, [Beng.] Coarse brick-dust or pounded bricks used in making roads, roofing houses, &c.

**KHOBBA**, [Thug] Flesh meat: peculiar to Dakhini Thugs.

**KHODA**, (*Khodâ*), [Mar.] Stocks for criminals.

**KHODAN**, (*Khodân*), [Guz.] Ground flooded or undermined by water.

**KHODDA**, [Thug.] An old man.

**KHODELI**, [Thug.] An eight ana piece.

**KHODI**, [H.] Digging, culture of land: ceremonics involving bodily labour, unremunerated except by food; Kamaon.

**KHODWA**, (*Khodwâ*), [Mar.] Second crop

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of sugar-cane ; cane sprouting from the stem of the first crop, also the latter left to bear shoots.

**KHOI**, (*Khoi*), [H.] Dry part of the sugar-cane after expressing the juice.

† **KHOJ**, [H.] Tracing anything lost or escaped.

**KHOJA**, [H.] **KHOJA**, (*Khojā*), [Mar.] **KHOJO**, [Guz.] A eunuch ; corruption of *Khucāja*, q. v. In Guz. a tribe of Indian Mohammedans.

**KHOKHA**, (*Khokhā*), [H.] **KHOKA**, (*Khokā*), or **KHOKHA**, (*Khokhā*), [Mar.] **KOKHUN**, (*Kokhun*), [Guz.] A bill of exchange that has been paid and remains in the hands of the payer as a voucher.

**KHOLADHAR**, (*Kholādhar*), [Guz.] A person who stands surety for a stranger demanding payment of a bill of exchange.

**KHOKHI**, (*Khokhi*), [Thug.] Clearing the throat, a signal to prepare for action.

**KHOLAMBHO**, [Guz.] Postponement, putting off.

**KHOM**, [Thug.] A door.

**KHOMASNA**, [Thug.] To rush at once upon travellers when there is not sufficient time for the usual forms.

† **KHON**, [Hindi.] A grain pit.

† **KHOND**, (?) The name of the barbarous people occupying the hilly or jungle country on the west and north-west of Orissa : their more correct appellation is *Kui*.

**KHONDAR**, (*Khondar*), [H.] Gilcanings or leavings on the threshing-floor after the grain is removed.

**KHONDU**, [Tel.] Ripe grain.

**KHONTA**, (*Khonṭā*), [H.] Base, adulterated (as coin).

\* **KHONWA** or **KHANA**. [Beng.] An overflow channel. An artificial channel for the overflow water. *Ramessur v. Koonj Behari*, I.L.R. 4 Cal. 633 at 636 (P.C.).

\* **KHOOLA**. A form of divorce under the

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*Mahomedan Law. The conditions of valid 'Khoola' are puberty, sanity, freedom of choice, and intention on the part of the husband and abstinence for one menstrual period, from connubial intercourse, and some coercion on the part of the woman to her husband. Vadake Vitil v. Odaket*, I.L.R. 3 Mad. 317 (351).

\* **KHOOM**, **KHUM**, Vernacular for *kann*, meaning people, tribe, class, caste. *Aga Mohammed v. Koolson Beebe*, I.L.R. 25 Cal. 9 (P. C.) at 12.

**KHOPRA**, [H.] **KHOBREN**, (*Khobren*), [Mar.] The kernel of a cocoa-nut : the dried interior pulp.

*Khobrel*, [Mar.] Cocoa-nut oil.

† **KHOR**, (?) [Guz.] An allowance in favour of the cultivator of ten or twenty per cent upon the estimated crop.

**KHORA**, (*Khorā*) or **KHORE**, (*Khorē*), [Mar.] A hollow or bottom between hills, a glen.

**KHORA**, (*Khorā*), [Thug.] Unlucky.

**KHORAI**, (*Khorāi*), [Thug.] Copper coin.

**KHORAK**, [Thug.] A horse ; *Khorkāni*, a mare.

**KHORCHI**, [Thug.] A barbar.

\* **KHORIS**. A grant of land given for maintenance by a relative to the grantee for the period of his life-time. (*Per. Finucane & Amir Ali's B. T. Act.*)

**KHORJAM**, [Tel.] A bale or lot of twenty pieces, commonly called a *Corge*. Also, a grain measure.—Malabar.

\* **KHORPOSH**. A maintenance grant, creating an estate for life. *Ramchandra v. Bhikambar*, I.L.R. 37 Cal. 674.

**KHOSA**, (*Khosā*), [Beng.] Husk of grain ; shell of pulse ; rind of fruit.

*Khosān*, [Beng.] Cleaning grain, separating it from the husk ; shelling peas, &c.

*Khosāni*, [Beng.] Price of labour in husking grain, &c.

† \* Reference see page 1.



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**KHOSA**, (*Khosá*), [H.] Name of a marauding tribe in the sandy tract between Hindustan and Sindh, called the Thal.

**KHOSMAN**, (*Khosmán*), [Thug.] A Mohammadan.

**KHOT**, (*Khot*), [Guz.] A blunder : loss in trade, damages.

*Khot-eadh*, [Guz.] Profit and loss.

**KHOTA**, or **KHOT**, [Mar.] A farmer of land revenue or customs ; any contractor or monopolist : in some of the Maratha provinces, an officer exercising hereditarily the office of collecting the government revenue, also one appointed to that duty : also, in the Konkan, the *Khot* by virtue of an original grant from the State or by employment, as of a Zamindar, and to claim hereditary and proprietary right in the land, exacting from the cultivators annually as large a proportion of the crop as he can enforce.

*Khot-bákí*, [Mar.] Balance of grain, &c. due from the cultivator to the landholder.

*Khot-ghará*, [Mar.] The dues of the landlord from the cultivator or tenant.

*Khoti*, [Mar.] The business or office of the hereditary or appointed collector, termed *khot* : contracting, farming ; contracting for a crop of corn on the field.

*Khotkí*, or *Khotyí*, [Mar.] The office of a collector, termed *khot*.

*Khotkharábá*, [Mar.] Waste lands about a village, of which the revenue is farmed and given to the farmer on his paying a fixed sum to the government.

*Khotsajjá*, Lands held of the landholder or farmer, in contradistinction to those held of government direct.

*Khotpatra*, [Mar.] A document acknowledging the falsehood of a claim or plea, written acknowledgment of error.

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\* Also, a deed of contract for the sale of a crop, a fee to the village accountant for drawing it up.

*Khotverá*, [Mar.] An extra assessment to make up for some deficit in the revenue.

† *Khotwar*, [Mar.] Settlement of a village through a farmer or *khot*.

\* *Khoti Khasgi*. All land in a *khoti* village, which is not 'dhara'. The 'khoti' lands which are cultivated by the 'khot' himself or by means of hired labourers, are called "khoti khasgi" and the rest "khoti Nisbat," which may be sublet to permanent tenants. *The Secy. of State v. Silaram*, I.L.R. 23 Bom. 518 (523). *The Collector of Ratangiri v. Raghunath Rao*, I.L.R. 18 Bom. 670 ; *Raghunath v. Vasudev*, I.L.R. 23 Bom. 769 (776).

**KHOUS**, [Thug.] Return from an expedition.

**KHOTAB**, [Thug.] Interval between midnight and day-break.

**KHUBRI**, (*Khubri*), [Beng.] A small hut.

**KHUD**, (*Khúd*), **KHOOD**, [H. & c.] Self, own.

*Khúdájari pālá*, [Beng.] An engagement by which, for a sum of money, a man makes himself the bondsman of another, either for a term of years or for life. (Sylhet.)

*Khúd-kásh*, corruptly, *Khode khasht*, P. (*kásh*tan, to sow, as seed) Sowing or cultivating one's own ground. See *Kásh*. Resident Cultivator. Such a kind of cultivator is protected from eviction, provided he pays rents. No laws were enacted till 1859 for the protection of raiyats other than 'khud kash' After 1859 the distinction between 'khud kash' and 'pai kash' was broken and new classification of raiyats was introduced. *Sarat Chandra Roy Choudhury v. Asiman Bibi*, I.L.R. 31 Cal. 725 (729). *Lakshman Narain v. Jai Nath*, I.L.R. 34 Cal. 516 at 524, 534, 538 (F.B.). *The*

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*term is applied in N.-W. Provinces to lands which the proprietor cultivates himself. Mangal Khan v. Mumtax, I.L.R. 2 All. 239 (240) (F.B.).*

*Khūd-kāst rāiat, [H.] A cultivator of his own hereditary land.*

\* *Khud kasht Malikan.* "*Khud kasht*" means land actually cultivated by the proprietor himself or in the case of joint "*khud kasht*" by the holders jointly. The word '*Malikan*' cannot mean in the case of '*khud kasht*' "*any proprietors who may at any particular time be recorded as proprietors,*" it must mean certain definite proprietors. *Chhotu Singh v. Mahadeo Prosad, 14 I.L.R. 382 (Rev.) = 17 R.D. 521.*

*Khūd-kāst xamīn [H.] Land cultivated by its hereditary occupant.*

**KHUD.** (*Khūd*), or **KHUR** (*Khār*), [H.] A furrow in a stiff soil.

**KHUDA**, but usually pronounced more like **KHODA**, and in some dialects, as in Bengali so written, [H. Beng.] God.

*Khudā kare, [H.] Would to God ! May God do !*

*Khulā-na-khulāsta, [H.] God forbid !*

*Khulāwānd, [H.] Master, lord, husband.*

**KHULIMUDDAT,** (*Khulimuddat*), [Mar.] (from H. *khula*, open, and A. *muddat*, time) An undefined term or period for the performance of an engagement, payment of a debt, &c.

**KHULTIN,** (*Khultin*), [A.] A fermented liquor, infusion of dates and of raisins bottled together : it is not a prohibited liquor.

**KHULA PAISA,** (*Khulā paisā*), [Mar.] A small copper coin, current in some parts of the Dakhin : seven hundred go to a rupee.

**KHUM,** (*Khūm*), **KHOOM**, vernacular for **KAUM**, q. v. [Mar. Tel.] People, tribe, class, caste.

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*Khūmwār.* [Mar.] By tribes or families, as taxes imposed on, statements of returned, or the like.

**KHUN,** (*Khūn*), **KHOON,** [H., &c.] Blood ; fig., murder.

*Khūn-bahī,* Price of blood, mulet of retaliation.

*Khūnī,* [H.] A murderer, a shedder of blood.

*Khūnrex,* [H.] A murderer.

*Khūntī,* (?) Price paid to *Bhils* for protection from personal injury, black mail, price of blood.

**KHUN,** (*Kūnh*), **KHOON,** (*Khoon*), [Mar.] A mark, whence, a boundary-mark.

**KHUNCHI,** erroneously, **KOONCHY,** [Beng.] In dry measure, eight handfuls.

**KHUNDI,** (*Khundī*) [Mar.] A sort of *Jawāri* grown as a second crop in garden land, to serve as a green crop for cattle : the heads of the grain are also eaten.

**KHUNT,** (*Khūnt*), [H.] A share in the lands of a village by hereditary descent, and in all the privileges and rights which it involves.—Azingerh.

*Khūnt-bat* or *-vat*, (H. *bat* or *vat*, implying possession) Tenure by ancestral shares in a village, as existing in Azingerh.

\* *Khunt-katti.* System of land tenure of the '*Mundaris*', in the South-East of the district of Ranchi in Chota Nappur. The word *ichich* means '*free from ambiguity is probably of Hindu origin, and is of doubtful etymology*' (*Vide Finucane & Amir Ali's B. T. Act.*)

*Khūnt-khat,* [H.] A deed of mortgage by which the mortgagee parts not only with his share of the *khuntat* lands, but with all the rights and privileges attached to them.

*Khūntaiti* corruptly, *Khootaiti*, [H.] Payment of revenue according to the ancestral shares, without reference to the

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actual condition or produce of the shares.

**KHUNTI**, (*Khunṭi*) [Mar.] A peg or pin stuck in the ground, or a short stump of a tree as a land or boundary mark.

**KHUNTWA**, (*Khunṭiā*), [Mar.] A duty on vessels on coming to anchor or passing within a certain range.

**KHURAK**, (*Khūrāk*), less correctly, but vernacularly, **KHORAK**, (*Khorāk*), [H. &c.] Food, daily food, allowance of food.

*Khūrāki*, vernacularly, *Khorāki*, [H. &c.] Allowance of food, or money for purchasing it; subsistence money.

*Khūr-o-posh*, written also, *Khor-o-posh*, [H.] Food and clothing, maintenance, which it is incumbent on the head of a family to provide. Also allowances for personal expenses.

† *Khurish-poshish*, [H.] Allowance for personal expense.

*Khūrāku*, [Tel.] Subsistence money (see *Khūrāki*) or fees paid by villagers to inferior servants employed to collect the government dues.

*Khūrāki-afiāl*, [H.] (A plur. of *fi*, an elephant) Food of elephants: a tax formerly levied in Sylhet to defray the cost of maintaining the elephants caught for government in the district.

**KHURANT**, (*Khūrānt*), [H.] Old scil, soil trodden down by cattle with hoofs.

**KHURD**, (*Khūrd*), [H.] Little, small; used as the designation of a village or town, in opposition to *kalān*, great.

**KHURDA**, (*Khūrda*), [H. Mar.] The original implies eaten; but in vernacular use it implies, like the preceding, small, what is broken up into small parts or fragments, as small coins in exchange for large, and the like.

*Khūrdagaṭā*, or *Khūrdagi*, [H.] Changing money, giving pieces of smaller for one of larger value.

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*Khūrdah-farosh*, [H.] A huckster, a dealer in petty wares.

*Khūrdiā*, [H.] A money-changer.

\* **KHURLI**. *It is merely a trough for feeding cattle, made of mud. It is a structure of a purely temporary character which usually breaks down when it rains.* *Naucab Khan v. Abdulla Khan* I.R. 1931 Lah. 918 = 134 Ind. Cas. 294 = 32 P.L.R. 467 = A.I.R. 1931 Lah. 489.

**KHUSH**, (*Khūsh*), [H.] Pleased, pleasant, agreeable, &c.

*Khūsh-bāsh*, incorrectly, *Koosh-besh*, *Koosh-bash*, *Koosh-bas*, [H.] One who lives pleasantly or at his ease; applied variously in different places: in Sylhet, to a petty proprietor, one who possesses a small piece of ground, with a dwelling on it, for which he pays revenue; in Cuttaek, to a resident in a village who pays no rent for the ground on which his dwelling stands; in Birbhūm it denoted a remission or assignment of revenue to enable the grantee to live more comfortably; in the Dakhin, and in other places, it usually means a cultivator holding land at an easy or quit-rent. Also, in Tipperah, especially if the occupant be a relative or dependant of the Zemindar: in the Haiderabad country, it usually denotes the inhabitant of a village who is lightly assessed, or wholly exempt, on account of his character or services, as a Brahman, a schoolmaster, a dancing girl, a Jangam, or a servant of the community.

*Khūsh-kabāla* or *kibāla*, [H.] A contract or engagement entered into willingly.

*Khūsh-kharīd*, [H.] Purchase made willingly, without any constraint: what is purchased at once, without any advance or dispute.

\* *Khushust Sankalp*. *A grant of a tenure held as a favour, not as of right.*

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*Dig Bijai v. Gopal Dat*, I.L.R. 6 Cal. 218 (P. C.).

**KHURTAT**, (*Khur̥tal*) or **KHURA**, (*Khur̥á*), [Beng.] A father's younger brother ; *Khur̥i*, his wife.

**KHUSHK**, [H. &c.] Dry.

*Khushka*, [H.] Dry rice, rice boiled plain, without (sic !) seasoning or other ingredients.

*Khushk̥i*, sometimes, vernacularly, *Khushi*, [H. &c.] Dryness, drought : dry land, land not artificially irrigated : by land in opposition to by water, as travelling.

\* *Khushi* (indigo) — Agreements on which indigo is sometimes grown by raiyats not subordinate to the factory are called 'Khushi Sattas'. An advance of Rs. 20/- to Rs. 30/- is given at a light rate of interest. This is usually the basis of the agreement.

The remaining 'asamiwar' system of growing indigo to be noticed is the *khushi* under this system the 'raiya' grows indigo, which he sells to the factory at so much per bundle or so much per maund, the weightment test being most in use. The factory may or may not give an advance, and the price usually paid is from 2 to 3 annas per 'maund' of plant according to whether or not certain deductions are made. Seed is provided by the factory. (*Vide Finucane & Amir Ali's B. T. Act.*)

*Khushksál*, [H.] A year of drought or famine.

**KHUSUMAT**, (*Khus̥umat*), [H.] Enmity, strife, litigation.

**KHUTBA**, (*Khut̥ba*), [H.] A public prayer or discourse pronounced in the mosques at the Friday service, in which the prince is prayed for.

*Khat̥ib*, [H.] A preacher, a public reader or speaker.

**KHWAJA** (*Khw̥ája*), but pronounced **KHAJA**,

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(*Kh̥ája*), and, corruptly, **CAJA**, **KHOJA**, [H.] A rich or respectable man, a gentleman, an opulent merchant ; also, vernacularly, *Khoja*, a eunuch.

*Khw̥ája-sar̥á*, [H.] A eunuch, one attached to the female apartments.

**KHWAND-KAR**, (*Khw̥ánd-Kār*) [H.] A schoolmaster, one who teaches reading and writing.

\* *Khyar-ul-Bulugh*, Option of puberty. Under Mahomedan law when a child is given in marriage by any person other than father or grandfather, he or she has the option of either ratifying it or repudiating it on attaining puberty. Under Shia law such a marriage is of no effect, and produces no legal consequences until it has been ratified by the minor upon his or her attaining majority. The Shafees agree with the Shiahs in this view. *Badal Aurat v. Queen Empress*, I. L.R. 19 Cal. 79 (82).

**KHYDARA**, [Thug.] Any armed policeman, as a Barkandaz, Najib, &c.

**KIARI** (*Ki̥ári*), [H.] A bed in a garden ; one in a field, especially for the plantation of rice in small squares, with raised borders to retain the water ; a field surrounded by a high bank forming it into one large bed.

**KIAS** (*Ki̥ás*) or **KIYAS**, (*Kiy̥ás*), [H. &c.] Reasoning, inference, logical deduction : in the absence of a positive law, judgment on the merits of a case.

*Ki̥ás náma*, [H. &c.] A written judgment or decree.

**KIBLA** (*Ki̥bla*) [H.] The place to which Mohammadans look when praying, which is the direction of the temple of Mecca : any venerable person, one to whom another looks with respect.

*Ki̥bla-i-âulám*, [H.] The *kibla* of the world, applied to a prince, His majesty, Your majesty.

*Ki̥bla-gáh*, [H.] The place to which

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the face is to be turned when praying ; any august or venerable person when spoken of or to ; as, a king, a father, Your majesty, Sire.

**KIDANGU**, (*Kidangu*) [Tam.] A tank, a pond ; a store, a granary ; a betel garden, a jail.

**KIFAYAT**, (*Kifāyat*) or **KIFAIAT**, corruptly, **KIFFUT**, **KEFFAYET**, **KEFFAYAT**, [H.] Surplus, profit, advantage : profit or increase in the amount of revenue received by the government, whether by raising the rate of assessment or imposing additional taxes : in the old revenue accounts several items of increase are so denominated, as,

*Kifāyat-i-hast-o-hād*, [H.] Increase of actual and past assessment founded on a revision of the value of the lands and resumption of illegal or lapsed alienations.

*Kifāyat-i-Faujdārī*, [H.] Increased assessment on the frontier lands held by military governors, levied by them at first for their own benefit, but brought to the credit of the government by Kasim Ali Khan.

*Kifāyat-i-sair*, corruptly, *Keffyet sayar*, [H.] Increase of the revenue derived from miscellaneous items of taxation, whether effected by additional imposts or reduction of charges.

† *Kikanam*, *Keekanom*, (?) [Mal.] (perhaps for *Kaikanam*). A sub-mortgage.

**KIL** (*Kil*), A lake (?), (Glossary, 5th Rep.

**KIL** (*Kil*), [H. &c.] is more usually a stake, a pin, a peg.

**KILA** (*Kilā*), [H.] more correctly, **KALA** (*Kalā*), vernacularly, **KILLA** (*Killā*) [Mar. Beng.] A fort, a fortress, a castle, a hill fort. In Cuttack the term applies to estates or Zamindaris in the jangal and hill tracts on the western border, some of considerable extent, paying

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tribute, but in some respects subject to their own Rajas : seventeen are enumerated—Ranpur, Nāiaghar, Khandiapāra, Narsingpur, Bāramba, Tigaria, Bānki, Āthgarh, Dekanāl, Hindol, Angūl, Āthmalik, Talehīr, Kyunjhar, Lera, Moharbanj, Nilghar ; they are usually 200 or 300 square miles in extent, but Lera is only 20, whilst Angūl is calculated at 22,000, and Moharbanj at 15,000 ; they were no doubt originally named from the torts occupied by the Rajas who were held responsible for guarding the frontier against the wilder tribes to the west.

*Kilā*, or *Killādār*, or sometimes, vernacularly, *Killedar*, as [Mar. Karn. H. &c.] The governor or commandant of a fort : in Cuttack, the holder of a fort and lands annexed on the principle of feudal service.

*Killa* or *Killedari*, [H. &c.] The office emoluments, &c., of a Killādār.

*Kilājāt*, [H.] Forts : in Orissa the term is used collectively to designate lands chiefly in the hill country bordering on the plains, and held at a quit-rent on the tenure of military service in defending the low country from the ravages of the wild mountain tribes, for which, as well as their own safety, the Zamindars occupy numerous Kilās or forts.

*Killā-varṭulā*, corruptly, *Kella-wurtullah*, [Mar.] A cess imposed upon the peasantry in lieu of a reduction in the amount of the grain with which they were bound to supply the garrison of a fort.

**KILINTU**, [Tel.] [Port (?) ] Port, clearance ; receipt for port dues paid.

**KILAKA**, (*Kilaka*), [S. &c.] The forty-second year of the cycle.

† *Kilamai*, *Kizhamai*, [Tam.] A day of the week, the names of the Tamil

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days are, with two exceptions, peculiar ; although, as in the rest of the Hindu calendars, they are named after the planets, as Nayiru, the sun ; Tingal, the moon ; Sevvey, Mars ; Buden, Mercury ; Viyalam, Jupiter ; Velli ; Sani, Saturn.

**KILLARI**, also written **KHILLARY**, [Mar.] (?)

The name of a tribe of migratory shepherds, feeding their flocks on all waste lands between the Tapti and Tungabhadra, on paying a tax to the state.

**KILMADAI**, (*Kilnadai*), [Tam.] Land last watered, that which is most distant from the *mudai*, or sluice.

*Kilubkumi*, [Karn.] Inferior land.

**KIMAR**, (*Kimar*), [H.] Dice, or any game of hazard.

*Kimar-bax*, [H.] A gambler.

*Kimar-bari*, [H.] Gambling with dice or the like.

**KIMAT**, (*Kimat*), **KEEMUT**, [H.] Price, value.

*Kimat-i-Khisht-i-Gaur*, [H.] A cess imposed by the Nawab of Bengal to defray the expense of bringing away, for public edifices, the enamelled bricks or tiles found in considerable quantities among the ruins of Gauṛ, the ancient capital of Bengal.

\* *Kimat-i-muravajah*. Price according to current rates. *Upmani v. Ram Din*, I.L.R. 10 All. 621.

*Kimati*, [H.] Of price. precious, valuable.

*Kimat rawana*, [H.] A custom pass, in which the value of the goods that have paid duty is specified.

**KIMKHWAB**, (*Kimkhuab*), corruptly, **KINCOCB**, [H.] **KINKHAB**, [Guz.] Silk stuff interwoven with gold or silver thread ; brocade.

**KINA**, (*Kina*), [Beng.] Purchase, purchasing.

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*Kindhika*, [Uriya] Buying and selling.

*Kinibanoala*, [Urya] A purchaser.

**KINARA**, (*Kinara*), [H. &c.] Side, border, bank, shore.

*Kinaru*, [Tam.] A well, a small well.

**KINDAN**, (*Kindan*), [Tam.] A kind of cotton cloth, commonly called gingham.

**KINIRU**, (*Kiniru*), [Tel.] (?) Ground where water is found within about six feet below the surface.

**KIRAHİYAT**, (*Kirahiyat*), [H.] Disgust, abhorrence : in law, abominable acts, or abominations ; any infraction of moral or religious rules : as, eating or drinking impure or prohibited articles, wearing unfitting attire, committing acts of indecency, &c.

**KIRAI**, (*Kirai*), [Tam.] All sorts of greens and the edible leaves of trees.

**KIRAN**, (*Kiran*), [H.] Conjunction of the planets : propinquity, being with or together : performing the pilgrimage to Mecca with other pilgrims.

**KIRANA**, (*Kiranā*), or sometimes with **JINS** (goods), **KIRANA-JINS**, (*Kiranā-jins*), erroneously **CARANA-JINS**, [Mar.] Groceries ; in commerce, under the head of *Kiranā* are included tea, sugar, spices, aromatics, almonds, raisins, cocoa and pistachio nuts, indigo, vermilion, alum, and various medicinal and dyeing drugs.

**KIRAR**, (*Kirar*), [Mar.] (?) A low tribe, whose occupation is to sell grass and exercise horses. (?) **KIRAṬ**, (*Kirāt*).

**KIRAT**, (*Kirāt*), [S. &c.] A wild or forest tribe, barbarous races inhabiting the mountains, the Cirrhadae of the ancients.

**KIRAYA**, (*Kirāya*), corruptly, **KEERAY**, [H. &c.] **KERAYA**, (*Kerāyā*), [Beng.] Hire, rent, fare, freight ; the money or rate at which any thing may be hired or rented ; a small cess charged to the cultivators for the carriage of the crops

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to market. [Karn.] Small fees in grain.

*Kirāgādār*, [H. &c.] A hirer a renter.

*Kirāgagārru*, [Karn.] Village servants paid by small fees in grain.

\* *Kiraya-namah*, [H.] A document engaging to pay certain hire or rent, and endorsed with the periodical payments. A lease. *Beni v. Puran*, I.L.R. 27 All. 190.

**KIRD**, [Mar.] An account or statement of receipts and disbursements : bringing lands into cultivation.

*Kirdād*, [Karn.] Tilled, fit for seed.

*Kirdsār*, [Mar.] Arable, capable of being cultivated (land).

† *Kirdi-nagdi*, [Mar.] Cash account, account of money received.

**KIRICH**, (*Kirich*), [Beng., Uriya.] A long knife, a dirk, a dagger ; perhaps the *Kris*, or *Creese*, of the Malays.

**KIRKUL**, (*Kirkūl*), or **KIRKOL**, (*Kirkol*), [Mar.] Miscellaneous, petty, (as articles or goods), by retail.

*Kirkolkām*, [Mar.] A job, a trifling or temporary business.

*Kirkolprāpti*, [Mar.] Petty profits.

**KIRRAT**, (*Kirrāt*), [A.] A carat, the 24th part of an ounce.

**KIRUKOLA**, (*Kirukōla*) [Karn.] Unnecessary trouble and annoyance given to cultivators by inferior revenue officers.

**KISAN**, (*Kisān*), [H., &c.] A husbandman, a cultivator (more correctly *Krishān*.)

† *Kisan-kadim*, [H.] An ancient cultivator : in some places the same as the *Maurusi*, or hereditary cultivator, and having the right of sale and mortgage of their lands, and many of the privileges of proprietorship except those of electing the *Lambardar*.

**KISAS**, (*Kisās*), corruptly, **KISSAS**, [H.] Retaliating : in law, retaliation for personal injury, claimable by the person injured, or, in the event of his death, by his next of kin.

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**KISHT**, [H.] (P.) A sown field.

*Kishtkār*, [H.] A husbandman, a cultivator.

*Kishtkārī*, [H.] Cultivation, tillage.

*Kish-o-kūr*, [H.] Ploughing and sowing.

*Kishtwār*, [H.] By fields, according to the cultivation.

*Kishtzār*, [H. P.] A sown field.

**KISHTI**, (*Kishtī*), [H.] A ship, a boat ; an ornamented raft or float.

*Kishtihān*, [H.] A shipman, a boatman ; the commander of a vessel.

**KISM**, (*Kismi*), [H.] Kind, sort, species : partition, division ; division of inheritance ; equal partition of a husband's company amongst his wives.

*Kismat*, [H.] Share, distribution ; share of prosperity, or the like, allotted to each person in life ; hence by meton., fate, fortune : in law, partition of inheritance, also a separated or divided portion : applied in revenue matters to a portion of land detached from a larger division, as from a Tāluk or a Pargana, especially if subject to a different jurisdiction : a hamlet or dependent village.

*Kismat nāma*, [H.] A deed of partition.

*Kāsim*, [A.] A divider, a sharer ; a public officer deputed by the *Kāzi* to make a legal distribution of joint property.

*Kismwār*, corruptly, *Kessemwār*, [H.] According to its sort or kind : according to shares.

*Kismwār-goshwārā*, [H.] An abstract account of lands, classed according to their quality.

*Kismwār jamā bandi*, [H.] An account of the assessment on the lands of a village or collectorate according to their quality.

**KISORA**, (*Kişora*.) [S.] A youth, a boy, a minor, one under eighteen years of age.

## KI

**KIST**, (*Kist*.) corruptly **CIST**, [H.] vernacularly modified, as **KIST** or **KISTI**, (*Kistī*), [Beng.] **KHIST**, [Mar.] **KISTI**, [Tel.] **KISTI** or **KISTU**, [Karn.] Instalment, (sic!) portion; the amount paid as an instalment; the period fixed for its payment: as a revenue term it denotes the portion of the annual assessment to be paid at specified periods in the ment of the year; such periodical payment is called a *Kist*. In Marāṭhi, *Khist* also implies various ruinous modes of borrowing money upon repayment by instalments.

*Kist-* or *Kistī-bandī*, or *bundee*, [H.] *Kistubandī*, [Karn.] Settlement of the instalments of the revenue both as to time and amount: a document given at the beginning of the year to the revenue payer by the collector or Zamin-dar, in which the time and amount of the instalments to be paid are specified: a counterpart statement of the same, kept by the receiver of the revenue, or a district account shewing the particulars of the instalments receivable: any document relating to fixed periodical payments of the revenue or of a debt.

*Kistkār*, [H.] A payer of a debt or tax by instalments.

*Kist-khilāfī*, [H.] Failure to pay the stipulated instalments.

*Kist-munkāzī*, [H.] An instalment in arrear, a past demand.

*Kistuwārd*, [Karn.] Fixed period for paying an instalment.

**KISWARA**, (*Kiswārā*.) [Thug] A well

**KITA** (*Kitā*), corruptly **KITTEH**, [H.] A section, a fragment, a part. [Beng.] A share or piece of ground. **KITTAN**, (*Kittān*), incorrectly, **KEETA**, [Mar.] A word used in accounts to signify each item that is to be brought under a separate head; also for an item that is set down, but of which the particulars appear elsewhere; thus answering to

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miscellaneous, minor, broken, etc. Als a parcel of land, a portion of village lands.

*Kīlū-bandī*, [H.] (written *Khatabandī*, but ? if correctly) A mode of assessment formed upon an equal distribution among the cultivators of the good and bad soil of a village in like proportion, and holding each cultivator responsible for his share of both; also the assessment of the cultivators according to the shares of each, without advertence to the soil or the cultivation.

*Kilū-jarīb bandī*, [Hindi] Specification of the dimensions of each field in a *Paṭṭa*, or lease.

*Kilāwār*, [Beng.] In portions or fragments, as a division of subordinate portions.

*Kīlāwāri-bālwārā*, [H.] Partition of a joint estate in small subdivisions.

*Kittābāb*, [Mar.] Miscellaneous or undefined cess or charge, applied to an extra cess levied on a cultivator or village without any plea being assigned.

*Kittāwānī*, corruptly, *cutnee* [Mar.] A term applied to an item of local assessment, which, though actually levied, is omitted from the account, so as to reduce the apparent total, the object being to diminish the sum on which a per-centage is payable to the holders of assignments on the revenue.

**KITA**, [Tel.] A heap of winnowed grain.

*Kita-manikālu*, and *Kita-taucahu*, [Tel.] (?) Portions of winnowed grain taken from the heap and given to Brahmans and to the village servants.

**KITAB**, (*Kitāb*), [H. &c.] A book, a writing, a letter; as *the* book, it is applied to the Kuran of the Mohammadans, the Old Testament of the Jews, and the New Testament of the Christians.

*Kitābat*, [H.] A writing, a description, title of a book: in Mohammadan law, an engagement by which a slave is



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permitted to redeem himself, or work out his emancipation.

*Kitābī*, [H.] Relating to a book or writing; hence it is applied to the Jews and Christians by the Mohammadans, as in possession of scriptural authority, although, according to them, corrupted or superseded.

*Kitāb-hukmī*, [H.] A letter from one Kazi (*Kāzī*) or judge to another, containing an authenticated transcript of evidence taken in a case, the decision on which has been removed to the jurisdiction of the latter; any authoritative writing.

*Kitāb-intikāhī*, [H.] A book or record of transfers and other changes of property.

*Kātib*, [H.] A writer, a copyist, a scribe.

**KITMITTI**, [Mar.] (?) Applied to accounts in which interest is allowed on both debit and credit.

**KIUN-KAL**, (?) [Tibetan.] A duty of ten per cent. on the import of grain.—Kamaon.

*Kiun-thal*, (?) Tibetan. Tax on the profits of trade, levied in the form of transit duties.—*Ibid.*

**KIWADA**, (*Kiwāda*), [Tel.] The area or yard of a house: a tract of land round a village once occupied by dwellings; land fit for garden cultivation; a rich soil.

**KIWAMATI**, (*Kiwāmāti*), [Hindi] Fine, strong, and tenacious soil.

**KLIVA**, (*Kliva*), [S.] Weak, impotent, neuter: in law, an impotent man, and therefore disqualified, in many respects, as a party or an evidence.

**KOBBARI**, [Tel.] also **KOBARI**, [Karn.] The white kernel of the cocoa-nut.

**KOCHIANI**, (*Kochiāni*), [Uriya.] A woman who lives by selling salt in small quantities.

**KODA**, [Tel.] Coarse rice, the third crop.

## KO

**KODAGA**, (*Koḍaga*), [Tam.] Land which had been rent-free, but which has been subjected to a light or quit-rent.

**KODAIKKULI**, (*Koḍaikkūli*) [Tam.] Rent, hire.

† **KODAMBAN**, (?) [Karn.] Head of a village of *Pallar*, or outcastes.

**KODE**, [Thug.] Dressed rice.—Dakhini Thugs.

**KODE**, (*Kōḍe*), [Karn.] The season of the hot land-winds in Mysore, from May to September.

*Kōḍebattu*, [Karn.] Rice grown in the hot season.

*Kōḍeyadde*, [Karn.] Land watered for the cultivation of rice in the dry season.

**KODI**, (*Koḍi*), [Tam. Karn.] A channel for carrying off the surplus water of a reservoir.

**KODI**, (*Koḍi*), [Tam.] A twining plant, a vine, especially a betel-vine.

*Koḍikkāl*, [Tam.] A betel-vine garden.

*Koḍikkāl-vellālan*, [Tam.] A class of the Vellālar or agricultural tribe who cultivate betel.

**KODIO**, [Guz.] A leper.

**KODO**, [H.] also **KODRAM**, and [Mar.]

**KODRU**, (*Kodrū*), and **KODRO**, (which are nearer the original S. *Kodrara*) A small grain eaten by the natives (*Paspalum frumentaceum*): in one form, which does not apparently differ from the ordinary grain, it has the property of intoxicating when made into bread; it is then called *Matāna*, from S. *mata*, inebriated.

**KODU**, (*Koḍu*), [Tel.] A water-course, a *nala*.

**KODU**, (*Koḍu*), [plur.] **KOLLU**, and **KONDRU**, whence the ordinary name **KONDS**, [Tel.] A barbarous race of mountaineers inhabiting the hills west and north-west of Ganjam to the borders of Nagpur.

**KODUKKALVANGAL**, (*Koḍukkālvaṅgal*),

## KO

## KO

- [Tam.] **KODUKAVANNAL**, (*Kodukāvān-nal*), [Mal.] lit. Giving and taking; dealing mutually, buying and selling, lending and borrowing reciprocally.
- KODUVISA**, (*Kōduvīsa*), [Karn.] Allowance of a *Vis* of grain, &c. for every bullock-load that comes into a town, paid to a person employed to check the demands of the toll-keeper for horned cattle.
- KOERI**, (*Koerī*), [H.] A class of the agricultural population in Hindustan who apply themselves especially to garden cultivation, and, in Bahār, to the growth of the poppy: they are in general very respectable.
- KOHAR**, The frame of the mouth of a well.
- KOILU**, (*Kōilu*), **KOEELOO**, [Karn.] A measure of seed corn containing four *hanis*, or 400 rupees in weight, and reckoned to be as much as a man can sow in a proportionate space of ground in a day (from *koyya*, to cut, to reap).
- KOJAGARA**, (*Kōjāgara*), [H.] (S.) A Hindu festival on the day of full moon in the month of Aṣwin, in honour of Lakshmi, the goddess of fortune, who is said to have promised riches to all who should observe a vigil on the night (from *ko*, who, *jāgarn*, wakeful): the night is spent in festivity and in games of chance.
- KOJAYTI**, (*Kojayti*), [Thug.] Fetters.—Dakh. Thug.
- KOKATI**, (*Kokāti*), [Thug.] Cry of the large owl, ominous of evil.—Dakh. Thugs.
- KOKA**, (*Kokā*), [H.] A foster-brother, a nurse's child.
- KOL**, (*Kōl*), commonly, **COLE**, [H.] The name of a barbarous tribe inhabiting forest and mountain tracts in the provinces of Benares, South Bahār, and Chota-nagpur, apparently of kin to the other mountain tribes of Central India, the Gonds and Bhils, who are perhaps the aboriginal races of India.
- KOL**, (*Kōl*), [Mal. Tam.] **KOLU**, (*Kōlu*), [Karn.] A staff, a stick; a measuring-rod or pole; a pole, ten of which should intervene between the planting of two cocoanut trees.—See Jervis, 26.† (A carpenter's rod = 2 feet 4 inches.) **KOLA**, [Tel.] Measurement, a measure of four *Gaz*.
- Kolkāran*, or in common use, *Kolkār*, [Mal] *Kōlukār*, [Karn.] A mace or staff-bearer: a government messenger, police or revenue peon, one employed either by public functionaries or by renters to collect duties and imposts; also as civil guards.
- Kolpaimāish*, [Mal.] Measurement of lands in Malabar by survey made in the Mal. year, 983.
- Kōlkurippu*, [Tam.] An abstract or summary of a land measurement.
- KOLA**, [Hīndī] A piece of land closed on two or three sides by water: an offset from a field.—Puraniya.
- KOLA**, [Mar.] Property, personal or real, seized for debt or arrears of revenue.
- KOLA**, [Beng.] A class of Hindus whose principal occupation is basket and mat-making.
- KOLAB**, (?) [Sindh.] A tract of inundated land.
- KOLAGA**, (*Kolaga*), or **KOLUGA**, (*Koluga*), [Karn.] A measure of grain, the  $\frac{1}{16}$ th of a *khanulaga*, or 3 bushels.
- KOLAPIRAMANAM**, (*Kōlapīramānam*), for (S.) **PRAMANAM**, (*Pramānam*), [Tam.] A statement of the whole extent and of the divisions of a village and its lands, whether cultivated or waste.
- KOLBANDI**, [Karn.] Dismantling and rebuilding.
- KOLCHAR**, [Beng.] An addition to a sand bank; a fresh deposit or accretion.
- KOLE**, [Karn.] **KOLAI**, [Tam.] Murder, beating.
- Kolaikkāran*, [Tam.] A murderer.
- Kollurana*, [Karn.] A murderer.

† Reference see page 1.

## KO

**KOLF**, [Mar.] (?) An allowance of a few heads of grain to the village watchman.

**KOLHANTI**, (*Kolhānti*), [Mar.] A tumbler, a rope-dancer, one who lives by feats of activity and dexterity.

**KOLHIT**, (*Kolhit*), [Hindi] The taking of lands on lease from one Ryot by another, or the cultivation of them by other than the party who rents them.

**KOLHU**, incorrectly **KOLOO**, [H.] A sugar-mill, an oilman's press.

**KOLI**, erroneously, **KOLLEE**, but also, and perhaps more correctly, **KULI**, (*Kūli*), or **KOOLI** (*Kooli*), [Mar.] The name of a low caste, or of a member of it: their business is to bring water, in which they are sometimes part of the village establishment: they are also fishermen: the name is also that of a wild and predatory tribe in the forests and wilds of Guzerat, some of whom, however, have settled in the plains, and have become cultivators, and are collected in *bhāgilār*, or joint-tenancy villages.

**KOLLA**, (*Kolla*), [Mal.] Plunder, pillage (probably same as the Karn. *Kalla*, q.v.)

*Kolla-kāran*, [Mal.] A plunderer, a robber.

**KOLLAI**, [Tam.] Dry soil, high ground not capable of artificial irrigation: a back yard, or, rather, an inclosed piece of ground belonging to one of the proprietors of a village, whether or not contiguous to his dwelling.

*Kollai-payir*, [Tam.] Corn growing on high ground.

**KOLLAM**, [Mal.] The name of the era used in Malabar, said to derive its name from a village so called, where it was first devised; but this seems to be a popular error, the current era being the third thousand of the cycle era of Parasurāma, the first year of which corresponds with A.D. 825.

**KOLLAN**, [Tam. and Mal.] A blacksmith;

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also in [Mal.] a tanner, a worker in leather; also a turner in wood.

**KOLLI**, (*Kolli*), [Karn.] Plunder, pillage.

*Kolliḡūr*, [Karn.] A plunderer, a robber.

**KOLLU**, (*Kollu*), [Tam.] Horse gram.

**KOLLUKAI**, [Karn.] The third crop of rice.

† **KOLLU-KANAM**, (?) [Mal.] Fine on renewal of a lease.

**KOLU**, [H.] An oilman.

**KOLU**, (*Kolu*), [Tam. Mal.] A ploughshare; also in, [Mal.] Ploughing, cultivation.

*Kolūmīdi*, [Tam.] The owner's share of the produce of a field, after deducting that due to the government.

*Kolūlābham*, [Mal.] The owner's profit or portion of the produce of a field after deducting the expenses of cultivation, and the public revenue demand.

*Kolūnaran*, or *Kolūcan*, corruptly, *Koloonacēn*, [Mal.] An occupant of land other than the original hereditary owner, holding by lease or mortgage, and, under particular circumstances, having the opportunity of converting his temporary into a permanent tenure: a tenant, a lease or mortgage-holder.

*Kolūṇanam*, [Mal.] lit., Price of the ploughshare: two fanams given by the tenant to the proprietor in exchange for a piece of iron, typifying the ploughshare, concurrently with a deed by which he engages to improve the produce of the estate that he temporarily occupies.

**KOLU**, (*Kolu*), [Karn.] A large square reservoir with steps on each side.

**KOLWEN**, (*Kolwēn*), [Mar.] A measure of capacity,  $\frac{1}{8}$ th of a *śēr*.

**KOMARAM**, (*Kōmaram*), [Mal.] A tribe of barbers who operate on the lower classes.

**KOMATI**, (*Kōmatī*), commonly, **KOMTI**, (*Komṭi*), corruptly, **COMPTE**, [Tel. Mar.]

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Karn. Mal.] The name of a caste in the South, who consider themselves to be a branch of the pure Vaisya caste : they follow trade as shopkeepers and merchants, and assume the denomination of Sheth or Chitty.

**KOMPE**, [Karn.] A house, a village.

*Kompeca, Kompyava*, [Karn.] A villager.

**KONAKAN**, (?) [Mal.] A class of predial slaves in Malabar, a subdivision of the *Veturar*, or forest and hunter tribe : they are employed in agriculture, also as boatmen and salt makers.

**KONDA**, (*Konda*), [Mar.] A circle, especially one drawn round a person to whom an oath is administered : a cluster of a few huts apart from the main village : the fields or grounds of one person.

**KONDA**, (*Konda*), [Tel.] A hill.

*Kondapoḍu* [Tel.] A corn-field on high or hilly ground ; one not capable of artificial irrigation.

**KONDRA**, (*Kondra*), [Tel.] The space left by the plough at its first wide turn.

**KONDU**, [Thug.] The belly.

**KONIRI**, (*Koniri*), [Karn.] A square reservoir with steps.

**KONIYALAN**, (?) [Mal.] A class of predial slaves in Malabar.

**KONJAL**, [Thug.] Cry of the *Sáras* or crane.

**KOPPAH**, (?) Cloth steeped in an infusion of opium : (it is specified as one of the intoxicating articles prohibited by Regulation x. 1813, s. 17, cl. 2. but the word is not found either in Hindustani or Bengali dictionaries : it may be an error for *Kopar* or *Kopra*, Beng. cloth).

**KOPUDARUDU**, (*Kopudáruda*), commonly, **COPDAR**, [Tel.] A contract for long-cloths.

**KORA**, (*Korá*), [H. &c.] properly, New, fresh : in Bengal, applied to plain un-

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dyed silk, forming one description of silk piece-goods ; also, Tel. Unbleached, unbleached or undressed cotton cloth, whence the name *Corah* is also applied to a class of cotton piece-goods from the Northern Circars.

*Korabandi*, [H.] A new arrangement, a list of villages or fields to be registered according to an allotment different from a preceding one.

**KORA**, (*Korá*), [H.] New, plain (as silk undyed), whence a sort of silk, commonly *Corá*.

**KORA**, (*Kōra*), [Mal.] A bribe : tax, tribute.

**KORA**, (*Korá*), [H. &c.] **KORADA**, (*Korāḍa*), [Karn.] A whip, a scourge, formerly used in the punishment of male-factors, now disused.

*Korābardār*, or *Korādār*, [H. &c.] An executioner or flogger : an officer of the criminal court employed to flog culprits.

**KORACHARU**, also, **KORCHARU**, **KORVARU**, or **KORSARU**, &c. corruptly, **KORCHOOR**, [Karn.] The name of a tribe in the Karnatic, whose business is making bambu mats and baskets, or who carry betel nuts from market to market : they live in the hills and forests.

† **KORADU**, (?) [Karn.] A raised flooring of brick work.

**KORAWAU**, (*Korawau*), or **KODWAO**, (*Kodwao*), [Mar.] Land unirrigated artificially : dry lands.

**KORAL JAMIN**, [Mar.] (?) Low reddish land in a tract along the foot of the hills, capable of bearing only inferior spring crops.

**KORAVARAVA**, **KORAMARAVANU**, or **KORAVANU**, of abbrev. **KORAVAR**, **KORAMAR**, [Karn.] The name of a low tribe in Mysore, of which there are three branches—*Katta-koramār*, who are professed thieves ; *Walaga-koramār*, who are musicians ; and *Hakki-koramār*,

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who are a migratory race, and subsist by making baskets, catching birds, &c.: they are hill and forest tribes, and have a dialect of their own: (the name may be only a local modification of *Kola*, or *Cole*, the hill tribes of Hindustan.)

**KORAMBU**, [Tam.] A dam across part of a river, leaving an opening through which the water for irrigation is to run: the place where the water issues from, or runs into, a tank.

**KOREWAR**, (*Korewâr*), (?) A wild tribe inhabiting the hills about Pakhal and towards the Godaveri: (the name is *Kora*, if correctly given: *wâr* is, as usual, for *râdu*, an individual.)

**KORGU**, (*Korǵul*), [Mar.] (?) An inferior servant of a village attending on travellers.

**KORHARIA**, [Thug.] The Thug clan that, after their expulsion from Delhi, fixed their residence at Korhar in the Doab.

**KORI**, [Guz.] A small silver coin current in Cutch, equal to one-third of a rupee.

**KORI**, (*Korî*), [H. &c.] A score, the aggregate of twenty.

**KORISETTE**, (*Kôrisette*), [Karn.] The head merchant of a town.

**KORRA** (*Korrâ*), [Thug.] A low sound made by the large owl, an unlucky omen.

**KORU**, (*Kôru*), [Tel. Karn.] also, **KORUNARU**, (*Kôrunârû*), A part, a share; as a revenue term it applies to the share of the crop which belongs to the cultivator.

*Korûkam*, (?) Land in Dindigal cultivated by labourers, and paid for by a usage rent as cultivated (?) 5th Rep. 765: the term is probably inaccurate, and the meaning that of the following terms—division of the crop between the owner and cultivator.

*Kôrûkâlu*, and *Kôrûdhanya*, [Karn.] A crop equally divided between the cultivator and the proprietor.

*Kôrmâgi*, [Karn.] A well-tilled field, the produce of which is equally divided between the proprietor and cultivator.

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**KOS**, commonly written **COSS**, [H. &c.] (from S. *Kroṣa*) **KROS**, (*Kroṣ*), [Beng.] A measure of distance varying, in different parts of India, from one to two miles, but most usually about the latter: in Mysore the Sultâni *Kos* is about four miles: the variation in Upper India depends, according to Mr. Elliot, upon the valuation of the *Gaz*; for the *Kos* consists either of 100 cords (*tanbâ*) of 50 *gaz* each, or of 400 poles (*bâns*), each of 12½ *Gaz*, making, in either case, the *Kos* = 5000 *Gaz*; and the value depends therefore on that of the *Gaz*, which at one time varied considerably; see *Gaz*: the actual measurement of the distances between the *Kos minârs* or pillars still standing in the Upper Provinces makes the *Kos* = 2 miles 4 furlongs 158 yards, at which rate the *Gaz* is = 32.8 inches, approaching the 33 inches assumed by the British Government as the standard.

**KOSA**, [Guz.] The large leather bucket used for drawing water from wells: a yoke of oxen working the bucket.

*Kosârio*, [Guz.] The water-drawer, the man who works the village well: the yoke of oxen drawing the water from wells.

*Kosîo*, [Guz.] A water-carrier, one attached the village establishment to draw water for the villagers and their cattle and for travellers.

*Kosvero*, [Guz.] A tax per well or per bucket.

**KOSATAKI**, (*Kosâtaki*), [Mal.] Merchandise, trade.

**KOSH**, or **KOSHA**, [H. &c.] A treasury, a repository, a magazine, a receptacle, a sheath, the cocoon of the silkworm; also, trial by ordeal, especially thrice sipping water with which an idol has been bathed whilst invoking the divinity. In Tam. *Kosham* is applied to a register of village lands.

**KOSHITA**, (*Koshtâ*), [Beng.] A name applied to two plants, the fibres of which are

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used for hemp ; (Corchorus capsularis and Corchorus olerarius.)

**KOSHTI**, (*Koshṭi*), [Mar.] The name of a caste, or of an individual of it, whose occupation is spinning and weaving, or the manufacture of undyed cloths and silks, and silk threads for necklaces, &c.

† **KOSTHI**, corruptly, **KOOSHTEE**, [Beng.] A horoscope.

**KOSTUGUTTA**, [Tel.] The joint renting of a village by all the cultivators.

**KOT**, or **KOTA**, (*Koṭa*), written also **COTE**, [H. &c.] also **KOTH**, [Mar.] **KOTTA**, (*Koṭṭa*), [Beng.] **KOTTAI**, (*Koṭṭai*), [Tam.] A fort, a stronghold, the fortified residence of a Zamindar, the wall of a fort.

**KOT**, (*Koṭ*), or **KOTE**, [Thug.] A sacrifice of goats to the goddess Devī, as a prelude to a feast, to which no Thug is admitted till he has attained the rank of strangler, unless his family have been Thugs for at least two generations.

**KOT**, or **KOTE**, [H.] (?) Land granted in free property to the heirs of persons killed in battle.—[Garhwal.]

**KOTAK**, [Thug.] A novice.

**KOTAR**, (*Koṭār*), [Thug.] A bad omen.—[Dakh. Th.]

**KOTAL**, (*Koṭāl*), [Beng.] A watchman, a constable (probably vernacular for *Kotwal*, q. v.) : in Kamaon, the village messenger.

**KOTE BITTI**, (*Koṭe Bitti*), [Karn.] A tax formerly levied in Mysore in lieu of free labour previously exacted for the repair of certain forts and carriage of stores to them.

**KOTSAL**, (*Koṭsāl*), perhaps for **KOTHASAL**, (*Koṭhasāl*), (?) [H.] A place where the iron ore is roasted ; see *Khamarsāl*.

**KOTH**, (*Koṭh*), **KOTHA**, (*Koṭha*), or **KOTHA**, (*Koṭhā*), [H. &c.] A house built of bricks, a treasury, a granary ; Also, a

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house or hut in general. *Koṭh*, in [Uriya] has also the sense of joint, undivided.

† *Koṭha-kham*, [H.] A house of clay or unburnt bricks.

*Koṭh*, or *Koṭhadār*, [H.] A person in charge of a granary, a housekeeper.

\* *Kothali Santh*. Alienated land resumed, but in compensation for which a money payment is annually paid to the original holder from the government treasury. This payment varies and it is sometimes hereditary. "*Kothali*" literally means a bag or purse, and hence coupled with "*Santh*" indicates a payment from the Government treasury coffers ; or purse "*Kothali Santh*" is applicable to the payment made by the cultivators to the *garasias*. Dolsang v. The Collector of *Karīra*, I.L.R. 4 Bom. 367 (386).

*Koṭhūrī* or *Koṭhri*, [H. &c.] A chamber, ad apartment.

*Koṭhār*, [Mar.] A granary, a room or enclosure in which grain is kept.

*Koṭhāis*, [Mar.] The accountant or officer in charge of a granary, a store-keeper.

**KOTHI**, (*Koṭhi*), incorrectly, **KOTEE**, [H. &c.] also **KUTI**, (*Kuṭi*), or **KUTHI**, (*Kuṭhi*), or **KOTHI**, (*Koṭhi*), [Beng.] **KOTE**, (*Kōte*), [Karn.] A spacious house, such as those inhabited by Europeans ; a granary, a warehouse or storeroom ; a mercantile or banking-house or firm ; a government factory or establishment, as the office of the native opium agent, as well as the chief or *Sadr* factory.

*Koṭhiwāl*, or *-wāla*, [H. &c.] A banker, a merchant.

*Koṭhiā*, [Uriya] A house or farm servant or slave.

*Koṭh-*, or *Koṭhakaraṇ*, [Uriya] A village accountant.

*Koṭh-*, or *Koṭhakhamār*, [Uriya] The

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residence of a principal farmer or Zamindar.

*Kothi-ilāḥa*, [H.] A district under a native opium agent; one attached to his *Kothi* or office.

† *Kothi-bans*, [H.] A grove or clump of bambus.

*Kothkharida*, [Uriya] Land purchased and cultivated by hired labourers.

**KOTHARU**, (*Kothāru*), [Tel.] A salt-pan, salt works. More correctly the platform on which salt is heaped and stored after it is brought from the pans.

**KOTI**, (*Koṭi*), [H. &c.] Ten millions; a hundred lakhs. or hundred thousands; commonly termed a Kror or Crore, q.v.

**KOTI** (*Koṭi*), [Hindi] An earthen reservoir for grain.—Puraniya.

**KOTIGA**, **KOTIGAR**, (*Koṭigār*), [Karn.] A stonecutter.

**KOTILA**, [H.] (?) The name of a tribe in Guzerat.

**KOTKARKI** (?) [H.] Militia.—Kamaon.

**KOTIL**, (*Koṭli*), [Hindi] A division in a granary for different sorts of grain.

**KOTTAGAR**, (*Koṭṭagār*), [Karn.] A division of the Hallayar or servile tribe.

**KOTTAL**, (*Kōṭṭai*), [Tam.] A measure of grain, varying in different places from 21 to 24 markāls.

**KOTTALA KOVARA**, (*Kōṭṭala kōvara*), [Karn.] A man who keeps watch in the *Koṭṭala* or watch tower of a village.

**KOTTAM**, (*Kōṭṭam*) or **COTTAM**, (*Coṭṭam*), [Tam.] An ancient territorial division in the province of Tonda-mandalam, which was divided into twenty-four *Koṭṭams* (from *Koṭṭai*, a fort)

**KOTTARA**, (*Koṭṭāra*), or **KOTHARA**, (*Koṭhāra*), [Karn.] A pent-house, a viranda, a shed for cattle.

† **KOTTARAM**, [Mal.] A palace, a temple, a place where the property of a temple is kept, and its affairs managed; a

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branch or subdivision of a *Kovilakam* or section of a Raja's family in Malabar.

**KOTTEWOKAL**, (*Kōṭṭewokal*), [Karn.] An agricultural tribe of a lower caste than pure Sudras.

**KOTTINA**, (*Koṭṭina*), [Karn.] Beating the husk from the rice.

**KOTTU**, [Tam.] Payment for reaping; a deduction from the gross produce on that account.

**KOTWAL**, (*Koṭwāl*), corruptly, **CUTWAL**, [H. &c.] The chief officer of police for a city or town, a superintendant of the markets.

*Koṭwāl*, [H.] The office of a *Koṭwāl*, or any thing relating to it: an impost formerly levied on the plea of providing for his salary; a variety of town duties.

*Koṭwār*, [Mar.] The village watchman and messenger, attending also on the Patel—a *Dher* by caste.

**KOTYA**, (?) Followers.—Kamaon.

**KOVIDO**, [Mal.] A measure of distance = 6666 yards.

**KOVUDARUDU**, (*Koṭṭulārdū*), [Tel.] A contractor for long cloths, commonly known as the *Copedar*.

**KOYYUKALU**, (*Koyyukālu*), [Tel.] *Koṭlu*, [Karn.] Straw after the corn is reaped, Stubble.

**KOVIL**, (*Kōvil*), [Tam. Mal.] A Hindu temple: also a palace: in Mal., a *kshatriya*, and the name of a class of Nairs.

*Kovilakam*, corruptly, *Kovilajom*, *Kolyum*, [Mal.] A king's palace: the house of a *kshatriya*: the ancestors or family of an individual. Also a political subdivision of Malabar governed by a separate Raja.

† **KOYAMA**, (?) [Mal.] Principal of a temple (perhaps for *Koyimma*, authority).

**KOYATA**, (*Koyatā*), **KOYATI**, (*Koyatī*), corruptly, **KOYT**, [Mar.] A bill-hook, a sickle.

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*Koyatapatti*, [Mar.] A tax levied on fields which, from their situation, cannot be ploughed, and are therefore worked by hand, according to the number of hoes or bill-hooks required for their cultivation.

**KOYIKI**, [Karn.] **KOYITTA**, [Mal.] Reaping, ing, mowing, cutting corn.

*Koyittukâl*, [Mal.] *Koychal*, [Karn.] Harvest time.

*Koyittakâran*, [Mal.] A reaper.

*Koyil-maini*, [Mal.] Number or succession of crops or cuttings : (the root *Koyyu*, to cut, whence the above and similar forms are derived, is common, with slight variations, to all the languages of the south of India).

**KOYIL**, (*Kôyil*) [Tam.] A temple, a church, a palace.

*Kôyilchêri*, [Tam.] Part of a village belonging to a temple.

*Kôyilmurai*, [Tam.] Part of the harvest set apart for a temple.

*Kôcirgrâman*, [Tam.] A village belonging to a temple.

*Kôcirbañu*, [Tam.] Lands, &c. belonging to a temple.

**KRAMA**, [S.] but adopted in most of the Hindu dialects Order, series, succession.

*Kramâgata*, [S. &c.] Descended or inherited in regular succession.

*Kramâgatadâsa*, [S.] An inherited slave.

*Kramâgatadravya*, [S] (from *dravya*, substance) Hereditary property.

*Kramânuyâti*, [S. &c.] Succeeding or following in a direct line.

*Krânti*, vernacularly, *Krânt*, corruptly, *Kuranth*, [S., Beng., &c.] Proceeding, going in order : money of account, a third of a *kauri*, whence, in the eastern parts of Bengal, it is applied to land measure, or a similar proportionate part of an estate divided into *anas*, *gandhas*,

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*kauris*, and *krânts*. In Cuttack, a division of a *pie*, one-twentieth, (?).

**KRASA**, (*Krâsa*.) [Beng.] A complete reply, a rejoinder or refutation.

**KRAYA**, [S., also Beng., Mar., &c.] **KIRAYAM**, [Tam.] Buying, purchasing, a purchase ; price, value.

*Krayak*, [S., Beng., &c.] A buyer, a purchaser.

*Krayâvikraya*, [S., Beng., Mar., &c.] Buying and selling ; trade, traffic.

*Krayachitu*, [Karn.] (Tam.) A bill of sale.

† *Kraya-nama*, [H.] A bill of sale.

† *Avadhi-kraya*, corruptly. *Aridy-kraya*, [Karn.] A sale for a term, a conditional sale, becoming absolute if the purchase money is not repaid before the term expired.

*Kraya sâdhanam*, [S.] but adopted in the dialects, as Karn. [Tam.] A bill of sale.

*Krîtâ*, [S., Beng., &c.] A buyer, a purchaser.

*Kreya*, [S., Beng., &c.] A purchasable article.

*Krita*, incorrectly, *Kirta*, [S., Beng., &c.] Bought, purchased ; hence, *Kritadâsa*, a purchased slave ; *Kritaputra*, a son bought.

**KRISHI**, (*Krishi*.) [S.] adopted in all the Hindu dialects, except Tamil, but in the south pronounced **KRUSHI**, (*Krushî*.) **KROOSHEE**, Ploughing, tillage, agriculture.

*Karsha*, [S., &c.] Agriculture, ploughing.

*Karshaka*, [S., &c.] A cultivator.

*Krishak*, and *Krishik*, [S., Beng., &c.] A peasant, a cultivator, a farmer, a husbandman.

*Krishân*, vernacularly, *Krisan* and *Karsân*, also *Kisân*, [H. Beng.] A husbandman.



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*Krishibala*, or *-vala*, [Ben.] A husbandman, a cultivator.

*Krushikudu*, or *Krushivaludu*, [Tel.] A husbandman.

*Krushikanu*, or *Krushivalanu*, [Karn.] A husbandman, a cultivator.

*Krushikan*, *Krushikāran*, or *Krushivalan*, [Mal.] A farmer, a cultivator, a husbandman; *Krushikāran*, is sometimes applied to the steward of an estate on the part of the owner, employed to pay the slaves and labourers, and other charges.

**KRISHNA**, (*Krishna*.) adopted in all the dialects, pronounced, (sic!) vernacularly, **KRUSHNA**, **KRISHN**, and **KISTNA**, the two last incorrectly, [S. &c.] Black; hence the name of the popular divinity *Krishna*, from his black complexion.

*Krishnārpan*, corruptly, *Kishnarpun*, *Kisnarpun*, [Beng., &c.] Grant of lands to a Brahman or temple in propitiation of *Krishna*. *Rent-free. Jagannath v. Prog Singh*, I.L.R. 2 All. 545 (547).

*Krushna-nilada-nellu*, [Karn.] A kind of rice grown in Mysore.

*Krishna-paksha*, [S. &c.] The fortnight of the moon's wane, the dark half of the month.

*Krushna regada* or *regadi*, or *reāṭi nela*, or *-bhūmi*, [Tel.] The rich black loamy earth in the south, commonly known by the name of cotton soil, cotton being advantageously grown on it.

**KRITA**, (*Kṛita*.) [S., Beng., &c.] Done, made; as, *Kṛitadāsa*, a slave made; *Kṛitaputra*, a son made or adopted.

*Kṛitakāl*, [S., Mar., &c.] For a fixed term or period; applied to any agreement or contract.

*Kṛitayuga*, [S. &c.] The first of the four *yugas* or ages of the world; the golden age, extending through a period of 1,728,000 years.

*Kṛitrima*, *Kṛitima* or *Kurta*, [S. &c.] Factitious, applied to one of the twelve kinds of sons formerly recognised in

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Hindu law, the son made; also *Kṛitrima-putra*; this kind of affiliation is still practised in Mithila. *Manik Chandra Dutta v. Bhuggobutty Dossee*, I.L.R. 3 Cal. 443.

*Kṛittikā*, [S. &c.] The third lunar asterism, the Pleiades.

*Kṛitya*, [S. &c.] What is to be, or ought to be, done; *Kṛityā*, Magic, magical rites; also a female divinity to whom sacrifices are offered for destructive and magical purposes; hence applied in Marathī to a virago, a scold.

*Kṛiyā*, [S.] Act, action in general, or any particular act; any religious ceremony, especially such as are purificatory and essential; also obsequial rites: act of law or judicial investigation, either by witnesses, documents, or ordeal; also the last of the two acts of a process which is upheld, as when a loan and repayment are both proved the latter is called the *Kṛiyā*, the decisive act.

*Kṛiyādveshi*, [S.] A witness whose testimony is prejudicial to the cause.

*Kṛiyākarmāntara*, [S.] Funeral ceremonies.

*Kṛiyākarmākarma*, [S.] Non-performance of the obsequial rites of a deceased relative, causing loss of caste.

*Kṛiyālopa*, [S.] Neglect of essential ceremonies involving loss of caste: failure of funeral obsequies from the absence of a person competent to perform them, or any other cause.

*Kṛiyāpāda*, [S.] (from *Pud*, a portion or stage of process) The third division of a suit at law, the counter-evidence or rejoinder, of the plaintiff.

*Kṛiyapatra*, [S. Uriya] A bill of sale.

*Kṛiyārādi*, [S.] A plaintiff in a suit.

*Kṛiyāvāsanna*, [S.] Nonsuited; one who has lost his cause.

**KRODHANA**, [S. &c.] The 59th year of the cycle, A.D. 1865.

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**KRODHI**, (*Krodhi*) [S.] The 38th year of the cycle, A.D. 1844.

*Krodhi-hichchigi*, [Karn.] An increase in the assessment in Mysore, made in the year *Krodhi* of a former cycle.

**KROH**, or **KUROH**, [H.] A measure of distance, the same as *Kos*, q. v.

\* **KROKSAZAWAL**, *A revenue officer in the position probably of a Nazir or Bailiff placed in charge of an estate when it was under attachment. Joyti Prosad v. Lachipur*, I.L.R. 38 Cal. 845 (853).

**KROR**, (*Kror*), or **KAROR**, (*Karor*), commonly written **CRORE**, [H.] Ten millions, a hundred *lakhs* or hundred thousands.

*Krōri* or *Karōri*, written also *Crōri*, and, corruptly, *Croory*, *Croric*, and *Karoory*, [H. &c.] The possessor or collector of a *Kror*, or ten millions, of any given kind of money : it was especially applied as an official designation, under the Mohammedan government, to a collector of revenue to the extent of a *kror* of dams, or 250,000 rupees, who was also, at various times, invested with the general superintendence of the lands in his district, and the charge of the police : the latter was ultimately withdrawn from him, but the former continued till the downfall of the empire : the extent of the *krōri*'s collections is that which, according to extant Regulations, should form the charge of the *Tahsildār* : the word is also used more generally for a tax-gatherer, an overseer, especially of a market.

**KRORAPATRA**, (*Krorapatra*), [Beng.] A supplementary page or writing, a postscript to a letter, a codicil to a will, &c.

**KSHATRIYA**, [S. &c.] The name of the second or military and regal caste, or a member of it ; the warrior, the king.

**KSHAYA**, [S. &c.] Waste, loss : the sixtieth year of the cycle, A.D. 1866.

## KU

**KSHEMA**, [S. &c.] vernacularly, **KHEM** Prosperity, welfare, conservation of acquired wealth : in law, an act of merit, as planting trees, digging tanks, erecting places of rest for travellers, and the like.

**KSHETRA**, vernacularly, **KHETRA**, and **KHET**, [S. &c.] A field, a plain, a place of pilgrimage : metaphor., a wife : in Malabar, a temple.

*Kshetrāphal*, [S., Mar.] The superficial area of a field : the solid contents of a cube.

*Kshetri*, [S. &c.] The owner or possessor of a field ; the possessor of a wife, a husband.

*Kshetrāja*, [S. &c.] A son born of a wife duly appointed to raise issue for a husband in failure of any begotten by him ; one of the twelve sons formerly recognised by Hindu law, but now repudiated.

*Kshetropādhyāya*, [S.] A teacher, or Upādhyāya, or Brahman, engaged to conduct the ceremonies which are appropriate at a place of pilgrimage, as at *Prayāga*, *Gaya*, &c.

**KHETKHOIA**, (*Khetkhōiā*), [Beng.] A field.

**KUCHCHHA**, (*Kuchchhā*), [Beng.] Slander, defamation, abuse.

*Kuchchhābāzi*, [Beng.] A calumniator, a defamer, an accuser.

**KUCHCHELA**, corruptly, **COCHELLA**, **COOCHALA**, **COORCHELA**, [Tel.] A heap of cut corn : a land-measure in the Northern Circars = 8 *Gorras* or 1000 *Kuntas*. See *Kunta*.

**KUDA**, (*Kuḍa*), **KUDA**, (*Kuḍā*), pron. **KURA**, (*Karā*), [Beng.] A bighā of land.

**KUDA-BIGHA**, (*Kūḍā-Bighā*), [H.] A bighā peculiar to Rohilkhand, measured, as to breadth, by the rope or chain, but as to length, by a certain number of leaps taken by the measurer : the area is equal to from  $2\frac{1}{2}$  to  $3\frac{1}{2}$  *Kachha-bighās*.

## KU

**KUDAI**, (*Kūḍai*), [Tam.] A basket.

*Alar-kūḍai*, [Tam.] A basket for measuring rice.

**KUDAL**, (*Kūḍāl*), sometimes pron. **KODAL**, (*Kadāl*), [H. &c.] A sort of hoe or spade, the common implement used in digging, also a mattock or pickaxe. *Kūḍālī* is a similar but smaller implement.

† **KUDALI**, [Tel.] The contiguity or meeting of boundaries : a boundary : a boundary mark.

**KUDAMAN**, (*Kuḍaman*), pl. **KUDAMAR**, (*Kuḍamar*), corruptly, **KOODUMMER**, [Mal.] A class of predial slaves in Malabar; sing., an individual of the caste.

**KUDAN**, (*Kuḍan*), [Mar.] A fence, an inclosure.

**KUDAN VARIPPA**, (*Kuḍan varippa*), [Mal.] Rate of interest on loans of money repayable in money, not by transfer of lands.

**KUDAVA**, (*Kuḍava*), or **KURAVA**, (*Kuṛava*), corruptly, **KOODUMBON**, and **KOODDUP**, [S., Mar., &c.] A measure of capacity, the sixth part of a *manṇi*, also the fourth of a *prastha*, or a vessel four inches in diameter and as many deep, containing twelve handfuls : in pharmacy, a weight of 32 *tolas*.

**KUDAVAN**, (*Kuḍavan*), [Tam.] A shepherd by caste and occupation.

**KUDHI**, **KOODHEE**, (?) [H.] A family hearth, or a place or sort of stone where food is dressed.

**KUDI**, (*Kuḍi*), so pronounced, but written like the original Sanscrit **KUTI**, (*Kuṭi*), [Tam.] **KUDI**, (*Kuḍi*), **KUDI**, (*Kuḍi*), [Mal.] A house, a village, a town : a tribe : an inhabitant, a tenant.

*Kudīa*, *Koodeah*, (?) [Mal.] A class or caste of slaves in Coorg.

*Kuḍiān*, more correctly, *Kuḍiyān*, also *Kuḍiyānaran*, [Mal.] A cultivator, a Ryot, a tenant, one holding temporary

## KU

occupation of lands or gardens by the tenure of lease or mortgage, not by hereditary succession.

*Kuḍi-āyākatṭu* [Tam.] Total of the inhabitants of a village or town.

*Kuḍi-chillar*, [Mal.] Taxes on houses, shops, huts, tools and implements, and a variety of petty articles, formerly levied in Malabar.

*Kuḍichēri*, [Tam.] Division of a village occupied chiefly by natives of Malabar.

*Kuḍi-irippa*, or *Kudi-yirippa*, [Mal.] Specification in a deed of conveyance of permission to a tenant to reside on the rented or mortgaged estate, in which case he is entitled to remuneration for any buildings he may have erected, when his tenancy ends : dwelling, habitation in general : a garden, an inclosure.

*Kuḍikkāḍu* [Tam.] A village, especially one amidst cultivated ground.

*Kuḍikalāyāṇam*, [Mal.] Procession of a nuptial party to the house of the bridegroom after a marriage.

† *Kuḍikkattu*, (?) [Mal.] A union of several villages.

*Kuḍikettu*, [Mal.] Marriage of a slave.

*Kuḍima*, [corruptly *Kodima*,] [Mal.] Tenancy, occupation of an estate for a season, either under lease or mortgage tenure : dwelling on the property of another.

† *Kuḍima-janmam*, [Mal.] Holding land on a quit-rent.

*Kuḍima-nīr-karaṇam*, or *Kuḍima-ola-karaṇam*, [Mal.] One of the deeds executed in making over a proprietary estate in occupancy as security for a loan : conveying the water (*nīr*) of the estate by an instrument (*karaṇam*), or by one written on a palm leaf (*ola*).

*Kuḍimagan*, [Tam.] A village servant.

*Kuḍimarammallu*, corruptly, *Coode-*

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*murumut*, [Tam.] Repairs of the channels of irrigation on the borders of the fields by the cultivators themselves.

*Kuḍi mirāsi*, [Tam.] Land held in hereditary right by the village proprietors exempt from land-tax.

*Kuḍippaḍai*, [Tam.] Militia.

*Kuḍippaka*, [Mal.] A family feud, resentment by the whole family of a wrong done to a member, or for his death.

*Kuḍippatta*, [Mal.] Money taken from the people by government officers without accounting for it.

*Kuḍipati*, [Mal.] An inhabitant, a house-holder.

*Kuḍissika*, [Mal.] Arrears of rent or revenue.

† *Kuḍilara*, (?) [Tam.] Village accounts, showing the quantity and description of land belonging to each proprietor.

*Kuḍirāram*, corruptly *Cooderāram*, [Tam.] The share of the produce which is the right of the inhabitants or of the cultivators. *The interest of the land is divided into two main heads of the "Kudirāram interest" and "Melrāram interest." The holder of the "Kudirāram" right, far from being a tenant of the holder of the "Melrāram" right, is really a co-owner with him. The "Kudirāram" right originated in priority of effective occupation and beneficial use of the soil, and the claim of the government was always to share in the produce raised by the ryots. Narayan v. Orr., I.L.R. 26 Mad. 252 (255); Venkata Narasimma v. Dandanudi, I.L.R. 20 Mad. 299; tenant right. Share of the produce which is the right of the inhabitants or of the cultivators. Srinivasa v. Vunjunda, I.L.R. 4 Mad. 174 (176). The right of proprietorship*

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*Anantha v. Nagamutha*, I.L.R. 4 Mad. 200 (201).

*Kuḍivarava*, [Mal.] Revenue from the inhabitants: receipt: marriage procession: first occupancy of a new house.

*Kuḍivila*, [Mal.] Common country price, government price for articles of monopoly.

*Kuḍiyānavan*, [Tam.] An inhabitant, a townsman.

*Kuḍiyān-kuṛa*, [Mal.] The cultivator's share of the crop.

*Kuḍiyiram-pāt*, [Mal.] A deed by which the proprietor transfers any payments made by the tenant or mortgagee to a third party.

† *Kuḍiyirippu*, (?) [Tam.] Land in a village on which houses are or may be built.

*Kuḍiyirippu-nattam*, [Tam.] Houses and lands occupied by Mirāsīdārs free of revenue.

† *Kuḍiyulavu*, (?) [Tam.] Right of cultivation.

*Mirāsukūḍi*, [Tam.] A hereditary inhabitant.

*Payiḱkūḍi*, [Tam.] A cultivator, a husbandman.

*Sukurāsi-kūḍi*, [Tam.] A settled or permanent inhabitant.

*Vanutṛuṅ-kūḍi*, [Tam.] A cultivator who has not a settled or permanent dwelling in the village.

**KUDTHAL**, (?) [Mar.] A garden ill supplied with water.

**KUDUGULU**, (*Kuḍugulu*), **KUDUGOLU**, (*Kuḍugolu*, [Karn.] A sickle, or any instrument for cutting corn.

† **KUDUMBAM**, **KUDUMBU**, [Tam.] (S. Kutumba, q. v.) A family, a race.

† *Kudumbu-kaniyatchi*, [Tam.] (See *Kaniyatchi*). Family hereditary property.

**KUDUVA**, [Tel.] **KUDUVU**, [Karn.] A pawn, a pledge, a mortgage.

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**KUDURUVATU**, (*Kuduruvātu*), [Tel., Karn.] Management of affairs, settlement of a business.

**KUGRAM**, (*Kugrām*), [Mar.] A mean, miserable village.

**KUJAO**, [Thug.] A Thug informer, one who denounces and extorts money from them.

**KUJAVAN**, [Tam.] A potter.

**KUL**, [H. &c.] [A] All, total, entire.

*Kuláb*, [Mar.] All the items of a statement or account.

*Kul-hand-o-bast*, [H.] A complete settlement, either that of a whole estate by the proprietor, or of a district by the government.

*Kulcha*, [H.] Capital, stock in tradē.

*Kulikhtyār*, [Tel.] Entire or sole right.

*Kuljamā*, [H.] Sum total; total realisable revenue.

*Kulkallā*, [Mar.] A minister invested with full power, a plenipotentiary.

*Kulkāmil*, [H.] The total or utmost amount of assessment at any time: an extinct assessment, of which the name only exists in the Northern Cīrkars.

*Kulkānā*, [Mar.] All laws and regulations, the whole body of the statutes: a term used in official grants.

*Kulkār-bhārī*, [Mar.] A minister or functionary invested with full authority.

*Kulraḥba*, [H. &c.] The whole area or contents of a village and its lands.

*Kulupaj*, [Hindi.] The whole produce of a field or village.

*Kulwār*, *Koolwār*, [H. &c.] According to, or with, all: applied especially to the settlement of the assessment with each individual cultivator, the same as *Ryotwār*: (perhaps *Kul* is here the Sanserit, not the Arabic, term: see below.)

*Kulwārpatti*, or *Kulwārpatti*, [Karn.]

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An account of the land farmed by each cultivator severally (see the last.)

**KULA**, vernacularly, **KUL**, [S.,] but in all the dialects, [Mar.] A family, a race, a tribe: in the revenue language of the south it appears to be applied especially to families, or individual heads of families, paying revenue, and in this sense occurs in various compounds, as hereafter specified, unless it be a different word that is so applied (see *Kula*, below.) \* The word "*Kula*" and word "*Gotra*" are sometimes used synonymously. There is a distinction in point of "*Kula*" and "*Gotra*" as between a Hindu male and Hindu female. *Tukaram v. Narayan* I.L.R. 36 Bom. 339 (349, 351).

*Kulachyuta*, [S., Beng.] Outcaste, discarded from family or caste.

*Kuladecatā*, [S. &c.] A family or domestic deity.

*Kuladharna*, [S. &c.] The peculiar duty or usage of a family or tribe: the right of a family to celebrate certain ceremonies.

*Kulāchāra* corruptly *Kolachar*, [S. &c.] Family usage or observance, or custom. *Nilmony Singh v. Hingoolal*, I.L.R. 5 Cal. 236. *Rameshwar v. Jibender*, I.L.R. 32 Cal. 683. *Samarendra Chandra v. Birendra Kishore*, I.L.R. 35 Cal. 777 at 785 (S.B.); *Laliteswar v. Rameshwar*, I.L.R. 36 Cal. 481 (486). *The duty of every family or caste*, *Raghanathji v. The Bank of Bombay*, I.L.R. 34 Bom. 72 (77.)

*Kulāchārya*, [S. &c.] A family priest, one who conducts the domestic ceremonies of a family: in Bengal, a person whose occupation it is to negotiate marriages, as acquainted with the pedigrees of families.

*Kulajā* or *Kulji*, [Beng.] A family pedigree or genealogy.

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*Kulakūkka*, [Karn.] Hereditary occupation.

*Kulalekhanam*, [S. & c.] A family writing or record, especially a horoscope of different members of a family.

*Kulamaryādā*, [S. & c.] Family duty, usage, or observance.

*Kulārg*, corruptly, *Coolarugge*, [Mar.] By family, by families or households severally : used chiefly in composition ; as, *Kulārgpatti*, a cess or tax per families : also, collectively, the proprietors or possessors of rights and properties in a village, the *watan-dārs* : it is also applied to a village occupied by families holding direct of government, who are sometimes considered the same as *Dharakarīs*, q. v. : the term is also applied to cultivators paying a fixed rent, either to government direct or through the headman, which rent cannot be increased except upon a new survey and assessment.

† *Kulargi*, [Mar.] A tenure by individuals or families holding land at fixed rates, alterable only upon a new survey and assessment.

*Kulārgwār*, [Mar.] According to, or with, families paying revenue direct, an assessment, &c.

† *Kulhab-kul-kanun*, [Mar.] A phrase used in grants or *sanads* to imply the unreservedness and absoluteness of the grant, with all rights and privileges attaching to the land.

*Kulghadṇi*, corruptly, *Koolgunnee*, [Mar.] A record kept by the village accountant of the proceedings of each cultivator for the past year, shewing the extent and value of his lands, the portion actually cultivated, the revenue assessed, and all circumstances connected with his holding in connexion with the government demands : it forms the basis of the Ryotwār annual settlement.

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*Kulgutta*, (?) [Tel.] Lands let to different caste at a low rent-Ceded districts.

*Kulgutti srottriya*, (?) [Tel.] Lands let to learned Brahmans at a low rent.—Ceded districts.

*Kulkaria*, (?) [Karn.] Chief or head of a tribe or caste.

*Kulī*, [Mar.] A family, a tribe, but seldom used except when speaking of the relationship of parties in marriage : if of the same *Kulī*, the marriage is allowable.

*Kulika*, [S. & c.] Of a good family, the head of a tribe or family.

*Kulina*, [S. & c.] Of a good family : it is applied in Bengal especially to designate a class of Brahmans who take precedence of all other Brahmans, and to whom the latter are anxious to wed their daughters, a practice leading to much profligacy and distress.

*Kuljhayti*, [Mar.] An account kept by the village accountant, of the dues and payments of each cultivator.

*Kulkarāṇ*, [Mar.] The office of village accountant.

*Kulkaraṇi*, commonly, *Kulkarni*, corruptly, *Koolkurny*, *Kulkurny*, *Koolkurnain*, *Coolkurny*, &c. [Mar.] One of the principal village functionaries under the Pātil, the village registrar and accountant, whose duty it is especially to keep accounts between the cultivators and the government, as well as those of the village expenditure : he has the keeping of all the village records and papers, and has lands and perquisites assigned him for his support.

*Nāla-kulkarni*, or *Deṣa-kulkarni*, [Karn.] The accountant of a district.

*Sarḍeṣakulkarni*, [Karn.] The accountant of a province.

*Kulwary*, (?) an error for *Kulārg* [Mar.] An account kept with each culti-

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vator severally: the same as the *Kulghadhi*.

**KULA** (*Kuḷa*), or **KUL**, (*Kuḷ*), corruptly, **GULE**, [Karn.] A payer of government dues, the *Mālguzār* of Hindūstān: a quantity of land that may be ploughed in one day by a single plough: (the word *Kula*, a family, occurs also in Karnāta, but with a different *l*, but whether this be a radical difference is doubtful: the same difference is observable in Marāṭhi, *Kula* meaning family; *Kuḷa*, more properly, a rate-payer: the diversity is probably only accidental, originating, as usual, in the want of a fixed standard for spelling in the Indian languages).

*Kulāṣiṣṭi*, [Karn.] The system of land-revenue formerly prevailing in Mysore.

*Kulavarṭtane*, [Karn.] The perquisites of the village officers, receivable from the farmers and those who pay revenue to the government.

**KULAM**, (*Kuḷam*.) corruptly **CULLUM**, [Tam.] A tank, a reservoir, especially a large piece of water formed by damming up a valley or hollow between hills into which water flows and is there retained.

**KULASHAJRA**, (*Kulashajrā*.) [H.] (from *Kulāḥ*, a cap worn by mendicants) Succession to the property of a religious person or fakir.

**KULAVA**, (*Kuḷava*.) **KULVA**, (*Kuḷva*.) [Mar.] A sort of harrow for smoothing ploughed land.

**KULBA**, (*Kuḷba*.) [H.] A plough: in Sylhet, a measure of land, an area of 1008 cubits in length by 144 in breadth; its subdivisions are termed *Kiār*, *pao*, *Jet*, *reg*, *pon*, *ganda*, *kauri*.]

\* **KULBAB**, **KULKARNI**. *The cesses and taxes. Purnotam Keshvadas v. Kalyan*, I.L.R. 3 Bom. 348.

**KULHARI**, (*Kulhāri*.) [H.] A tenure by which land is held in the Northern Circars, or payment of rent at a rate per hatchet for the land which may be cleared by it in a given time.

**KULI**, (*Kuḷi*.) written also, **KUZH**, corruptly, **COOYIE**, [Tam.] **KURI**, (*Kuri*.) [Mal.] A measure of one square foot: it is also said to be a measure equal to 24 or 26 *adis*, or 22.8 feet, and is elsewhere considered the same as the *gunṭa* of 25,600 square feet: it is also said to be an extent of ground = 144 or 576 square feet; considerable variety thus prevailing in its valuation in different places: also, a pit, a hole in the ground, especially one in which a cocoa-nut tree is planted; whence, in Malayalam, it seems to imply planting trees.

*Kulivettu*, [Tam.] Earth work, digging at so much per *Kuḷi*, or pit.

**KULI**, (*Kuḷi*.) **COOLEE**, [Tam. Mal. Karn. Tel. Beng. H.] Daily hire or wages: a day labourer, a *Cooly*: (the word is originally Tamil, whence it has spread into the other languages: in Upper India it bears only its second and apparently subsidiary meaning: it appears as *Culiala*, as the term for hired labourers, in Tulavā.—Buchanan.)

*Kūlichcham*, [Mal.] Land granted rent-free, or on a low rent, on condition of service.

*Kūlichchakūran*, [Mal.] A military retainer or servant, holding land on condition of service.

*Kūlichevakam*, or *-sevakam*, [Mal.] Military service in consideration of lands rent-free, or held at a quit-rent.

*Kūligār*, [Karn.] A labourer, a hireling.

*Kūḷi-golām*, (?) [H.] Personal services exacted from the peasantry.—Kamaon.

† *Kūḷi-gulām*, (?) [H.] Furnishing supplies of fodder and food to govern-

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ment officers, troops, and travellers.—  
Kamaon.

*Kālīka*, [Karn.] A day labourer.

*Kālikāran*, [Mal., Tam.] A day labourer.

*Kālivēla*, [Mal.] Daily labour or hire.

*Kāligāl*, [Tam.] *Kāliyālu*, [Karn.] A workman, a labourer, a hireling.

**KULI**, (*Kāli*.) **KOOLEE**, (?) [Mar.] Land held at a progressively increasing assessment.

\* **KULKARNI**. See **KUBBAB**.

\* *Kulkarni vatan*. *Kulkarni* is an office and its appendant rights are called *vatan*. *Narhar Goelind v. Narayan*, I.L.R. 1 Bom. 607 (609); *Bhīmapaiya v. Ram Chandra*, I.L.R. 22 Bom. 422 (426).

**KULUME**, **KOLUME**, [Karn.] A furnace, a forge.

*Kulumegutta*, [Karn.] A tax on forges.

*Kulumekandāyam*, [Karn.] A tax on blacksmiths, sometimes received in iron.

**KULUMI**, (*Kulumi*), [Tam.] A sluice.

**KUMARA**, (*Kumāra*), vernacularly, **KUNWAR**, or **KUAR** (*Kāūr*), vulgarly, **COOR**, [S. &c.] A youth, a young boy, a prince.

*Kumāri*, vernacularly, *Kunwar*, [S. &c.] A young girl, a princess : a name of the goddess Durgā, as a maiden, to whom a temple dedicated at the extremity of the peninsula has long given to the adjacent cape and coast the name of *Kumāri*, corrupted to *Comorin*.

**KUMARI**, (*Kumāri*.) or **KUMARI**, [Karn.] Cultivation of high and wooded lands after clearing them.

*Kumāri-marāṭṭi*, [Karn.] A caste of Marāṭhi origin, in Mysore, employed in clearing and cultivating high and wooded lands.

**KUMBHA**, [S.] A water-jar : the sign Aquarius : a measure of grain equal twenty *drogas*, or little more than three bushels and three gallons : in Guzerat

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it is a land measure, a square of ten *banas* or *ganthas* on each side = 3 roods 33.422 perches, or 4641 square yards.

*Kumbhākāra*, [S.] *Kumbhār*, [Mar.] *Kumbhār*, [H.] *Kumār*, [Beng.] *Kumbhār*, *Kumbār*, *Kummār*, *Kumbhakār*, [Karn.] *Kummari*, or *Kummavāḍu*, [Tel.] A potter, a maker of earthen vessels and pottery ; also, sometimes, of bricks and tiles : as one of the village servants he makes water-pots for the villagers, and brings water for travellers and for the principal village officers.

*Kumbhārgaṇṭi*, [Mar.] In some places, the refuse sugar-cane after the juice has been expressed, the perquisite of the potter of the village.

*Kumbhārguṇḍi*, [Karn.] A tax on the clay used by potters.

*Kumbhār-khap*, [Mar.] A tax on potters' clay.

*Kumbhārkrigā*, [Mar.] The funeral rites of a Śūdra, properly conducted by a potter.

**KUMBHUM**, [Guz.] A land measure, about a bighā and a half of Guzerat.

\* *Kumki*. It is a right exercised by land-holders in South Canara over government waste land by permission of Govt., but it is not an easement right. *Nagappa v. Subba*, I.L.R. 16 Mad. 301.

**KUMMATTA**, (*Kummāṭṭa*), [Mal.] Insertion of the amount of a bond, &c., in figures, by the person who signs it.

\* **KUMRI**, In its origin it means an assessment upon or having reference to the actual number of labourers employed cutting down forest and not with reference to any particular portion or quantity of land or its produce. *Bhas-karappa v. Collector of North Kanara*, I.L.R. 3 Bom. 452.

**KUN**, (*Kun*), **KOON**, (?) [Mar.] Tillage, agriculture ; lands granted in fee for military service : (the word is of doubt-

\* Reference see page 1.



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ful accuracy, or it might be the root of the following)—

*Kunbi*, pron. *Kumbi*, less correctly, *Coonby*, *Coombes*, [H. Mar.] also [Mar.] *Kulambi*, *Kanbi*, and *Kalmi*, [Guz.] The name of the chief agricultural caste in central, western, and southern India, whence it sometimes means a husbandman, a peasant, or cultivator in general: the Kunbis claim to represent the pure Śūdras of the Hindu system: they are for the most part an industrious and respectable race, and, amongst the Marāṭhas, reckoned the Raja of Satara, and other descendants of Sivaji, amongst their caste: they are subdivided into an infinite number of classes, many of whom do not eat together, or intermarry. The caste in Guzerat is divided into two principal classes termed *Karwa-Kunbi*, and *Lewa-Kunbi*: in some places there is a third distinction, that of *Anjra-Kunbi*, which partakes more of the Rajput character.

*Kunbāṭi*, [Mar.] Fit for, or appropriate to, a Kunbi, rustic, rude.

*Kunbāwā*, [Mar.] The business of a Kunbi; agricultural labour in general: land held in perpetual occupancy, under acknowledgment and payment of rent to government: also such a tenure, and the rent paid.

*Kunbtī*, [Mar.] The wife of a Kunbi, a woman of the agricultural caste: a female slave.

*Kunbi-hiseb*, [Mar.] Rustic computation, calculating by rude methods, as with pebbles, by the fingers, and the like.

**KUNAGA**, (*Kunagā*), **KUNGA**, (*Kunḡā*), [Mar.] A sum of money, or some item of common property, secreted by one of the sharers, and kept back from partition.

*Kunagekarī*, [Mar.] A shareholder of a common stock, who, upon a division, fraudulently keeps back a portion.

## KU

**KUNCH**, (*Kunch*), **KUNCHA**, (*Kunchā*), [H.] The seed of the *Abrus precatorius*, used as a jewellers' and goldsmiths' weight: see *Gunja*.

**KUNCHAMU**. [Tel.] A measure of capacity, reckoned in some places equal to a *chitānk*, or  $\frac{1}{10}$ th of a *sér*; in others to  $3\frac{1}{2}$  *sérs*; in others to 8 and to 14 *sérs*. Also, a measure of land.

**KUNCHITAGAR**, (*Kunchitagār*), [Karn.] A tribe of agriculturists in Mysore pretending to be pure Śūdras.

**KUND**, (*Kund*) or **KUNR**, (*Kunr*), [Beng.] A small fen or morass, a piece of ground fit for the growth of rice.

**KUNDA**, (*Kundā*), vernacularly, **KUND**, (*Kund*), commonly, **COOND**, [S. &c.] A pit, a hollow, a shallow pit or pan in which sacrificial fire is lighted, a fire-altar: a square pool or basin of water, especially if it possesses a higher temperature than the air, and has medicinal properties, when it is held sacred, as the *Sitā kund*, near Monghir: the term is also applied to any natural basin in which the water that falls from surrounding heights is collected, forming the source of a river, as the *Brahmā-kund*, at the head of the Brahmaputra river: also to a temporary and artificial well or reservoir for irrigation.

*Kundurai*, (?) [Karn.] An outlet from a reservoir, for irrigation.

*Kurkund*, [Hindi.] A deep hole in the bed of a water-course, one in which the water remains when the bed is dry.

**KUNDA**, (*Kundā*), [Beng.] The inner part of the husk of rice which adheres to the grain after the first cleaning.

**KUNDA**, [Beng.] A lathe.

*Kundakar*, [Beng.] A turner.

**KUNDA**, (*Kundā*), [S. &c.] The child of a woman whose husband is living, by another man.

*Kundayolak*, [Mar.] The name of a caste, or of a member of it, said to be

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the adulterous offspring of a Brahman and Brahmaní, but it is applied to Brahmans of a low order : (properly speaking, the words *Kuṇḍa* and *Golaka* are distinct, the first being a bastard, the second, the child of a widow).

† **KUNDA**, [H.] A shallow pan, a small earthen dish, an earthen vessel in which molasses and the like are carried.

**KUNDI**, (*Kuṇḍi*), [Beng. Uriya.] A vessel ; in Cuttack it especially means a vessel in which brine is evaporated.

**KUNE**, (*Kūne*), **KUNI**, (*Kūni*), [Karn.] (from the P. *Guṇah*, q. v.) A fault, a crime.

*Kānegar*, [Karn.] A culprit, a criminal ; the vernacular corruption of *Guṇahyār*, q. v.)

**KUNJRA**, (*Kuṇjrá*), [H. &c.] The name of a caste whose occupation is selling vegetables.

† **KUNKUMA**, or **KUNUMA**, (?) [Tel.] Gift of land or property to a daughter or sister.

**KUNR-BOJĪ**, or **KUNR-MANDĪA**, (*Kuṇr-maṇḍīā*), [H.] The day on which sowing is concluded in Benares and the Doab : the first term implies the filling of furrows (*kuṇr*), the second the closing of them : it is observed as a holiday, and the residue of the seed-corn is made into a cake, which is partaken of in the field, and in part distributed to Brahmans and beggars. Mr. Elliot adverts to a similar practice once observed in England.

**KUNTA**, (*Kuṇṭā*), [Tel.] A land measure, according to one statement = 1089 square feet, to another to 19,600, or the 32d part of *kaṭṭi*.

**KUNTAN**, (*Kuṇṭan*), [Mar.] A pander, a pimp, a caste said to be sprung from a *Vaiśya* father and a Brahman mother, whose office is attendance on the women's apartments, and providing dancing-girls and courtesans.

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**KUNTE**, (*Kuṇṭe*), [Karn.] A machine for levelling ploughed land, also for weeding ; the web beam of a loom.

**KUNTIGE**, (*Kuṇṭige*), [Karn.] A sowing machine, a sort of tube of funnel attached to the plough through which the seed runs.

**KUNWAR**, vernacular corruption of **KUMAR**, (*Kuṁār*), and **KUMARĪ**, (*Kuṁārī*), q. v. [H.] A youth, a prince, a princess ; the deity *Kārtikeya*, and thence applied to the month held sacred to him, *Kārtik* (Oct.-Nov.)

**KUPPA**, [Tel.] **KUPPAL**, [Tam.] A heap, a heap or stack of grain : one of filth, a dunghill.

*Kuppa-anchana*, [Tel.] Estimate of the produce of a field taken from the grain when stacked.

*Kuppa-jābṭiā*, [Tel.] A list of grain stacks, shewing which belong to each cultivators.

*Kuppa-kāṭṭu*, [Tel.] An allowance of grain from the general heap or stack given to the village servants.

**KUPPAM**, [Tam. Tel.] A small village, one occupied by low people.

*Kuppaḷam*, [Tam.] A portion of the produce of the taxable land in a village, payable to the Mirásidār after the grain is threshed.

*Kuppakūḷu*, [Tam.] A number of villages.

**KUR**, (*Kūr*), [Mal.] A class, a party : the people of Malabar, from the Rajas and Brahmans to the lowest races, are divided into classes, the *Chevara-kūr*, the fighting or ruling class, and the *Panniṭtur-kūr*, the civil and labouring class : their usages differ materially, and the distinctions are carefully preserved.

**KURA**, (*Kūrā*), [H.] Soil, filth, manure.

**KURA**, (*Kūrā*), [Beng.] A bighá, a measure of land.

*Kurākāl*, [Beng.] Working a sum in

† Reference see page 1.

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land measure and giving the result in *bighás*.

† **KURA**, (?) [Mal.] Right, property.

† *Illam-kura*, (?) [Mal.] Private property.

† *Sacarupa-kura*, (?) [Mal.] Rank or dignity.

† **KURA, KOORRAH**, (?) [H.] Apportionment of different shares in an estate (perhaps for the A. *Kurah*, casting lots).

† *Kura-taksim*, (?) [H.] A specification of the apportionment or distribution of the shares of an estate.

**KURAGI**, (*Kúragi*), **KURIGI**, (*Kírígí*), or **KURGI**, (*Kírígí*). [Karn.] A drill plough, a sowing apparatus attached to a plough.

**KURAH**, (*Kurâh*), [H.] Divination by casting lots, wagers, lotteries, chance passages in books, &c.

*Kurâh-andûz*, [H.] A caster or drawer of a lot.

**KURAL**, (*Kíral*), **KURU**, (*Kírú*), [Tam.] A public notice, a proclamation.

**KURAM**, (?) [Mar.] Grass or pasture land.

**KURAMBA**, [Karn.] A shepherd by caste and occupation, he is also a weaver of coarse woollens.

**KURAMBU**, [Tam.] A water-course, leading from a river, for irrigation.

**KURAMULAI**, (*Kuramulai*), [Tam.] First appearance of the crop above ground.

**KURAN**, (*Kurân*), commonly, but incorrectly, **KORAN**, and **CORAN**, The sacred book of the Mohammadans, the supposed revelations made to Mohammad, and delivered by him orally, collected and committed to writing by the khalif **OMAR**.

*Kurâni-mullâ*, [H.] A Mohammadan officer who administers oaths taken on the Kurân.

† **KURAN**, [Mar.] Grass land.

**KURAVA**, (*Kurava*), or **KUDAVA**, (*Kudava*), corruptly, **CODUMBON**, and **KOODUP**,

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[S. &c.] A measure of capacity. See *Kudava*.

**KURBAN**, (*Kurbân*) [H.] A sacrifice, a victim.

*Id-ul-kurbân*, [H.] A festival observed by the Mohammadans on the 10th of Zulhijja, when animals are sacrificed in commemoration of the sacrifice of Abraham.

† **KURFA, KURPHA**, *Koorfah*, (?) [Beng.] A sub-tenure in western Bengal, in which the occupant holds of a *Khud-kast* cultivator, and is not recognised by the Zamindar: the lease sometimes makes over the whole of the rights of the lessor, but it is more usually for a specified term, or at pleasure.

† *Kurfadar*: A sub-tenant.

**KURGI**, (*Kurgí*), [Mar.] A measure of land, as much as may be ploughed and sown in one day with a pair of bullocks and a drill plough; the extent varies from about two to about eight acres; the average is said to be about five.

**KURH**, [H.] A circular inclosure, in which a pile of wood was constructed, and an old woman placed in the area to be burnt alive by Brahmans in the event of any government officer attempting to put them under restraint, the consequences of the crime being supposed to devolve upon those whose oppression had driven the Brahmans to perpetrate it: the practice was prohibited by the British government, and is now never heard of.

**KURHAD**, (*Kurhâd*), [Mar.] A hatchet, an axe.

*Kurhâdi-jamîn*, [Mar.] Land on steep acclivities which cannot be ploughed, and which is cleared and dug up with a kind of hatchet, or, rather, a sort of hoe.

† **KURHAL**, (?) [Mar.] Low underlying

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land in *Khandes*, of a reddish tint, capable in bearing spring crops.

**KURI**, (*Kurī*), or **KUDI**, (*Kuḍi*), (?) [H.] A hearth, a fire-place, a tax levied on one. See *Chaubāchha*.

**KURI**, [Karn.] A sheep.

*Kurikūṇige*, [Karn.] A tax on sheep.

*Kuraba*, *Kuruba*, [Karn.] A shepherd by caste and occupation, one who tends sheep: he is also a manufacturer of coarse woollens: also *Kuranba*, q. v.

**KURI**, (*Kurī*), [Tam.] A mark, a stamp.

*Kurimōsam*, [Tam.] A fraudulent mark put upon a stack of grain after some has been clandestinely removed.

**KURI**, (*Kurī*), [Mal.] A pit, a hole, a grave: a hole in the ground for planting cocoanut and other garden trees, a measure of one square foot. See *Kuḷi*.

*Kurikūnam*, [Mal.] Compensation allowed for the value of trees planted, or other improvements made by the tenant or mortgagee on relinquishing possession: on the other hand, a deduction from the money deposited or lent to cover injury or dilapidations: a lease or mortgage on such conditions. See *Kānam*.

*Kurikūṛāyṇa*, [Mal.] Tenure of an estate or gardens, by which the tenant holds under condition of being reimbursed for improvement, and of compensating for dilapidations.

*Kurikūr*, also read *Kuyikūr*, (?) [Mal.] Tenure under which compensation for improvements and dilapidations is stipulated.

*Kurivila*, [Mal.] Value of planted trees allowed for to a tenant on his giving up his lease.

**KURI**, [Mal.] A club; an association in which a number of persons contribute monthly for a given term a certain sum or quantity of grain each; at the end of the term a lottery takes place, and the whole accumulation becomes the

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prize of one of the contributors: (perhaps derived from the A. *kurâh*, q. v.)

*Kuṛṛi*, or *Kuṭṭi*, [Mal.] The principal or manager of a club.

**KURI**, (*Kūri*), (?) [H.] A measure of capacity for grain.—*Midnapur*, [it is larger than a *Mān*, smaller than an *Arha*.]

**KURIPPA**, (*Kuṛippa*), [Mal.] A memorandum, an item, an article of account.

*Kuṛippati*, [Mal.] A written memorandum, a note.

*Kuṛippanam*, [Mal.] Money paid into a club or association.

**KURK**, (*Kurk*), **KOORK**, (*Koorḷ*), corruptly, **CROOK**, [H.] **KORAK**, [Beng. and Uriya] **KIRAKU**, (*Kīraku*), [Karn.] Sequestration, confiscation, seizure of goods, attachment, distraint for debt, or for arrears of public revenue, [Beng.] Reg. xvii. 1793; xlv. 1795; vii. 1799. Madras Reg. xxviii. 1802; v. 1822. Bombay Reg. xvii. 1827.

*Kurk-amin*, [H.] An officer of the court employed to attach a property and realise the proceeds.

*Karaklār*, [Beng.] A bailiff, a sheriff's officer, an officer of court who attaches or distrains goods and property for debt, &c.

*Kurkī*, [H.] Attached, sequestered, distrained, under attachment.

*Kurkī-parvāna*, [H.] A warrant of attachment.

*Korakī*, [Beng.] Ordering or authorising an attachment.

*Korak-khalās*, [Uriya.] Replevin, release of attachment. (*Kurk-khalās*, might be used in Hindustani for the same.)

*Kurk-mahāl*, [H.] An estate under attachment.

*Kurk-sazāwal*, [H.] An officer appointed to attach and hold an estate, and realise arrears of rent or revenue, or to distrain goods for debt: a bailiff, a sheriff's officer.

*Kurk-tahsil*, [H.] Collection of the revenue of an estate which has fallen

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into arrear, and from which the proprietors are nominally set aside by the native officers of the revenue: the same as *Khām-tahsil*.

**KURMI**, (*Kurni*), **KOORMEE**, [H.] The caste of agriculturists, or a member of it, in eastern and central Hindustan, being the same, essentially, as the *Kunbis* of the west and south. In Hindustan the *Kurnis* are said to have seven chief subdivisions, who do not eat together or intermarry: of these, the *Kharibind* and *Patanya* abound in the central Doab and Oudh; the *Ghorchara*, are more to the west; the *Jaiswâr*, in Sagar and Bundelkhand; the *Kanauria* in the lower tracts of the Doab; the *Kewat* to the east of Benares; and the *Jhumia* west of the upper Jumna; there are very many other branches in the west and northwest provinces, and in Bhagalpur and Bahar: they are not unfrequently found as predial slaves, having sold themselves, or been sold in their infancy, to servitude.

*Kurmiat*, (?) [H.] Tract of cultivable land of the *Bhâr* or mixed soil in the north-west provinces.

**KURPHA**, (?) [Beng.] [**KURPHA** is probably wrongly explained: see *kurfa*]. A cultivator who rents his land from a *Khûl-kûshl* Ryot. (Perhaps from *Khurpâ*, a sort of hoe.) *Kurpha* is an undertenant of a ryot, also called *chukani* in Rangpur and prajai and generally *Shikimi* or *petao* ryot. These undertenants usually cultivate lands on the terms of paying half produce. (Vide *Whimfield's Law of Landlord and Tenant*, p. 17). The tenure of the *kurpha* tenant is not transferable without the occupancy ryot's consent. *Bonomali Bajadar v. Koylash Chunder*, I.L.R. 21 Cal. 135.

† **KORRU**, **COORROO**. (?) [Tel.] The name

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of a migratory race in the ceded districts.

**KURSI**, (*Kursi*), [H.] A chair, a throne.

*Kursi-nâma*, *Kursia-nama* [H.] A pedigree, a genealogical tree, *genealogical table*. *Shahzadi Begum v. Secy. of State*, I.L.R. 34 Cal. 1059 (P.C.).

\* **KURTA**, **KARTA**, **KARTTA**, [S.] *An agent, a maker, one who does anything, a husband a proprietor, an heir, one who has inchoate rights, the active or managing member of a family. He is the sole manager on behalf of the minor as well as adult members. There cannot be any other person to watch the Kurta's dealings of the estate.* *Sham Kwar v. Mohanunda*, I.L.R. 19 Cal. 301 (311).

**KURUBA**, [Karn.] A shepherd by caste and occupation, and who also makes woollen cloths or blankets.

*Kurumban*, [Tam.] A shepherd by caste and occupation: [Mal.] (plur. *Kurumbar*) A class of predial slaves in Malabar.

*Ilâla-kuruba*, [Karn.] One of the shepherd caste which does not make blankets.

*Hândê-kuruba*, [Karn.] A shepherd of a higher order or caste.

*Mêsa-kuruba*, [Karn.] A shepherd of an inferior order or caste.

† **KURUKAM**, vulgarly **KURKAM**, (?) [Tam.] A land measure.

**KURUMBORAI**, (*Kurumborai*), [Tam.] A hill, a mountain, a forest, a village in a hilly country.

**KURUNGOL**, (*Kurungol*), [Tam.] A measure of two cubits.

**KURUNI**, (*Kuruni*), [Tel. Tam.] A measure of capacity, the same as the *Marakûl*: in Tam., also a term used in computation as equal to a twelfth of a *kalam*.

**KURUCHCHIYAN**, (*Kuruchchiyan*), or **KURUMAN**, [Mal.] A class of people inhabiting the hills in Wynað.

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**KUSA**, (*Kūṣa*), or **KUS**, (*Kūs*), [Mar.] A falsity in an account, an overcharge on money expended, or undercharge of money received; any undue gain generally in managing for another.

**KUSA**, (*Kūṣa*), usually pronounced **KUSH**, or **KUSHA**, [S. &c.] A kind of grass, esteemed holy from its being used in religious ceremonies, being strewed upon the altar or held by the Brahmans in their hands whilst repeating the formula (*Poa cynosuroides*).

*Kuṣaeritti*, vernacularly, *Kuṣbritti*, [S. &c.] lit. Maintenance by or through *Kūṣa*-grass, but in the west of Bengal, an under tenure, land granted at a quit-rent, or rent-free, for the support of a Brahman or religious person; land given: in Kamaon, the absolute gift of land to a Brahman at an eclipse, or on some solemn occasion.

\* **KUSAB VEERA**, or **KASABVERO**. *A tax on occupations and crafts. Shri Kalyanraji v. The Mofussil Company*, I.L.R. 14 Bom. 526 (P. C.).

\* **KUSHAI**. *The land which taken with occupancy tenant's consent. Sheobaran v. Bhairo Prasad*, I.L.R. 7 All. 880 (F.B.).

**KUSIDA**, (*Kusida*), [S. &c.] Lending money at interest, usury; also a money-lender, a usurer.

**KUSINI-KARA**, (*Kusini-kāra*) or **VADK**, (*Vādū*), [Tel.] A cook, a confectioner; lit., a man of the kitchen (from the Fr. *cuisine*).

**KUSIVI**, [Karn.] The safflower plant, also its dry leaves. See *Kusumbha*.

**KUSTI**, or **KASTI**, (*Kastī*), [Guz.] A cord or thread worn by the Parsis round the waist as a religious ornament.

**KUSUMBHA**, vernacularly, **KUSUM**, [S. &c.] **KUSUMBA**, (*Kusumbā*), [Mar.] The safflower plant (*Carthamus tinctorius*), the dried flowers of which are used in

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making a red dye: also the flowers so dried, or the dye; also an infusion of hemp tops, or of opium, as an intoxicating beverage.

**KUT**, (*Kūt*), **KOOT**, [H.] Estimate, valuation, applied especially to an estimate of the proceeds of a field or farm by appraisement of the standing crop: in Garhwal, it implies the share of the produce paid in kind by the cultivator to the headman or proprietor. Also, a cess, a tax, a rate.

**KUT**, (*Kūt*), [Thug.] Theft amongst the Thugs themselves, pilfering some of the booty.

**KUTA**, (*Kūṭa*), [S.] False, fraudulent.

*Kuṭṭa*, [pron.] *Kuṭṭa-nāri*, [Mal.] A short or fraudulent *nāri* measure.

*Kuṭmahāl*, [Beng.] Amount of revenue formerly levied in some places on vendors of spirituous liquors.

*Kutsankrānti*, [Beng.] The entrance of the sun into a new sign on the 31st day from the preceding, a false conjunction.

**KUTI**, (*Kuṭi*), **KUTI**, (*Kuṭi*), [S. &c.] A small house or cottage, a hut. [Beng.] Any large building, as a bank, a court-house, a European residence.

*Kuṭichara*, [S.] A man who makes over his property to his kindred, and devotes himself to a religious life, but continues to reside at home.

**KUTTADAN**, (*Kuṭṭādan*), [Mal.] Rice planted in the spring (Feb.-April) and ripening in the ensuing cold season.

**KUTTAI**, (*Kuṭṭai*), [Tam.] A small tank or pond.

**KUTTAKA**, or **KUTTATA**, [Mal.] **KUTTA-KAI**, [Tam.] Farm, contract, rent, tenure.

*Kuttakakāran*, [Mal., Tam.] A farmer, a contractor, a renter.

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**KUTTALAI**, (*Kuttalai*), [Tam.] Rice growing on high ground.

**KUTTAM**, (*Kuttam*), [Mal.] An assembly, an assemblage: a cluster of houses, a small town or village.

*Kuttala*, [Mal.] Place where the property of a temple is kept, and its affairs are managed, a chapter house.

*Kuṭṭārī*, [Mal.] Money subscribed to temples by the people.

**KUTTI**, (*Kutti*), written **KURRI**, (*Kurri*), [Mal.] A log of timber, a tree, a post: a measure, a sort of *pārah*: a cask or hogshhead: a small fort: an inhabitant, &c.

*Kuṭṭikūnam*, [Mal.] A fee claimable by the owner of a plantation for every tree cut down on it by the rent or occupant: price given for a tree, to the owner before it is cut down.

*Kuṭṭikanakola*, [Mal.] A register on palm leaves of a proprietor's deeds or mortgages, a list of his tenants, amount of his rents, &c.

*Kuṭṭinella*, [Mal.] An allowance in grain made by proprietors to their tenants for keeping up the fences and inclosure of an estate.

*Kuṭṭipṭṭi*, [Mal.] Petty merchandise.

*Kuṭṭipīṭikāran*, [Mal.] A petty dealer, one trading with borrowed capital.

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*Kuṭṭivāsi*, [Mal.] Balance or arrears of revenue due by individuals.

**KUTTIRIPPA**, (*Kuṭṭirippa*), [Mal.] Living with a queen or princess as her husband.

**KUTTUKAL**, [Tam.] A stone set upright as a boundary mark or a buttress.

**KUTTUKACHCHAVATAM**, (*Kuṭṭukachchavatam*), [Mal.] Joint trade, partnership.

*Kuṭṭukāran*, [Mal.] A partner, an associate.

*Kuṭṭukrushi*, [Mal.] Joint agriculture, a husbandry.

**KUTUMBA**, (*Kutumba*), vernacularly

**KUTUM**, (*Kuṭum*), [S. &c.] Family, race, kindred, also a kinsman.

*Kutumba*-written, *Kuṭumba-kāran*, [Mal.] A householder, a kinsman by descent, a connexion by marriage.

*Kuṭumbi*, [S.] *Kuṭumi*, [H.] A householder, the head of a family.

*Kuṭumbam*, written, *Kuṭumbam*, [Mal.] A measure of capacity, a *nāṛi*, one fourth of an *adāngali*.

**KUYIKUR**, (*Kūyikūr*), (?) corruptly, **KOOY-KOOR**, [Mal.] A deed of transfer of ancestral property (?): tenure on condition of compensation for improvements or dilapidations.

† *Kuyucarṁam-panayam*, (?) [Mal.] A lease on mortgage tenure.

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**LABBA**, (*Labba*), [Thug.] A bullock.

**LABDAR**, (*Labdar*), [H.] Mud, thick mud formed by water flooding a stiff soil.

**LABDHA**, [S. &c.] Gained acquired.

*Labdhadāsa*, [S.] A slave received as gift or transfer.

*Labdhaputra*, [S.] A son gained or received, one adopted.

**LABHA**, (*Lābha*), [S. &c.] Gain, acquirement, profit.

*Lābhulābha*, [S. &c.] Profit and loss, gain and diminution.

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\* *Lābhamu-dōsili*, [Tel.] A small portion from each heap of grain considered to be the perquisite of the cultivator (from *dōsili*, two handfuls.)

*Lābhanas*, [Karn.] Profit and loss.

*Lābhistu*, [Karn.] Proved verified.

*Lābhwa*, [Guz.] Casting lots for dividing the produce of a field.

LABI, [H.] The juice of the sugar-cane when boiling.

LABI LUBEE, or LUBBEE, (?) A name applied at Madras to the Mapilas or descendants of the Arab colonists in Malabar. (The origin of the word seems doubtful.)

† LABUDI, [H.] Personal expenses.

\* LA-AULAD. In vernacular the word means, issueless or without any sons or daughters. *Nirmal Bahadur v. Fatesh Bahadur Singh*, 27 A.L.J. 1233 = A.I.R. 1929 All. 963.

\* LAC. It is not a part of the tree itself but is a parasitic growth on the tree, and is not, "Crop" or "a produce of land." *Ali Mohamed Mondal v. Fakiruddi Munshi*, 24 C.W.N. 1039 = 32 C.L.J. 255.

LA-CHAR, (*Lāchār*), [H.] (*chāra*, help)

\* Helpless, destitute, without excuse or remedy.

*Lāchāragi*, [H.] Helplessness, destitution.

LA-DAWA, (*Lā-dawā*), [H.] Remediless, irremediable.

*Lā-dāwā* or *Lā-dāwī*, [H.] A deed of relinquishment; a deed foregoing a claim, or admitting that there is none: the act of relinquishment.

LADHNA, (*Lādhnā*), [Thug.] To strangle.

LADHKA, (*Lādhkā*), [Thug.] Coarse sugar.

LADOHAR, [Thug.] Killing.

LADDU, (*Lāḍḍu*), [H.] A sort of sweetmeat of sugar and cocoa-nut shredded, mixed up with curdled milk into large balls.

LADTHAD, (*Lāḍṭhaḍ*) or LARTHAR, (*Lārṭhar*), [Mar.] A disputed matter, litigation concerning a subject in dispute.

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LAG, [H. &c.] To, near to, until, as far as; (used in various modified and derivative forms to express contiguity and connexion).

*Lág*, [Mar.] Connexion, continuity in general,

*Laggā*, [H.] Affection, attachment: a pole used for pushing on a boat.

*Lāga*, [Hindi.] A measuring-rod for land measure. See *Lar*.

*Lagán*, [H.] A place at which a boat may lie to or be fastened to the shore: stopping or halting a boat.

*Lagan*, *Lugun*, [Mar.] Marriage, espousals.

*Lagī*, or *Laggi*, *Lugce*, *Luggee*, [Beng.] [H.] A pole, especially one used for punting or pushing boats along or off shore: in [Mar.] A pole with a small flag, carried in processions. Also, a measuring rod or pole.

*Lagna*, [S. &c.] sometimes vernacularly also *Lagan*, or *Lugun*, The rising of a sign of the zodiac above the horizon, a sign at the time of its rising, or the moment of the sun's entrance into a sign or division of the equator, astrologically considered as the indicator of good or evil, or as the favourable or unfavourable moment for observing ceremonies or occurrences, for holding festivals, and the like: hence it is applied to any season of rejoicing, as a marriage, a festival; and in [Mar.] is commonly used for marriage, matrimony, or a marriage, a wedding.

*Lagnaghatikā*, [Mar.] The hour declared to be favourable for investiture with the sacred cord or for the commencement of the marriage ceremony.

*Lagna*- or *Laganahiti*, or *chithi*, [Mar.] A paper formerly granted by the government to persons of the inferior castes permitting them to marry, a marriage licence; a paper furnished by

† \* Reference see page 1.



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the astrologer, declaring the time for the completion of the marriage ceremony : an invitation to a wedding.

*Lagna patra*, or *patrikâ*, [Beng. Mar.] The written announcement of the lucky moment for a marriage ceremony : among the Marāṭhas the document is worshipped before the ceremony commences.

*Lagna-* or *Lagantukâ*, [Mar.] A fee for permission to marry.

*Lagnaka*, [Beng.] (S.) A bondsman, a surety.

*Lagnakagrahan*, [Beng.] Admitting or accepting as bail or security.

† **LAG**, **LAGAT**, (?) [H.] Expenses incurred in cultivation, irrigation, etc., whether on account of any one cultivator or of the village : an account of them in either case kept by the *Patwari*.

**LAGAN**, (*Lagān*), or **LAGAI**, (*Lagāi*), [H.] The rent or revenue charged on a field or estate. \* *Rent as compensation for the use of land. Wariis Ali v. Md. Ismail*. I.L.R. 8 552, at 563.

† *Lagani-jama*, [H.] A rate of rent fixed in perpetuity.—*Mainmansinh*.

*Lagairâulâ*, (?) A cultivator engaging to pay direct revenue to government for a term of years on receiving an advance for the materials of husbandry, to be repaid without interest at fixed intervals of his lease.

\* **LAGAR**, A land which has accreted owing to the retreat of the river and it is also described as *dearah*. *Beni Pershad v. Chaturi*, I.L.R. 33 Cal. 444 at 447.

**LAGHA**, [Thug.] A grave-digger.

*Laghai*, [Thug.] The office of grave-digger.

*Laghanta*, [Thug.] Dead bodies of the victims.

**LAGIT**, (*Lagit*), [Beng.] Location of a Ryot : appropriation of land to a tenant (Chittagong) : adjacent, contiguous.

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† **LAGIT**, incorrectly **LUGGIT**, [H.] Account of rent for the year, including balances of former years kept by the *Patwari*.

† *Lagit-kash*, [H.] Rent of land according to a stipulated rate : an account kept of such rent.

**LAGITI**, [Tel.] Making advances of cash to a Ryot, or supplying him with cattle, seed-corn, &c.

\* **LAGO**. A cess of mixed kind, local and indirect upon a particular trade. *Shri Kalyan Raiji v. The Muffasil Co.*, I.L.R. 14 Bom. 522 (531) (P.C.).

**LAGWAD**, (*Lâgwad*), [Mar.] Agricultural operations preliminary to sowing ; cultivated ground : expense of bringing land into cultivation, repairing decayed houses, villages, &c.

*Lâglâgwad*, [Mar.] Agricultural operations, inclusive of sowing.

*Lâgwan*, The operations of ploughing and sowing, also of planting trees ; also one of the village accounts, shewing the total assessment, and by whom to be paid.

**LAGTA**, (*Lagtâ*), or **LAGTI**, (*Lagti*), [H.] Assessment or stipulated rent of land.

*Lagtiwâr*, [H.] An account kept by the village accountant of each cultivator's lands, rent, and produce, distinguished according to the spring and autumn crops.

**LAGTA**, (*Lagtâ*), or **LAGATA**, [Mar.] Connexion, proximity of persons, things, or places : a contiguous tract or country.

*Lagti-jûb*, [Mar.] A letter of advice attached to the draft or bill, or a notice of it written within the envelope.

*Lagtilâkhola*, or *Lagatâkhola*, [Mar.] A letter containing advice of a bill or draft folded up and attached to the bill ; a letter without an envelope, the superscription being on the same sheet.

† **LAGUJARI**, [Karn.] Rent free land.

**LAGULIGADU**, (*Lâguligâdu*), [Karn.] Compensation for damages : a recompense.

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**LAHAD**, [H.] A niche in the side of a sepulchre in which dead bodies are deposited, a place where the dead are washed, a grave.

*Lahad-bharna*, Finally filling up the grave of a deceased person, a ceremony performed on the 39th day after interment.

**LAHANA**, (*Lahaná*), or **LAHANA**, (*Lahná*), corruptly, **LUNAH**, [H.] An outstanding debt or balance.

*Lahapú báki*, [Uriya.] Outstanding balance; excess of advance.

*Lahaye*, [Mar.] Cash or a draft sent to meet a bill drawn upon a merchant or banker who has no other funds on behalf of the drawer.

*Lahanibhūḍī*, [Mar.] A bill taken up by a merchant from another who has funds in his hands to meet a bill drawn upon the former by one who has no funds in his hands, but has in the possession of the latter.

**LAHARIYA**, (?) A caste of agricultural Brahmans in the north-west provinces.

**LAHARI**, (*Lahārī*), [Mar.] A coin equal to three anas; the value of three anas.

**LAHI**, (*Lāhī*), [Mar.] Parched rice; swollen or puffed out by slightly scorching.

**LAHLHI**, [H.] Mud, thick or stiff mud.

**LAHORI-NIMAK**, (*Lāhori-Nīmak*), [H.]

Lahore salt, rock or fossil salt, or which there deposits in the Panjāb.

**LAHTAR**, (*Lahtār*), [Thug.] A dagger.

**LAIK**, (*Lāik*), [H. &c.] Worthy of, fit for, suited to, &c.

*Lāikābād*, [H.] A place or country fit for cultivation and population.

*Lāikbanjar*, [H.] Waste land fit for tillage.

*Lāikparia*, [Uriya] Fallow land fit for cultivation.

*Lāik-patit*, [H.] Fallow land capable of cultivation.

*Lāik-xamīn*, [H.] Cultivable land.

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*Lāikat*, [H.] (A.) Fitness, ability, capability, suitableness.

**LAILAT UL KADIR**, (*Lailat ul kadir*, [H.] The night of power; the 27th night of Ramzān, when it is said the Kuran descended from heaven, and which is observed with much reverence by the Mohammadans of India.

*Lailat ul mirāj*, [H.] The night of Mohammed's ascent to heaven.

\* **LAIZU**. The literal and primary meaning of the word "laizu" is "Share for land." *Maung Kan (Mye v. Chettyar*, 6 L.R. 660 = A.I.R. 1928 Rang. 260.

**LAJA**, (*Lājā*), [H. &c.] Rice parched in the husk.

**LAKAB**, (*Lakab*), **LUKUB**, (*Lukub*), pl.

**ALKAB**, (*Alkáb*), [H.] A title, titles.

**LAKALAM-BAKI**, (*Lākalām-bāki*), [H.] Undisputed balance of an account, or of rent or revenue.

**LAKHAT**, [Guz.] A writing, a written document, a deed.

*Lakhtang*, [Guz.] Writer, the writer, a term used in papers to denote the person who writes or addresses them.

*Lakhun*, *Lakhuparḥun*, [Guz.] A writing, a document.

**LAKHIRAJ**, (*Lākhirāj*), vernacularly, sometimes, **LAKHARAJ**, (*Lākharaj*), corruptly, **LAKERAGE**, **LACKIRAZ**, **LACKERAGE**, **LACKERAJ**, **LEEA KEERAZEE**, &c. Rent-free land, applied to land exempted for some particular reason from paying any part of the produce to the state. Beng. Reg. xix. xxxvii. 1793; vii. 1827; vi. 1833.

† *Lokhīraj-abwab-jama*, [H.] Land held at a quit rent.

† *Lakhiraj-bast*, [H.] Ground on which a house is built rent free.

*Lākhīraj-dār*, [H.] A holder of rent-free lands.

*Lākharajī-bhūmī*, [Tel. Karn.] Land

\* † Reference see page 1.

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exempt from paying revenue to the state.

*Lakhiraj-zamin*, [H.] Alienated or revenue-exempted land.

**LAKHOTA**, (*Lakhōṭā*), or **LAKHOTA**, (*Lāk-hōṭa*), [Mar.] A sealed letter, a bundle of papers sticking together. [Guz.] The envelope of a letter, the silk bag in which it is inclosed.

\* **LAKHRAOU**. *Land planted with trees affording shade to roads*. Ballabh Das v. Sundar Das, I.L.R. 1 All. 429.

**LAKIR**, [Thug.] A religious mendicant, a fakir.

**LAKIT**, (*Lakīṭ*), [H.] In Mohammadan law, a foundling: it is considered meritorious to take charge of a deserted child, and the finder becomes its guardian, but cannot make it a slave; the state is bound to provide for those foundlings of whom no charitable individual takes charge.

† *Lakota*, [Tibet.] A silver ingot stamped at Lhasa, current in the hills.

**LAKSHA**, [S.] but current in all dialects, sometimes modified as **LAK**, or more commonly, **LAKH**, (*Lākh*), [H.] **LAKSHA**, or **LAKH**, (*Lākh*), or in compounds, **LAKH**, [Mar.] A hundred-thousand; a *Lac*, or *Lākh*, commonly, though not exclusively, applied to coin, as a *Lākh* of rupees, 100,000 rupees, or, at 2s. the rupee, £10,000.

**LAKSHA**, (*Lākshā*), [S.] commonly **LAC**, or **LACK**, vernacularly, **LAKH**, (*Lākh*), [H. Mar.] or **LAK**, (*Lāk*), [Karn.] An insect which constructs its nest in numerous small cells of a resinous substance known in common as shellac, and used for sealing letters, &c.: the insect itself furnishes a red dye known as *Lac*: (from *laksha*, 100,000, in reference to the number of insects in a nest.

**LAKSHANA**, (*Lakshana*), pronounced **LAK-**

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**SHAN**, or **LAKHAN**, [S. &c.] A mark, a distinguishing or characteristic sign or token.

**LAKSHMAN SINGH**, [Thug.] Term used by the scouts to intimate the approach of danger; properly, a name of an individual.

*Lakshmi*, corruptly, *Lakmi*, *Lukhee*, *Luxmee*, [S. &c.] The wife of *Vishnu*, and goddess of wealth and prosperity.

*Lakshmi-cār*, or *bār*, [S. &c.] Thursday.

*Lakshmi-pūjā*, [S. &c.] The worship of *Lakshmi*, on the full-moon of *Āṣvīn* (Sep.-Oct.), by bankers and merchants especially: a ceremony in honour of the same, observed by a bride and bridegroom when the bride has been brought to the house of her husband.

**LALA**, (*Lālā*), corruptly, **LALLA**, A writer, a clerk, a copyist, a schoolmaster: it is used as an address in speaking to a respectable person, not of high rank, especially with *ji*, annexed; as, *Lālā-ji*, Sir, master.

**LALI**, (*Lāli*), [Karn.] A weaver's shuttle.

**AMAN**, **LUMUN**, or **LUMMUN**, (?) A caste of traders who formerly brought slaves for sale to Bombay.

**LAMBADI**, (*Lambāḍi*), corruptly, **LAMBALLIE**, **LOMBALLIE**, and **LOMBARDIE**, [Tel.] also **LAMBANI**, (*Lambāṇi*) [Karn.] **LAMBAN**, (*Lambāṇ*), [Mar. H. Dakh.] **LAMBARA**, (*Lambārā*), **ILAMBADI**, (*Ilambāḍi*), [Tam.] A migratory trader, especially in grain, better known as *Banjārā*, q. v., and travelling from place to place in more or less numerous bodies: in the south they have the character of being thieves, the men stealing cattle and the women children: a party of *Banjārās*, or *Lambāris*, on its march, or encamped.

**LAMBARDAR**, (*Lambardār*), **LUMBURDAR**, (*Lumburdār*), [H.] (from the English

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word 'number,' and Persian *dār*, who has) The cultivator who, either on his account, or as the representative of other members of the village, pays the government dues and is registered in the collector's roll according to his number : as the representative of the rest he may hold the office by descent or by election. Beng. Reg. ix. 1824 ; ii. 1826. Act i. 1811. *Muhammad Amanulla v. Badan*, 1 L.R. 17 Cal. 137 (141) P.C. = 16 L.A. 148 ; or of proprietary body of a *mehal* in its relations with government. *Nihoni v. Jogendra*, 1 L.R. 37 Cal. 694 (695). *He is the agent of the co-sharers to make collections and after payment of the revenue to divide the profits. He may make collections to discharge arrears of government revenue out of the collections of the particular year in which the arrear may accrue. Uday v. Jagannath*, 1 L.R. 1 All. 135 at 138 (F.B.) ; *Bhikhan v. Ratan*, A.I.R. 1 All. 512 at 517 (F.B.). *The Lambardar's authority is so supreme that it might be partially to lower it to say that he is the agent for other co-sharers of the village. He is one of the co-sharers of a village in which more Zamindar than himself exist, and as such he is not a person appointed as agent by co-sharers but a person appointed by law, and has the authority to oust all exercise of right of ownership which might otherwise be exercised by any co-sharers of the village. Md. Inayat v. Karwahullah*, 1 L.R. 12 All. 301 at 305 (F.B.). *Baijnath v. Sital Singh*, 1 L.R. 13 All. 224 (238). *Shri Kishan v. Atmaram*, 1 L.R. 19 All. 261 (263). See also 'Pattidar.'

*Lambardārī*, [H.] The office or duty of a Lambardār.

*Lambari mahadama*, [Uriya] (from English *number*, and Arabic *mahadama*, a suit) Original suit, headed according to its number on the file of causes.

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**LAKTI**, (*Lakti*), [H.] The total rent of a property or an estate forming a heading of the *Khataoni*, or *Muntakhab*, of the north-west provinces ; equivalent in this sense to *Jamā-bandī*.

**LAL-JATRI**, (*Lāl-jātri*), [Beng.] A pilgrim to Jagannath of the first class, paying formerly heavier fees, and entitled to peculiar privileges.

**LAMBHERI**, [Thug.] A sword.

**LAMCHARI**, (*Lamchāri*), [Beng.] (?) Low land, land liable to inundation.

**LAMCHI**, (*Lāmchi*), [Beng.] (?) Low, as land liable to inundation : (this and the preceding should probably be written *Namchari*, and *Namchi*, from *nam*, S.B., to bow down, to make low.)

**LAMHAR**, [Hindi] A tree that has sprung up of itself in a cultivated field, and which the cultivator may cut down.

**LANKAN**, (*Lānkan*), [Thug.] The crossing of the road by a hare in front of a gang.

**LAMPOCHA**, [Thug.] Crossing of the road by a snake, an unlucky omen : the gang must stop unless they can kill it.

**LAN**, (*Lān*) or **LANAT**, (*Lānat*), [H.] Curse, imprecation : in Mohmmadan law, testimony upon oath : in cases of adultery the several imprecations of the curse of God upon them by husband and wife, the former, if he accuse his wife falsely, the latter if she be not innocent : in such case, however, divorcee should follow.

**LANABANDI**, (*Lānābandī*), [H.] (probably from *lānā*, to bring) An agreement formerly practised among the coparcenary proprietors of a village to contribute to the government assessment in proportion to the number of their several ploughs.

**LANCHA**, [Karn.] **LANCHAMU**, [Tel.] **LANCH**, (*Lānch*), [Mar.] **ILANJAM**, [Tam.] **LANCH** (*Lānch*), or **NANCH**, (*Nānch*), [Uriya.] A bribe, a fee bribery.

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*Lānchlūch*, *Lānchluchpat*, [Mar.] Bribery and corruption.

*Lanchagār*, *Lanchakulī*, &c. [Karn.] A receiver of bribes.

*Lānchkhōr*, [Mar.] *Lānchākhōr*, [Karn.] One who takes a bribe, venal, corrupt.

**LANGAL**, (*Lāngal*), [Beng.] A plough.

*Lāngalā*, [Beng.] Ploughing, cultivation.

*Lāngaliyā*, [Beng.] A ploughman : ploughing.

**LANGAR, LUNGUR**. [H.] An anchor : an almshouse.

*Langar khāna*, [H.] An almshouse, a place where food and alms were distributed to the poor under the Mohammedan government, by which an assignment from the public revenue was appropriated to the maintenance of such establishments in some parts of Bengal : a similar institution, in which the poor were lodged and fed, was kept up by the Marāṭha government of Nagpur : in Marāṭhi, the term means also any extensive establishment.

*Langar kharch*, *Lungur kharch*, [H.] Provision or expense incurred for the poor, poor-rates.

\* **LANGBATAI**, 'One of the four systems of payments of rent in kind, described by Akbar in the instructions issued to his malguzars. Under this system the grain is formed into heaps and a division made.'—*Vide Finucane & Ameer Ali's B.T. Act.*

**LANGOT**, (*Langot*), **LANGOTA**, (*Langotā*), **LANGOTI**, (*Langoti*), or **LUNGOT**, (*Lungot*), &c. A cloth passed between the thighs and tucked into a waist-belt before and behind, to conceal the privities.

**LANJHA**, (*Lānjhā*), [Mar.] An unsettled affair, a disputed claim.

† **LANKA**, [Tel.] (from S. the island of

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Ceylon.) An islet in a river yielding grass, timber, &c. : land left dry by the recession of a river, whilst the water remains round it, forming a small island.

**LAO**, (*Lāo*), [H.] The rope by which the leather bucket of a well is drawn up ; whence in some places the amount of land irrigated is reckoned, or by *Lāos*, instead of wells, being commonly 15 acres to a *Lāo*.—Rewari.

*Lāo-charas*, corruptly, *Lao-churru*, [H.] Irrigation by water raised from wells in the leather bag or bucket called *Charas*, q. v. See also the preceding.

**LAPO**, [Guz.] Brocade, gold or silver cloth.

**LAPUA**, [Thug.] A thief.

**LARKA**, (*Larkā*), [H.] A boy.

*Larkī*, A girl.

*Larkā-kol*, [H.] The name of a mountain tribe in *Chhattisgarh*, a branch of the *Kol* tribe, q. v.

**LARKIA**, (*Larkīā*), [Thug.] A shopkeeper.

**LAR, LUR**, [Hindi] A measuring-rod for land measure : it varies in different places as 4½, 6, or 6½ cubits : 100 square *lars* is a *bighā*, 20 square *lars* a *katha*.—Puraniya.

**LASA**, (*Lāsā*), [H.] Any viscous exudation or juice of plants, some sorts of which are used as birdlime.

**LASH**, (*Lāsh*), [H. &c.] A corpse.

**LASHKAR, LUSHKUR**, commonly, **LASCAR**, A native sailor, but especially applied also to tent-pitchers, inferior artillerymen, and others : (the word is properly *Lashkarī*, one attached to, or following, a *lashkar*, or army, but it has come insensibly to take the meaning and pronunciation here given).

**LASMAMATI**, (*Lāsmāmāti*), [Hindi.] Adhesive-clay land.—Puraniya.

**LAT**, (*Lāt*) or **LATH**, (*Lāth*), [H.] A staff, a column, a pillar, especially the pillars

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found in various parts of Upper India, as at Allahabad, Delhi, &c., bearing inscriptions in the ancient form of the *Nāgarī* alphabet.

*Lāṭhī*, corruptly, *Lattie*, and *Luttie*, sometimes short, as *Lāṭh*, *Lūṭhī*, [H. &c.] A staff, a stick, a club, a bludgeon.

*Lāṭhivālā*, corrupted into, *Lāṭhical*, and *Lāṭhiyāl*, or *Luttecal*, [H.] A club-man, a man armed with a bludgeon, many of whom are retained by Zamindars, indigo planters, and others, in quarrels respecting lands and boundaries, when serious affrays sometimes take place between the opposite parties.

**LATAN**, (*Laṭan*), [Hindi.] A name given to all the early sown cold-weather crops.—Puraniya.

**LATI**, (*Lāṭi*), **LATE**, (*Lāṭe*), [Karn.] A wooden instrument with which parched grain is flattened : a spinning-wheel.

**LATKANIYA**, (*Latkaniyā*), [Thug.] A very small purse worn only by thieves and Thugs.

**LATTA**, (*Laṭṭā*), incorrectly, **LUTTHA**, (*Laṭṭha*), **LOTTA**, A measuring-rod or pole : a *bighā* is a square of 20 *Laṭṭās* : in the survey of the north-west provinces the measuring chain is divided into 10 *Laṭṭās*, and each *Laṭṭā* into 10 links.

**LAUND**, [H.] An intercalary month.

**LAUNDA**, (*Laundā*), [H.] A slave or servant-boy : *f.* **LAUNDI**, (*Laundi*), A servant or slave-girl.

**LAUS**, (*Laus*), or **LAWIS**, (*Lawis*), [H.] (A). Stain, contamination : in Mohammadan law, any indication of a person or of persons being implicated in the guilt of murder, as a cloth or sword stained with blood found in their possession, &c.

**LAVA**, and **LAVI**, (*Lavi*) [S. &c.] Reaping, cutting corn.

*Lavāna*, [S. &c.] Reaping.

*Lavani*, or *Launi*, [H.] Wages in

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kind to reapers at harvest time ; also, reaping, cultivation.

**LAVANA**, (*Lavāna*), [S. &c.] vernacularly, **LAVAN**, or **LABAN**, [Beng.] **LON**, [H.] **LUN**, (*Lun*), [Guz.] Salt.

**LAVANAMU**, (*Lāvānamu*), [Tel.] **LAVANA**, (*Lāvāna*), [Karn.] A list of public servants, or of soldiers : the profits of a custom-house : (it is said to be Hindi, perhaps from an obsolete causal of *Lānā*, to bring).

**LAVANI**, (*Lāvāni*), or **LAVANE**, (*Lāvāne*), pronounced sometimes **LAUN**, or **LAUNI**, or **LAUNE**, corruptly, **LOWNE**, and **LOWNEE**, [Mar. Karn.] The operation of planting, ploughing, and sowing ; cultivation, agriculture.

*Lavāni patrah*, corruptly, *Lownee putruck*, [Mar.] One of the village accounts shewing the total assessment, and by whom paid : it is also described as a general statement of the land held by each individual, with amount of the assessment, and every other item of revenue leviable from the cultivator.

**LAVANYARJITAM**, (*Lāvanyārjitam*), S. &c. Woman's property, having been presented to her by her parents and friends as a mark of respect or affection.

**LAVU**, or **ILAVU**, [Tam.] A cotton-tree producing a fine sort of cotton with thin and short fibres.

**LAWA**, (*Lāvā*), [H.] Parched grain.

**LAWADA**, (*Lawāda*), [Mar.] An umpire, an arbitrator.

*Lawādi*, [Guz.] Arbitration, award.

† *Lawad-nama*, [Mar. Guz.] Deed of arbitration, written award.

**LAWAHAK**, (*Lawāhak*), [H.] (plur. of *Lāhak*) Servants, dependants : dependencies, appurtenances.

† **LAWALAD**, or **LAWALD**, and **KHANDAN QARIBI**, **SHAUHAR**. The word "*Lawalad*" means *without male issue and not issueless*. *Bibi Umatul Rasul v. Nage-*

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*shur* *Bux Rai* 103 Ind.Cas. 679 = A.I.R. 1927 Pat. 386. "*Lawulad*" should be interpreted as meaning sonless and not issueless. "*Khandan Quaribi Shanhar*" are generally used with reference to the nearest male collaterals. *Lachman De v. Behari Lal* 131 Ind.Cas. 897 = 14 O.L.J. 344 = 8 O.W.N. 288 = A.I.R. 1931 Oudh 322. The word "*Lawald*" is often used of a man who has no sons. *Lakhman v. Bhagwan Saha*, 10 Ind. Cas. 277 = 68 P.R. 1911.

**LAWARIS**, (*Lāwārīṣ*), [H. &c.] Heirless, having no heir; also, though rather laxly, having no claimant.

*Lāwārīṣī*, [H.] The condition of being without a claimant or heir, as applied to property.

*Lāwārīṣmāl*, [H.] Property to which there is no heir, and which therefore escheats to the state.

**LAZIM**, (*Lāzim*), vernacularly, **LAJIM**, (*Lājim*), [H. &c.] Fit or requisite for, necessarily or naturally belonging to, &c., inseparable from: in law, the term is applied to engagements which cannot be dissolved without the acquiescence of both parties.

*Lāwāzim*, or *Lāwāzima*, vernacularly, *Lāwājima*, [H. &c.] corruptly, *Loaxima*, (plur. of the preceding) Necessaries, requisites, appurtenances, baggage, accommodation, perquisites or dues of office, necessary vouchers or documents. *Lāwājima*, Mar. Train, retinue. Also, village papers especially.

*Lāwāzim-i-sanad*, [H.] The particulars necessary for the grant of a patent or *sanad*: the vouchers from and to the different officers and departments requisite for the final issue of a grant of land or revenue under the Mohammadan government, and which were usually indorsed on the patent.

\* **LEEM**, (*Khasia*), Chief or Raja, who

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rules the State with the help of Jubarajas, ministers (or muntries), and the head men (or doloys). *Hajan Manick v. Bursing*, I.L.R. 11 Cal. 17 at 20.

**LEHENU**, [Guz.] An outstanding debt, a sum of money due from any one.

**LEKHA**, (*Lekhā*), [H. &c.] (S.) **LEKHA**, [Mar.] **LEKHA**, [Tel.] **LEKKA**, or **LEKHKHA**, [Karn.] A writing, an account, any written document.

*Lekhak*, [H. &c.] *Lekek*, [Karn.] A writer, a clerk, an accountant.

*Lekhā-bahī*, [H. &c.] An account-book.

*Lekhājokā*, [Beng.] A set of accounts or written documents.

*Lekhanikan*, [Mal.] A postman, a letter-carrier: one who signs a paper by proxy, or by a mark, being unable to write.

*Lekhuparhā*, and *Lekhapatra*, [Mar.] (S.) A general term for official or business papers; an account, a document, a voucher, a deed; any writing.

*Lekhapramāṇa*, [Mar.] Written evidence or authority, a voucher, a document.

*Lekhā-upare*, [Uriya] Indorsement; what is written above or upon a writing.

*Lekhya*, [S. &c.] What may be, or is to be, written: a manuscript, a written document, a letter.

*Lekhyatakshaya*, [S.] (for *lakshaya*, a mark) Description or definition of documentary evidence.

**LENA-DENA**, (*Lenā-denā*), [H.] a compound of the two verbs, *lenā*, to take, and *denā*, to give: also abridged to **LEN-DEN**, and, in the aorist, **LEWE-DEWE**, (*Lēwe-dēwe*) Traffic, trade, barter, buying and selling: also borrowing and lending.

**LENDKIA**, (*Lendkiā*), [Thug.] A washerman.—Dakh. Th.

**LENE**, (*Lege*), [Mar.] The cave temples and

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their embellishments, found at Ellora, Ajunta, and other places.

**LEP.** [H. &c.] Smearing, anointing, plastering : plaster, ointment.

*Lepaka*, [S.] A plasterer, an anointer.

**LEWA**, (*Levá*), [Guz.] A caste of the Kunbi tribe.

† **LEWA**, [Hindi.] Paste used in forming the shells of opium cakes.

**LEWALI**, (*Leváli*), [Thug.] A blanket.

**LEZAM**, [H.] (P.) A bow with an iron chain instead of a string, used in gymnastic exercises.

**LIA**, (*Líá*), [Hindi] Lands which are annually flooded.

**LIFABA**, (*Lifáfa*), [H.] A wrapper, an outer cover, an envelope.

**LIGADU**, (*Ligádu*), [Karn.] Compensation for damages

**LIGIRA**, (*Ligirá*), [Asam.] A female servant granted to officers of state, by the Asam monarch.

*Likchhau*, [Asam.] A male servant similarly granted.

**LIHAINDI**, (*Lihaindi*), [H.] Throwing up water for irrigation from a pond or river with a kind of basket worked by two men.

**LIKHA**, (*Likhá*) [H. &c.] (the same as **LEKHA**, (*Lekhá*), both being derived from the S. root *likh*, to draw lines, to write) A writing, a letter, &c. See *Lekhá*.

*Likhan*, [Beng., Mar., &c.] A writing, a document, a letter, a promissory note, *Sheik Akbar v. Sheikh Khan*. I.L.R. 7 Cal. 256. Also, a note of acknowledgment.

*Likhita*, [Beng. Mar.] Written, what is written, a manuscript, a document : in Mar., also, *Likhita*.

*Likhita-sákshi*, [Karn.] Written evidence.

\* *Likhitan-khod. writer self; written by writer's own hand.* *Sadasook v. Baikanta*, I.L.R. 31 Cal. 1013.

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**LIKKHA**, [Dakh. Thug.] A Mohammadan.

† **LIKSU**, [Asam.] A *paik* or armed peasant assigned as a labourer or slave to a great officer of State.

**LILAM**, (*Lilám*) **LILAU**, (*Liláu*) (more usually, in other dialects, but less correctly, *Nílám*), **GUZ.** (Port, *Leilao*), Auction sale, a public sale or auction.

**LINGA**, [S.] adopted in all the dialects, A mark, a characteristic sign : the distinguishing mark of gender or sex ; the male organ : the phallus, as the type of Śiva, and as worshipped in all parts of India : it is usually of stone or marble, and is set up in temples especially appropriated to the worship of Śiva, or *Mahádeva*, under this form. There were, at the time of the Mohammadan invasion, twelve principal Śiva-lingas in India, namely, 1. *Somanátha*, in Guzerat ; 2. *Mallikárjuna*, in Telingana at Srisailem ; 3. *Mahákála*, at Ujain ; 4. *Omkára*, on the Narbudda ; 5. *Amareśvara*, also at Ujain ; 6. *Vaidyanátha*, at Deogherh in Bengal ; 7. *Rameswára*, at Ramiseram ; 8. *Bhimaśankara*, in Rajamahendri ; 9. *Tryambaka*, at the sources of the Godávari, 10. *Gaulameśa*, where, unknown ; 11. *Kedāreśa*, on the Himalaya ; and 12. *Vigñeśvara*, at Benares. In the south the principal Śiva-lingas at present worshipped are at *Kānchi* or *Conjeerem*, *Jambukeśwar* near Trichinopoly, *Tirumale*, *Kálautstri*, and *Chidambaran* : one sect of Hindus, the *Vira-Śaivas* or *Jangamas* of the south, wear a small representation of the *linga* in a case round the neck or on one arm, whence they are called also *Lingadháris*, and *Lingarants* as below.

*Lingá-it*, [Mar.] *Lingadhári*, or *Lingarant*, erroneously, *Lingumut*, [Karn.] A member of the *Jangama* or *Vira-Śaiva* sect, or a worshipper of Śiva as

† \* Reference see page 1.



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the *Linga*, and carrying a representation of the type about his person : the sect, which is numerous in the central and southern parts of the peninsula, is of modern origin, being founded by a Brahman named Bāsava, residing at Kalyān in Karnata in the middle of the 12th century. The *Lingāits* differ from the Brahmanical followers of Śiva in denying the sanctity of the Brahmanical order, and the authority of the Vedas ; in the recognition of various divinities, and in virtually abolishing the distinction of caste, and the inferiority of females. One division of them, termed *Ārādhyas*, are, by birth, Brahmans ; but the rest, who are more especially termed *Jangamas*, are of the *Śūdra* and mixed castes, and look upon the *Ārādhyas* as their inferiors. The *Jangamas* are again distinguished as two-fold—*Sāmānya* or ordinary, and *Viśeṣa* or extraordinary, the latter professing greater purity of manners. There is also a lower grade of sectaries, or *Bhaktas*, who are likewise distinguished as *Sāmānya bhaktas*, and *Viśeṣa bhaktas* ; the former retain their caste, but in all other respects are the same as the *Sāmānya Jangamas* ; the latter are entirely exempt from caste, and are bound by vow to honour the *Guru*, or spiritual teacher, the *Linga* and the *Jangama*, or brother in the faith : accounts respecting their manners vary ; but as an inveterate hostility subsists between them and the Brahmans, accounts derived from the latter are not to be depended on. The *Jangamas* have a literature of their own, written mostly in the Karnata and Telugu languages, particularly the *Bāsava Purāṇa* in the former. The *Ārādhyas* are sometimes well versed in Sanskrit literature.—Account of the

## LO

Jangams, by C.P. Brown, Madras Journal of Literature and Science. A *lingait* is a *Sūdra*. This class is probably more numerous in the Bombay presidency than in Madras. *Virasangappa v. Rudrappa*, I.L.R. 8 Mad. 440 (443).

*Lingabanajigār*, [Karn.] A merchant or trader of the *Lingait* sect.

*Lingakāyā*, [Tel.] The small box in which the *Linga* is kept by those who wear the emblem.

*Lingi*. [S. &c.] One who wears the outward emblems of the order or sect to which he belongs ; but it is more usually applied to signify a pretender, a hypocrite, or one who assumes the external emblems of a caste or order to which he does not belong, or of which he does not perform the duties : the bearer of a *Linga*.

**LIP**, (*Līp*) or **LIPRA**, (*Līpra*), [Thug.] Cloth in pieces, not made into garments.

**LIPI**, [S. &c.] in (Karn.) also **LIPHI** Writing, a writing, a manuscript, a written document.

**LIRUA**, (*Lirūā*), [Hindi] Rice-straw, especially such as is suitable for fodder.

**LITYA**, (*Lityā*), [Uriya] A measure of time, the 60th of a *Danḍa*, or 24 seconds.

† **LOBHA**, vernacularly **LOBH**, [S. &c.] Covetousness, greedy desire, and, by inference, corruptibility, venality.

† *Lobhi*, [S. &c.] Covetous, greedy ; whence, venal, corrupt ; also subst. bribery, corruption.

**LOCHHA**, (*Lochhā*), [Asam.] A land measure in Asam equal to 11½ feet square.

**LOD**, [Thug.] A bullock : among the Dakh. Thugs, blood.

**LODH**, [Thug.] A bullock.

**LODHA**, [Thug.] A class of Mohammadan Thugs descended from, or grafted upon, the Oudh stock, and found chiefly on the borders of that kingdom, or in the Tarai bordering on Nepal.

† Reference see page 1.

## LO

**LODHA**, (*Lodhā*), **LODHI**, (*Lodhī*), [H.] The name of a caste, or a member of it, following the practice of husbandry in the north-west provinces: amongst the Marāṭhas, the foreign *Lodhī*-or *Lodhī paradēsī*, from being a native of Hindustan, is employed as a thatcher and keeper of bullocks, &c.

† **LODIKHANA**, or **LUDIKHANA** (?) [H.] A sort of measurement formerly in use in Bahar.

**LOGAR**, (*Lógar*), [Karn.] A foreigner, a stranger.

**LOGILI**, [Tel.] The interior of a house, and all belonging to it.

**LOHA**, [S. &c.] Iron: any metal.

*Lohār*, [H. &c.] (from S. *Lohakāra*)

A worker in iron, a blacksmith; one of the artificers of a village.

*Lohābhisāra*, [S. &c.] Lustration of arms: private or public worship of weapons on the ninth of the light half of Āswīn: under the native rule it was a military ceremonial of much splendour observed as a preliminary to the season for military operations.

*Lohā-mahāl*, [H.] The iron department; revenue derived from the iron mines, and smelting and working the metal.

*Lohār-khāna*, [H. &c.] A blacksmith's forge, a shop.

*Loharbarhegā*, [Thug.] A pair of jackals (lit. the blacksmith and carpenter) crossing the road, a bad omen, indicating arrest and confinement.

*Lohorī*, [Guz.] An iron-pan or plate, a frying-pan, a plate for striking the hours on.

**LOKA**, also, vernacularly, **LOK**, and, vulgarly, **LOG**, [S. &c.] Man, mankind, in ordinary use; as *Sāhīb-lok*, gentry, Europeans: a world, a sphere, a region; as *Triloka*, the three worlds, heaven, earth, and hell; or earth, sky, and

## LO

heaven: in mythology, fourteen spheres, exclusive of *Naraka* or *Tartarus*, are recognised, seven upper and seven lower—1. *Bhū-loka*, earth; 2. *Bhucar-loka*, atmosphere or firmament; 3. *Swar-loka* or *Swarga*, heaven, the sphere of the inferior deities; 4. *Mahar-loka*, the region above the pole-star tenanted by saints; 5. *Janaloka*, the sphere of the sons of Brahmā; 6. *Tapo-loka*, the region of devotion, the abode of *Rishis*; and 7. *Satyloka*, or *Brahma-loka*, the region of truth, of Brahma, to which the pure are elevated. The seven regions below the earth are the habitations of the snake gods, and are named in the order of their *talā* or descent—*Atala*, *Vitala*, *Sutala*, *Rasātala*, *Talātala*, *Mahātala*, and *Pātāla*: sectaries have also invented *lokas* or regions of their own, as *Vaikuṇṭha*, the sphere of *Vishṇu*; *Goloka*, the region of *Krishṇa*, &c.

*Lokūlaya*, [Beng.] The resort of men; a village, a town.

*Lokūraṇya*, [Beng.] A crowd, a concourse, lit., a forest of men.

*Lokāyata*, [S.] A system of atheistical philosophy attributed to *Chārvāka*.

*Lokāyita*, [S.] A follower of *Chārvāka*'s doctrines.

*Laukika*, [S. &c.] Worldly, popular, secular.

**LOKAN**, [Thug.] A gun.

**LOL**, [Thug.] The throat—Dakh. Th.

**LOLI**, (*Lolī*), or **LULI**, (*Lālī*), [H.] A courtesan.

**LOH**, or **LUN** (*Lūn*), **LOON**, [H. &c.] (from S. *lavan*) Salt. See *Laran*.

*Lonā*, [H.] Salt, saline, brackish.

*Lonāmāṭi*, [Beng.] Salt-land, land from which salt may be extracted.

*Lonār*, [H.] A salt-pit, a place where salt is produced.

## LO

*Loni* or *Lāni*, [H.] Saline efflorescence from walls.

*Loniū*, or *Lāniū* Saline, brackish : a salt-maker : a class of traders.

**LONARI**, (*Lonārī*) [Mar.] A caste, or member of it, whose occupation is hewing wood, making charcoal, &c.

**LONDITEDU**, (*Londitedu*) [Tel.] A span measured by the thumb and forefinger.

**LOPA**, [S. &c.] Disappearance, loss.

*Lop-rahā*, or *Lopmā*, [Thug.] To lie hid or asleep.

*Lopi-*, *Lopi-khān*, or *Lopi-singh*, [Thug.] A term used by scouts to intimate the approach of danger. *Lopi-homa*, to be concealed.

*Lo-paikāri*, (?) An under-renter or tenant.

**LOT** (*Lot*) or **LAT** (*Lāt*), [H. &c.] The English word 'Lot', denoting a portion or division of property allotted for public sale.

*Lot-bandī*, [H. &c.] (from *lot*, and *bandī*, arrangement) The schedule or list exhibiting the apportionment of an estate to be put up in lots at auction for sale or lease. Also, notice or advertisement of the sale of an estate.

**LOTTI**, (*Loffī*), [Tel.] A small earthen vessel fixed on the stem of different palms to collect the *tārī* juice.

**LOTU**, (*Lōlu*), [Tel.] Loss, deficiency.

**LOTU**, (*Lōlu*), [Tel.] Depth of water, &c.

† **LUBHI**, See *Lobhi*.

**LUCHCHA** (*Luchchā*), [H.] A libertine, a porfigate ; also a low abandoned fellow, who leads a dissolute life, subsisting by gambling, or by intimidating respectable persons into giving him money.

**LUGARA**, (*Lugarā*), or **LUGADA**, (*Lyagā*), [Guz.] Clothes or apparel in general :

## LU

in Marāṭhi *Lugaren* is a long strip of coloured cloth worn as a petticoat.

**LUKIBIDYA**, (*Lukibidyā*), [Beng.] A science by which a person is supposed to have the power of rendering himself invisible.

**LUKTA**, (*Lukṭa*) [A.] In Mohammadan law, Treasure trove, property which a person finds on the ground, and takes charge of as a trust until claimed, calling witnesses to his finding it, and announcing his intention of restoring it : if not claimed after a year he should dispose of it, if of any value, in charity, or he may keep it, but still for the owner, if the article be durable.

**LULEN**, (*Lulen*), [Mar.] Mob, rabble, dregs of the people.

**LUN**, [Guz.] Salt. See *Larana* and *Lon*.

*Lugar*, [Guzl], A place where salt is made.

*Lupo*, [Guz.] Salt, or the saline efflorescence from walls.

**LUNG**, and **LUNGI**, (*Langi*), [H. &c.] A cloth passed between the thighs. [Beng.] A petticoat : it is said also to be a large handkerchief of blue silk and cotton mixed, carried over one shoulder ; used sometimes as a scarf, sometimes as a waistbelt.

**LUT**, (*Lūt*), **LOOT**, (*Lool*), [H. &c.] Plunder, robbery pillage.

*Lūtāi*, [H.] Plunder, pillage, booty.

*Lūtārā*, [Mar.] A plunderer, a robber.

*Lūtāū*, [Mar.] Acquired by plunder, booty, spoil.

*Lūtāṛ*, [H.] A plunderer, a robber.

*Lūtī*, or *Lūtīā*, [H. Beng.] *Lutiyāra* or *Luticālā*, A plunderer, a robber, a mounted robber, a Pindhārī.

*Lūt-khūt*, and *Lūt-pāt*, [H.] Robbing, plunder, pillage.

## M

## MA

**MA**, (*Mā*), [Tam.] One-twentieth : a land measure, the twentieth of a *Vēli*, more correctly, *Māū*, q. v. It is also in general use as the representative of the S. *mahā*, great, especially in compounds.

**MA**, (*Mā*) [H. &c.] A mother : in Bengal, addressed to any female as an appellation of respect : when addressed by a husband to his wife it intimates his relinquishing her society in the latter character.

*Māsī*, [H.] A mother's sister.

**MABAR**, (*Mābar*), [H.] A ferry, a ford.

**MIBAR** (*Mibār*), a ferry-boat.

**MAAKILAT**, (*Mākhilat*), [A.] In Moham-madan law, fine of atonement for bloodshed.

**MAASH**, (*Māsh*), [H.] Place or means of living, livelihood : the term was applied to pensions granted to various persons in Benares in 1781, and confirmed by Ben. Reg. xxxiv, 1795.

*Bad-māsh*, [H.] A disreputable person, one living dishonestly or viciously.

**MABLAGH**, (*Mablagh*), [H.] A sum of money, ready-money.

*Mabluh-bandī*, Specifying the sum total of an account, the adjusted balance. † Also, sum total.

**MACHA**, (*Māchā*), **MACHAN**, (*Māchān*), [H.]

**MACHAN**, (*Māchān*), [Beng.] **MANCHE**,

[Tel.] **MANCHIGE**, [Karn.] **MACH**,

(*Māch*), **MACHI**, (*Māchī*), [Mar.] from

the S. **MANCHA**, A raised platform, a scaffold in general, but commonly applied in Hindustan to the temporary thatched platform raised on bambus in a field where a man sits to watch the crops : in Marāṭhī, a frame supporting a stack of grass, or one on which grain is exposed to dry.

**MACHH**, **MACHHA**, or **MACHHI**, (*Machhī*),

[H.] **MACHH**, (*Māchh*), [Beng.]

## MA

**MACHHEMU**, **MATSYAMU**, [Tel.] these and other similar forms are all from **MATSYA**, [S.] A fish.

*Machuliā*, [Uriya] Rent or right of fishery.

*Machalimāvu*, [Tel.] A fishery.

*Machulipannu*, [Tel.] Tax on fishing.

*Māchhī* or *Māchhimār*, [Guz.] A fisherman, usually of the *Koli* tribe.

*Māchhuṃyā*, [Beng.] A fisherman, a vender of fish.

**MACHHUA**, [Thug.] Keeper of a Sarāī.

**MADD**, **MUDD**, [H.] Extension, prolonging : a sign denoting the commencement of a paragraph or the insertion of a new item : also a dry measure equal to a *Ratl* and a third, or, according to some, to two *Ratls*, or two pounds.

**MAD**, or **MADA**, **MUD**, **MUDA**, [H. &c.] (S.) Intoxication, or any intoxicating or stupefying beverage : pride, haughtiness.

*Madakz*, or *Madak*, [Beng.] Inebriating ; any stupefying or intoxicating article, as toddy, opium, bhang, [&c. H.] A pellet of opium or other drug for smoking.

*Mada-khor*, [Beng.] A drunkard.

*Madya*, [S. &c.] Wine, spirituous liquor.

**MADA**, (*Māḍa*), [Tel.] A half pagoda ; whence it is applied to a rate of rent, or payment of 50 per cent. : any money or coin.

**MADA**, (*Māḍā*), or **MARA**, (*Mārā*), [Beng.] Threshing or treading out corn.

*Māḍaniyā*, [Beng.] A thresher, one who beats or treads corn.

**MADAD**, **MUDUD**, [H. &c.] Help, assistance ; allowance or provision.

*Madadyār*, [H. &c.] A helper, an assister, a benefactor, an ally, an assistant clerk or writer in an office.

*Madad-kharch*, [H. &c.] Charitable expenses, sums paid to help others.

## MA

*Madad-mâûsh*, [H. &c.] Grant of means of subsistence in general; also, assignment of revenue for the support of learned or religious Mohammadans, or of benevolent institutions, by the government.

**MABAD**, incorrectly, **MADAT**, **MUDDUT**, [H.] An intoxicating pill or bolus formed of chopped betel leaf and opium, which may be swallowed or smoked in a pipe: the sale was originally prohibited, but was licensed, to an extent not exceeding five *tolas*, by Act. xi. 1849, s. 5.

**MADAGADA**, (*Madagada*), [Karn.] An advance of money for carrying on cultivation, repayable at harvest time without interest.

*Madagadapatra*, [Karn.] (S. *Patra*, a leaf) A bond for repayment of an advance to cultivators.

**MADAGU**, [Karn. Tam.] A sluice to let off water from a tank.

**MADAI**, (*Maḍai*), [Tam.] A sluice, a channel from a pond or the like for irrigation.

*Mēl-maḍai*, [Tam.] Land first watered, that which is situated nearest the sluice. See *Kēl-maḍai*.

**MADAKA**, (*Maḍaka*), [Tel.] A plough with oxen complete. See *Araka*.

**MADAKHIL**, (*Maḍākhil*), [H.] (plur. of **MADAKHAL**.) Entrances, additions: income, revenue; additions to the revenue of a district, either from the annexation of other lands, or from the full assessment of lands which had been wholly, or partially, exempt from payment of revenue.

*Maḍākhil-maḥkārij*, [H.] Additions and diminutions: changes in the disposition of landed property, or in the arrangement of the shares in a village.

**MADANOTSAVA**, [S.] A festival held in honour of Madana, the delighter, *i. e.* the deity of love, on the 13th and 14th of Chaitra.

## MA

**MADAR**, (*Maḍār*), [H.] A place to which progress is directed, a centre, a central spot.

*Maḍār-ul-maḥām*, [H.] A principal manager, a prime minister: as it were, the centre of affairs.

*Maḍārkār*, [H.] A manager, a chief man of business.

**MADARI**, (*Maḍāri*), A juggler.

**MADAWATNI**, (*Maḍāwatni*.) [H.] A female match-maker: a woman employed to find a suitable match for a man.

**MADARU**, (*Mādaru*) (?) A low caste of people in Kurg, whose business is chiefly mat and basket making, and who are included amongst the servile classes.

*Mādaruka-saburari*, [Karn.] An annual tax on the manufacturers of baskets, mats, &c.

**MADDI CHAKKA IJARA**, (*Ijāra*.) [Karn.] Tax levied in Mysore on the collector of the bark of the Maddi tree, from which a red dye is prepared.

**MADE**, (*Maḍe*.) [Karn.] Strong, rich, as land in the vicinity of water.

*Maḍchola*, *Maḍchattu*, [Karn.] Rich land.

**MADEGARU**, (?) [Mal.] A class of predial slaves in Kurg.

**MADEPALU**, (*Maḍepālu*.) [Tel.] Share, in kind assigned to the cultivators. See *Mētipālu*.

**MDHAGHARI**, (*Maḍhaghari*.) [Mar.] The second sort of paper made at *Daulatabad*, as distinguished from the best kind, termed *Bahadur-khāni*.

**MADHAVI**, (*Mādhavi*.) [Karn.] Sugar, clayed or candied.

**MADHU**, [S. &c.] Sweet; lit. or fig., honey, a spirituous liquor distilled from the blossoms of the *Bassia latifolia*: the month *Chaitra* (March-April), the season of spring.

*Madhundhu*, [Tel.] Treacle produced from the fermented juice of the date and other palm-trees, commonly known in the south of India as *Jagari*.

## MA

*Madhuparka*, [S.] but used in most Hindu dialects, An offering of honey, butter, and curds, presented to a person to whom it is intended to shew particular respect on his coming to a house, as to a guest, to a bridegroom at a marriage, to a Brahman at a sacrifice, and the like; hence it is sometimes used for the occasion on which it is presented, as a marriage or other festival; also in Telugu for the new cloths dyed with turmeric presented to the bride and bridegroom.

*Madhur*, or *Madhura*, [S. &c.] Sweet; applied also to the contrary of salt.

*Madhuri*, [S. &c.] (fem. of *madhura*, Uriya,) Land not within the influence of the sea and free from any saline impregnation, in contradistinction to the *Nimaki*, or salt lands, or those from which, being washed by the tide, salt is manufactured.—Cuttack.

*Madhuprāsana*, [S.] Putting a little honey into the mouth of a new-born male infant, one of the Sanskāras, or purificatory ceremonies of the Hindus.

**MADHWA-ACHARYA**, (*Madhwa-āchārya*.) [S. &c.] The founder of a sect of Vaishnavas in the south of India in the thirteenth century, hence termed *Mādhwas*, or *Madhwāchāris*.

**MADHWI**, (*Mādhwi*.) [S., &c.] A spirituous liquor distilled from the blossoms of the *Bassia latifolia*.

**MADHYA**, [S. &c.] The middle, the central, central: also, **MADHYE**, In the midst, in the centre. Besides the primary and correct forms which they also have, some dialects admit various modifications of these words, as *Mājhar*, *Majhlā* [H.] *Māj*, *Mājh*, *Mājhe*, *Mejh*, [Beng.] *Māi*, *Mājhart*, [Mar.] *Madḍiyam*, [Tam.]

*Madhyadēs*, [S. &c.] (*Madhya*, middle, and *dēs*, country) The middle region; in the original geography, the country bounded by the Sewalik hills on the north, the confluence of the Ganga and

## MA

Yamuna on the south, the southern branch of the Himalaya on the east, and the Vindhya mountains on the west, comprising the modern provinces of Allahabad, Gorakhpur, Oudh, Delhi, Agra, and part of Bundelkhand. The term is in use among the Marāṭhas to denote the country between the Konkan and Kandesh.

*Madhya prasangā*, [Uriya] Interlocutory.

*Madhyastha*, [S. &c.] (*Madhya*, between, and *stha*, who stands) A mediator, an umpire, a middle-man: in Malabar, the pl. *Madhyasthamār*, arbitrators, corresponds with *Panchayat* in other places.

*Madhyasthyam*, corruptly, *Madesthum*, [S. &c.] Arbitration, intervention, interference of a third party to secure the observance of an engagement between two others.

*Madhyavarti*, [Tel.] A mediator, an umpire, an arbitrator.

**MADI**, (*Maḍi*.) [Tel. Karn.] A rice-field, a garden bed.

**MADI**, [Tam.] Valuation, estimate; also **MADIPU**.

**MADI**, (*Māḍi*), or **MARI**, (*Mārī*), [Mar.] The sap of the cocoa-nut, especially when fermented; properly opposed to the sap of the *tār* plam, or *tārī*, although the latter is applied to both kinds.

**MADIGA**, (*Māḍiga*), [Tel.] A low caste, that of the *Chaklar*, or workers in skins and leather; the *Chāmar* of Upper India.

*Māḍiyāḍu*, [Tel.] A man of the low caste of *Chaklars*.

*Māḍiye*, [Tel.] Of or belonging to the caste of workers in hides and leather.

**MADIKE**, (*Maḍike*), [Karn.] A plough with oxen complete.

**MADIRI**, (*Māḍiri*), or **MADRI**, (*Māḍri*), [Tel. Karn.] A pattern, a specimen.

## MA

**MADIVALA**, (*Maḍivala*), [Karn.] A washerman.

**MADORIA**, [Thug.] Fighting of cats, as an omen.

**MADRASA**, **MUDRUSU**, corruptly, **MADRES-SAH**, and **MADRISAH**, [H.] A college, an academy.

*Muduris*, [H.] The principal or rector of a college, a teacher or professor.

**MADUMU**, [Tel.] A stone sluice or channel by which the water flows to the fields.

**MADUPUBIDU**, (*Madupubidu*), [Tel.] Waste lands attached to the lands cultivated by a farmer, that he may bring them also into cultivation.

**MADUVE**, or **MADIVE**, [Karn.] Marriage.

*Maduviprasta*, [Karn.] The marriage ceremony.

\* **MADYUN-I-DIGRI-I-HAZA**. *It is a Hindusthani word, descriptive of the judgment-debtor, 'so it implies the admission of liability under the decree. Janki Prasad v. Ghulam, I.L.R. 5 All. 201 at 205.*

\* *Madgun-I-Tamassuk-I-Haza. It implies the liability under a bond if on it this expression is endorsed. Janki Prasad v. Ghulam, I.L.R. 5 All. 201 at 205.*

\* **MAFI**, (Lit., *exempted, privileged, or revenue-exempted lands*), *exempted on the authority of the nazim' or the Zamindar. (Galloway's India, p. 75.) "Mafi grants were made by proprietors to Brahmins, Bhats, Fakirs and such like for religious services or through religious veneration. They were hereditary, though not originally transferable. Even when transferred, they were not resumed, and so usage made them transferable in course of time." (Field's Regulations, Introduction, p. 53) vide Finnicane & Ameer Ali's B.T. Act.*

**MAFKUD**, (*Mafkūd*), [H.] (also occurs as

## MA

*Mafkud-ul-khabar*) Missing, lost : in Mohammadan law it implies a person of whom it is not known whether he be living or dead.

**MAG**, (*Māg*), [Mar.] **MAGGAMU**, [Tel.]

**MAGGA**, [Karn.] A loom.

**MAG**, (*Māg*), [Mar.] (S.) A track, a channel for water to irrigate a garden or plantation.

**MAGA**, [Karn.] A son.

*Makkalu*, [Karn.] Children.

*Makkala-santāna*, or *Makkal-santān*, [Karn.] Descendants in the male line.

**MAGADHA**, (*Māgadha*), [S.] A bard or herald : one of the Mixed castes, born of a Vaisya father and Kshatriy a mother : also a native of Magadhā, or South Bahar.

**MAGAH**, (*Magāhi*), [H.] A tribe of agriculturists in Bahar : (probably a vernacular form of *Māgadhi*, or native of *Magadhā*.)

**MAGAMAI**, corruptly, **MAGHOMY**, [Tam.] Contribution formerly levied on merchants and cultivators for a temple, now given optionally : a fee or donation to which an individual or establishment may be entitled.

**MAGANA**, (*Māgana*), [Uriya] (probably for *Māngnā*, q. v.) Fees exacted by Zamindars from the cultivators : a contribution raised in shares.

*Māgan-khandāiti*, corruptly *Mongun-khanditi*, [Uriya] A tax formerly levied by the Hill Rajas of Cuttack to cover the expense of keeping up an armed police, commuted for a money payment by Government.

**MAGANAM**, (*Māgānam*), corruptly, **MAG-ANNY**, **MAGAUN**, **MOGANY**, [Tam.] **MAGANI**, (*Māgani*), [Karn.] (from the A. *Makān*, a place, an abode) A division of a revenue district, usually consisting of six or seven villages ; the subdivision of a *tahsildāri*. A division

## MA

of the Zemindari. *Zemindar of Ramnad v. Ramamany*, I.L.R. 2 Mad. 234.

*Māgaṇi-paiki-grāma*, [Karn.] A village belonging to a district.

**MAGANI**, (*Māgāṇi*) [Tel. karn.] Wet-cultivation; the cultivation of low lands by artificial irrigation; lands that are so irrigated.

**MAGANI** (*Māgāṇi*), pron. **MAHANI** (*Māhāni*) [Tam.] A sixteenth. *Māgāṇi paṭiṣa*, [Mal.] A rate of interest calculated in grain, one-sixteenth of a *Yedan-gali*, per annum on the value of a fanam.

† **MAGAR**, (?) [Karn.] A gift promised to a bride at marriage.

**MAGDAR**, **MUGDUR**, [H.] (S. *mudgara*) A club, a mallet; a thick heavy club used in exercise like dumb bells.

**MAGH**, **MUGH**, corruptly, **MUG**, **MUGG**, (?) A name commonly applied to the natives of Arakan, particularly those bordering on Bengal, or residing near the sea; the people of Chittagong. According to Lieut. Phayre, however, the Arakanese disclaim the appellation, and restrict it to a class whom they hold in utter contempt: the descendants of the Arakanese who were settled at Chittagong and Dacca, by Bengali mothers: the origin of the word is unknown. In P. *Magh* is a fire worshipper, also a wine-drinker or tavern-keeper.

**MAGH** (*Māgh*), or **MAGHA**, (*Māgha*), [H. &c.] **MAGAM**, (*Māgam*), [Tam.] The month so called; the 10th of the Hindu year when the sun enters Capricorn, and when the full moon is near the asterism *Maghā* (Jan.-Feb.): on the 1st of this month, according to solar computation, or the first lunation of the moon, that is, the day of new moon, a great festival is observed in Upper India, when bathing in the sea at Ganga-Sāgara, or the mouth of the Bhāgīrathī, is considered of peculiar efficacy

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*Māghāt*, [Hindi.] Land broken up in *Māgh* for the next year's crops.

*Māghāt-kī-phasal*, [Hindi.] The crops that are sown between *Māgh* and the rains.

*Māmāṅgam*, or, more correctly, *Māmāṅam*, [Tam.] A great festival held every twelve years, on the full moon of *Māgha*, at *Kambhakonam*.

*Māghī*, [S. &c.] Full moon of *Māgh*.

**MAGHARIN**, (*Māghārīn*). [Mar.] A recently married wife, especially one who returns (from *māghārne*, to turn back) from her father-in law's house to her own parents, or goes from them to her husband's parents.

**MAGHIYA**, (?) [H.] A division of the Dhanuk tribe.—*Bhāgatpur*.

**MAGRA**, (?) [H.] A subordinate or outlying village forming part of a larger one.—Ajmer.

**MAGHRAB**, (*Maghrab*), or **MAGHRIB** (*Maghrīb*), [H.] The west, the western quarter.

*Maghrabi*, [H.] A native of the west, a North-African. Also, a small gold coin current on the Malabar coast, a Venetian sequin or Dutch ducat.

**MAGHRUR**, (*Maghrūr*), [H.] In ordinary use, proud; but in Mohammadan law, a man who has married a woman under a misconception, as one within the prohibitive degrees of relationship, without being aware of it, or a slave, supposing her to be free.

**MAHA**, (*Mahā*), [S. &c.] (from *mahat*) it occurs in all the dialects without change, except in Tam., in which it is written *Makā*, or *Magā*, quasi, *Meya*, there being no *h* in the alphabet; also, as abbreviated, *Mā* Great (literally or figuratively).

*Mahābrāhmaṇa*, [S. &c.] lit. A great Brahman, but applied contemptuously in Bengal to a low class Brahman who

† Reference see page 1.



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officials at funeral rites, and is the first feasted after the period of mourning ; also a Brahman who performs religious ceremonies for Śūdras and mixed castes.

*Mahādeva*, or *Mahadeo*, [S. &c.] The great God ; usually applied to Śiva, especially as the *Linga*.

*Mahādevī*, [S. &c.] The wife of Śiva : a name of Durgā. "*Mahadevī*" signifies a married woman. *Nandamani Ananga Bhima Deo v. Suseela Mata Patta Mahadevi*. I. R. 1933 P. C. 7=141 Ind. Cas. 1=37 C.W.N. 237=37 L.W. 57=10 O.W.N. 89=56 C.L.J. 522=A.I.R. 1933 P.C. 20=64 M.L.J. 1 (P.C.).

*Mahājana*, or *Mahājan*, or *Muhajun*, incorrectly, *Mahajanam*, *Mchajin*, [S. &c.] lit. A great man, but applied in most parts of Hindustan and Bengal to a merchant, a dealer, a banker or money-changer ; also a creditor : in Marāṭhi, also, a particular hereditary officer in a village : in some places in the south of India it denotes the head of a trade or caste ; also the head man of a village, especially where the villagers are mostly Śūdras and the head man is a Brahman : it is applied also to Brahmans holding lands as permanent tenants, but employing others to cultivate : it also denotes such of the villagers as hold *Mirās* or hereditary property in common. In Guzerat, *Māhājan*, pronounced, *Mājan* is also said to mean a public entertainment or food given to all comers.

*Mahājan lagān*, [Guz.] (?) Collections made by the merchants for charitable purposes, whether human beings or animals be the objects.

*Mājanaygal* for *Mahājanam*, [Tam.] An assembly of the principal inhabitants of a village : Brahmans collectively, especially when heads of villages and cultivators.

*Mahākāla*, sometimes written, *Mākala*, [S. &c.] A name of Śiva, as identified

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with Time : one of the great *Linga* types of him, formerly worshipped at Ujayin.

*Mahākālī*, [S. &c.] One of the terrific forms of Durgā.

*Mahālaya*, [S. &c.] A great temple or sanctuary : the obsequial ceremonies performed in the last half of the month *Bhādra*.

*Mahāmāntri*, A prime minister.

*Mahāmāri*, [Beng. &c.] Plague, pestilence, any epidemic or great mortality.

*Mahānāṭu*, [Tam., Karn., Tel.] The great assembly : in former times it was composed of the chief landed proprietors of a *nāṭu*, or district, who met to consider of agricultural interests : in some places it exists as a meeting of the tribes of the right-hand party to deliberate on questions of caste. In Karnataka it is described as an assembly of the aboriginal castes, not including Brahmans and some other castes in various parts of the country : *Mantui-* (for *mantri*, a counsellor) *mahā-nāṭu*, occurs in Tamil writings as expressive of the concurrence of the government and the people, whence Mr. Ellis conceived the powers of the primitive *Mahā-nāṭu* to have been analogous to those of the Saxon Witenagemote.

*Mahanta*, or *Mahant*, *Muhant*, [H. &c.] The head of a religious establishment of the mendicant orders of the Hindus.

*Mahantī*, [H.] The office and appointment of a *Mahant*.

*Māhānti*, [Uriya.] A man of the writer or accountant caste : the caste itself.

*Mahānavami*, [S. &c.] The last day of the nine days or nights dedicated to the worship of Durgā, in Āśvin, the last day of the Durgā pūja.

*Mahāpāta*, or *Mahapātaka*, [S. &c.] A heinous crime : five acts are especially so considered, murder of a Brahman, intercourse with the wife of a Guru,

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stealing gold from a priest, drinking spirits, and associating with persons guilty of such offences.

*Mahâprasâda*, [S. &c.] The great present, of food, that is the distribution among the persons present, of food, sweetmeats, and the like, which have been offered to an idol: it is also especially applied to such a distribution at Jagannâth.

*Mahâpurusha*, or *-purush*, [S. &c.] A great man; but applied especially to religious ascetics, especially to such as pretend and are believed to have overcome physical infirmities, to be able to live without food, and to be impassive to external or elemental influences.

*Mahârâjâ*, [S. &c.] A supreme or sovereign prince; applied in courtesy to every Râjâ

*Mahârâni*, [S. &c.] The principal wife of a Râjâ, or a queen in her own right: applied also in courtesy to Hindu ladies of rank, although not of princely dignity.

*Mahârâshtra*, [S.] The Maratha country.

*Mâharshi*, or *Mâharishi*, [S. &c.] Any very celebrated sage or saint.

*Mahâsaya*, pronounced, *Mahashoy*, [Beng.] (from S. *mahâ*, great, and *âsaya*, receptacle) A respectable person, one possessed of great merit: but the word is chiefly used as a term of respectful address, as, Sir, Master, Your honour.

*Mahâsankrânti*, [S.] The great *Sankrânti*, or sun's entrance into Capricorn, the winter solstice: it also signifies the festival observed at this season in the south of India, the Pongol.

*Mahâshtamî*, [S. &c.] The great eighth, that is, the eighth day of the festival in Âshwin in honour of Durgâ, or Durgâ pûja.

*Mahattrân*, corruptly, *Mahatra*, *Mohuturan*, *Mohuteran*, *Mohaturan*, *Mahooteran*, *Mohoteran*, *Mohatravn*,

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*Mohuthran*, [Beng.] Land assigned to religious persons, or for religious purposes, by Zamindars or subordinate fiscal officers; also a provision made by the state for persons of the lower castes: (the sense may vary according to the relation of the component, terms, as the protection of great or pious persons, or of inferiors by great persons.

*Mahâwat*, or *Mahâwath*, commonly, *Mahout*, [H. &c.] The driver of an elephant

*Mahâyajna*, [S. &c.] A great sacrifice or act of worship; five such are recognised, 1. *Brahma-y.*, study of Brahma or the Veda; 2. *Pitri-y.*, offering to the manes; 3. *Deva-y.*, offerings to the gods; 4. *Bali- or Bhûta-y.*, worship of all existing things, also of mischievous spirits, by offerings of food scattered in the air; 5. *Nri-y.*, worship of man, hospitality.

*Mahâswara*, [S. &c.] A name of Śiva.

*Mâhâswara*, [S.] A worshipper of *Mahâswara*; a follower of Śiva.

**MAH**, (*Mâh*), [H. &c.] **MAHA**, (*Mâhâ*), or **MAHE**, (*Mâhé*), [Karn.] A month.

*Mâhewari-lekha*, [Karn.] A monthly account.

*Mâhîdâna*, [H.] Monthly pay, wages, or salary.

*Mâhinâ*, [H.] A month; monthly pay or wages.

*Mâhigujasta*, [Tel. and P.] Balance of rent, &c. due from the past month.

*Mâhimajkârû*, [Tel.] (A) Collections of the current month.

*Mahwâr*, *Mahwârû*, or *Mahwâri*, [H. &c.] Monthly, monthly pay or wages; a deed settling the payment of the revenue by monthly instalments.

**MAHAJARU**, [Karn.] Testimonial or certificate in favour of a public functionary, joined in by all present. See *Muhâjara*.

**MAHAL**, **MUHUL**, pl. **MAHAL**, (*Mahâl*), **MUHAL**, [H. &c.] A place, a house, an

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apartment, a seraglio: a station, a street, a district, a department: (in the Hindu dialects this word is written indifferently *Mahal*, or *Mahâl*, as in Beng. and Mar. confounding the sing. and plur. numbers, and using both in the sense of the singular, as in the following):

*Mahâl*, corruptly, *Mahl*, *Mhal*, *Mâal*, *Mohaul*, *Mehaul*, *Mal*, [H. &c.] (used as a sing. noun. with a plur. of its own, or *Mahâlât*) *Mahâl*, or *Mâhâl*, [Guz.] A province, a district, as the *Jangal-mahâls*, on the west of Bengal; a division of a *Taâlluk*, or district, yielding revenue according to assessment. In the language of the Regulations a *Mahâl*, or *Mehâh*, is called an estate, and is defined, any parcel or parcels of land which may be separately assessed with the public revenue; the whole property of the revenue-payers in the *Mehâl* being held hypothecated to government for the sum assessed upon it. Beng. Reg. xlii. 1803, ch. 2, sect. 2, and xi. 1822, sec. 29. Under the Mohammadan government the term was also applied to a head or department of miscellaneous revenue derived from a tax on some particular class of things or persons, as, *Mahâl-i-kâghaz*, the tax or duty on paper; *Mâh-i-mahâl*, the duty on fish; *Nimak-mahâl*, the revenue derived from the monopoly (sic!) of the sale of salt; *Mahâl-ubkâri*, the department of the excise: so in Karnata, *Mahâlu* meant revenue, or sources of revenue, chiefly territorial, but comprising other objects. In Puraniya, the items of the village *Ilâst-o-bud*, were termed *mahâls*: the word is in fact very vaguely employed. In some places a certain right is intended, capable of being rented, as the *Mom mahâl*, or

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right to the wax found in the forests of a given tract. In Cuttack, the plural *Mahâlât* was applied to the lands which paid the full assessment to the state, in contrast to the *Kilâjât*, or military estates paying a quit-rent only. *Any local area held under a separate engagement for the payment of the land revenue, and for which separate record of right has been framed. Kedar Nath v. Ram Dial*, I.L.R. 15 All. 410 (411); *Sheoraj v. Harihar*, I.L.R. 32 All. 351 (P.C.).

*Mahaldâr*, [Beng.] An officer in charge of a district; also the occupant or proprietor of an estate.

*Mahâldâr*, [Mar.] A government officer in charge of the revenue and police of a district.

*Mahâl-jhañti*, or *-jhañti*, [Mar.] Annual rough statement of the receipts and disbursements of a district.

*Mahâltkari*, [Mar. (Guz.)] A revenue and police-officer in charge of a district: in the former department he was usually subordinate to the *Kumaetsdâr*; in the latter he was accountable to the government direct, or to its representative in the district: he has latterly been invested with the same police authority as the *Mâmalatdâr*. Act xx. 1835.

† *Mahâl-milâni*, [H.] A record kept in the collector's office of the several shares of an estate.

*Mahalla*, corruptly, *Mohulla*, [H.] *Mahallâ*, [Beng.] *Mahâlâ*, [Mar.] A division of a town, a quarter, a ward.

*Mahalladâr*, [H. &c.] An officer in charge of a particular quarter of the town, bound to give information to the Darogha of the police of any disorderly conduct, or the presence of culprits: the Regulations seem to have contemplated a female agent also in each ward, subordinate to the police, under the

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title of *Mohaladarin*. Beng. Reg. xxii. 1793, sec. 30.

*Mahalli*, [H.] A eunuch, an attendant on the female apartments.

*Mahâl-maşrat*, [Beng.] An estate held on certain stipulated conditions.

*Mahal-i-mujrâ*, [H.] Place of obeisance : settlement of accounts.

*Mahâl-naucârâ*, [Beng.] Districts set apart for the payment of followers or troops.—Chittagong.

*Mahâl-pullî*, [Mar.] A composition formerly levied for the farm of the sale of spirituous liquors at Bombay.

*Mahâl-sâdir-wârid*, [Mar.] Contingent charges in the fiscal and police administration of a district.

*Mahalsarâ*, [H.] The inner or female apartments.

*Mahâl-sibandî*, [Mar.] Police and revenue *peons*, or armed servants attached to the magistrate and collector.

\* **MAHALWARI** and **MEHAL**. *It is used in Bengal Regulations. The word "Mahalwari" is used in the Regulations in contradiction to Mauxawari which defines every separate Mauxa or village. The word "Mehal" used in Bengal Regulations means not the property held under one title whether by one person or many. Tarakeswar Pal Chowdhury v. Kumar Satis Kanta Roy, 51 C.L.J. 297 = A.I.R. 1930 Cal. 411.*

**MAHALA**, (*Mahâlâ*), **MAHALI**, (*Mahâli*), **MAHALYA**, (*Mahâlyâ*), [Mar.] A term of courtesy affixed to the names of barbers.

**MAHAR**, (*Mahâr*), **MHAR**, (*Mhâr*), corruptly, **MHER**, **MHAO**, **MOW**, [Mar.] A man of low caste, retained on the village establishment for the performance of the lowest menial offices, as those of a scavenger : he is also the village messenger, and is sometimes employed as watchman : also the name of the caste or tribe.

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*Mahârki*, [Mar.] The office and rights of the *Mahâr*.

*Mahârki-watan*, [Mar.] The allowances and perquisites, in land or grain, of the *Mahâr*.

*Mahârpunj*, [Mar.] The portion of the crop given to the *Mahâr* as his perquisite.

*Mahârmahârki*, [Mar.] An impost levied on the grants or perquisites assigned to the *Mahâr*.

*Mahârwarâ*, or *-wârâ*, [Mar.] The ward or quarter of a village, usually outside of it, occupied by persons of the *Mahâr* caste.

**MAHARA**, (*Mâhârâ*), [Uriya.] Water-courses.

**MAHARI**, (*Mâhâri*), [Uriya.] A dancing girl attached to a temple.

**MAHASATI**, (*Mâhâsati*), [Thug.] Cry of a single jackall, usually a bad omen.

**MAHASHI**, (*Mahâsh*), [H.] Goods, effects.

**MAHAYAT** (*Mahâyut*), [H.] Partition of usufruct, as when each of two sharers enjoys a part of the thing possessed in common, or where each has the whole alternately.

**MAHBAS**, [H.] A prison, a place of confinement.

*Mahbâs*, [H.] Confined, imprisoned, a prisoner.

*Mahbâs-khâna*, [H.] A jail, a prison,

*Mahbâs-sanad*, [H.] A warrant of committal, a mittimus.

**MAHDI**, (*Mahdi*), [H.] A guide : the twelfth and last of the Imâms or successors of Âli, whom the Shia Mohammadans believe to be still alive.

**MAHI**, (*Mâhi*), [Thug.] The sacred pick-axe.—Dakhini Thugs.

\* **MAHISHI**, *Royal wife and she is anointed, she is adored. Ramasami v. Sundaralingasami*, I.L.R. 17 Mad. 422 (428).

**MAHIVASI**, (*Mahîrâsi*), or **MEWASI**, (*Me-wâsi*), [Guz.] Properly, an inhabitant

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of the country along the Mahi river, but applied especially to the tribes in that quarter who subsisted by lawless and predatory practices.

**MAHI**, (*Māhi*), **MURATIB**, (*Murātīb*), [H.]

The dignity of the fish : the privilege of having carried before a man of rank the representative of a fish, or part of it, of metal gilt, borne upon a pole with two circular gilt balls similarly elevated ; conferred formerly as a mark of distinction by the king of Delhi on individuals of the highest order only : one of the latest, or perhaps the last exercise of this favour was the grant of the privilege to Lord Lake, by Shah Ālam.

**MAHITA**, (*Mahīta*), corruptly, **MOHEETA**, [H.] Land within the supply of a well, but irrigated from it only in alternate years. See *Chak*.

**MAHJUR**, (*Mahjūr*), [H.] incorrectly, **MAHUR**, (*Mahūr*), Prohibited. In Mohamadan law, an inhibited slave ; one who is incompetent to buy, sell, or transact any business on his own account, as opposed to *Māxūr*, a licensed slave.

**MAHKAMA-AUKAF**, (*Mahkama-awḳāf*), [H.]

Local agency : a court of trust, certain officers of the government charged with the superintendence of public buildings and endowments.

**MAHLUF**, (*Mahlūf*), [H.] Sworn, taking on oath.

*Mahluf ālehi*, [A.] Sworn to, the act or article respecting which an affidavit is made.

**MAHR**, (*Mahr*), incorrectly, **MIHR**, [H.]

Dower, marriage-gift or portion settled upon a wife before marriage : it may be either *Muḥjil* corruptly, '*Moujjul*', prompt, immediate, or *Muḥajil*, corruptly '*Moujjul*' deferred to some specified time : if no amount of dower

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is agreed upon at the time of marriage, the wife is entitled to a customary provision, *Mahr-i-miṣl*, or one suited to her condition. The written contract of dower or marriage-settlement.

*Mahrāna*, corruptly, *Moharranna*, [H.] A fee paid to the Kāgi at a wedding. † Also, a present made or promised to the bride by the bridegroom at the time of marriage, by way of dower.

*Mahr-nāma*, [H.] A deed of dower or settlement ; the document in which it is specified.

**MAHRUS**, (*Mahrūs*), or **MAHRUSA**. (*Mahrūsā*) [H.] Guarded, protected.

*Mamālīk-mahrūsā*, [H.] Well governed or protected provinces, those subject to established sovereign power : the term was applied to the territories of the Moghal.

\* **MAHSOOK-KHAS** *Self-acquired*. *Humbulli v. Ishri Dutt*, I.L.R. 5 Cal. 512 at 514.

**MAHSUL**, (*Mahṣūl*) **MUHSOOL**, corruptly, **MOHSOOL**, [H. &c.] lit. Collected, levied : revenue duty, public income from any source, as land, customs, excise, and the like : the produce or return realized from any thing.

*Mahṣūl* [H.] Produce, profit.

*Mahāsulu*, [Tel.] The produce of land, the harvest, the crop.

*Mahṣulu-dārudu*, [Tel.] (P) An officer employed to prevent the clandestine removal of the produce of a field, before the revenue has been paid.

*Mahṣuldār*, [H.] Yielding, or having, a profit : a collector or receiver of taxes.

*Mahṣūl-i-sūṭr*, [H.] The produce of miscellaneous duties and customs : amount of miscellaneous duties or excise on salt.

*Mahṣūli*, [H. &c.] Relating to revenue or taxes.

*Muhassil*, [H.] *Mahsil*, or *Mausil*.

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[Beng.] A native collector of revenue, a tax-gatherer, a collector of imposts, a bailiff; an officer especially deputed to realize arrears of revenue, to recover a debt, or to prevent the escape of any one. See *Mohassalu*.

*Muhassili*, [H.] The office of tax or custom collector.

*Muhassilāna*, [H.] The fees or perquisites of the bailiff or tax-gatherer, &c.

**MAHTA**, (*Mahtā*), [H.] A scribe, a clerk, an agent or man of business: (it is probably the same as the next but one below).

**MAHTADI**, (*Mahtādi*), [H.] A head village peon: a village bailiff or constable.

**MAHTO**, [H.] The head man of a village: (in Behar), the head of a caste or trade; an agent or representative of a Zamin-dār, employed to collect the revenue and manage the affairs of a village.

**MAHTUS**, (?) A cultivator of the poppy.

**MAHUA**, (*Mahtū*), or **MAHWA**, (*Mahnā*), [H.] **MAUA**, (*Maū*) [Beng.] The *Bassia latifolia*, a tree of which the nuts yield a substance used for butter, and the flowers a spirituous liquor by distillation.

**MAHZAR**, (*Mahzar*), [H. Tel.] A general application or representation, a statement laid before a judge, a public attestation, or a document attested by a number of persons professing to be cognisant of the circumstances of the case, and submitted, with their signatures, to the court; also, in the Northern Sirkars, a written agreement given by the Ryots conjointly to the government for the performance of any duty.

*Mahzar khāna*, corruptly *Maxir khāna*, [H.] (P. a house). A police-station or court.

*Mahzar-nāma*, [H.] A written collec-

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tive attestation, a list or roll of persons present.

**MAI**, [Beng.] An instrument made like a ladder, used as a harrow.

\* *Mai-Haq-Hakuk*. With all rights. A lease including these words would convey to the lessee all the lessor's rights and interests in the land including sub-soil rights, and it becomes a permanent lease, *Meghlal v. Rajkumar*, I.L.R. 34 Cal. 358 at 361.

\* *Mai-Jumala-Hakuk-Mutaallika-Har-Kism*. The words in the sale deed "*mai-jumala-hakuk-mutaallika-har-kism*" are not sufficient to convey the right of way. *Gangaram v. Sitaram*, 6 L.L.J. 176 = A.I.R. 1924 Lah. 488.

**MAIDA**, (*Maiḍā*), or **MAIRA**, (*Maiṛa*), [H.] A scaffold in a corn-field where a boy is stationed to drive away birds and beasts.

**MAIDAN**, (*Maidān*), [H.] A plain, an open field or meadow.

**MAIGADA**, (*Maigada*), [Karn.] A loan without interest.

**MAIKADU**, (*Maikādu*), [Karn.] (?) Daily hire.

**MAIKARIA**, (*Maikaria*), [Thug.] A barber.

**MAILERU**, (?) plur. [Karn.] A class of slaves in Kanara.

**MAIN**, [Hindi] A common short grass growing on rich and inundated lands, and choking the crops.

**MAINATTA**, (*Mainātta*), [Mal.] A washerman.

**MAIND**, [Mar.] A machine for smoothing a ploughed and sown field. A man of a tribe who are robbers and murderers.

**MAINKAVILGAR**, [Karn.] (?) A head watchman.

**MAISALA**, (*Maisāla*), [Karn.] A loan without pledge or mortgage: a loan on a promissory note.

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*Maisâladapatra*, [Karn.] A promissory note ; an I O U.

**MAIYAT**, corruptly, **MAIT**, [Mar.] Blighted, blasted : extinct, dead.

*Maigat-pâhapî*, [Mar.] Inspector of crops reported to be blighted.

**MAJARA**, [Karn.] A small village under the superintendence of the government officers of a town.

**MAJARA**, (*Mâjarâ*), [H.] Circumstances, state, condition, occurrence.

**MAJARA**, (*Mâjarâ*), or **MAJRA**, (*Mâjrâ*), [Mar.] Stupefying, narcotic (as drugs and vegetables).

*Mâjaren*, or *Mâjren*, [Mar.] The stupefaction produced by the use of narcotic drugs.

**MAJA-PHIRYAD**, (*Mâjâ-phiryâd*), [Mar.] a corruption of *Mâ-zufaryâd*, he who has a complaint : used as an exclamation to attract the notice of a judicial or other functionary.

**MAJAL**, [Karn.] Second sort of rice land in Mysore, producing annually one crop of rice and one of vegetables or dry grain.

**MAJAZ**, (*Majâz*), Lawful, admissible.

**MAJDA**, or **MAGDA**, (?) [H.] A mixed soil, consisting of clay and sand.—Rewari.

\* **MAJHAHAS**. *They are lands reserved for the use of the proprietors and at their absolute disposal. Kripal Narain v. Sukurmoni*, I.L.R. 19 Cal. 91 (100) ; *Pratap Udai Nath v. Masi Das*, I.L.R. 22 Cal. 112 (115).

\* **MAJHES**. *Land which is ordinarily cultivated by the landlord himself or by the thicadar. Thakur Magundeo v. Thakur Mahadeo*. I.L.R. 18 Cal. 647.

\* **MAJKURI**. *The term "Majkuri" according to Mr. Field was an older name of a Sikmi taluq which means older than the Decennial Settlement and the definition of the word in Wilson's Glossary shows that the tenure holders holding a*

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*"Majkuri" taluq were only to pay the revenue through the Zeminders. Sarada Prasad v. Umasankar Sangal*. 44 C.L.J. 385 = 99 Ind.Cas. 258 = A.I.R. 1927 Cal. 168.

**MAJLIS**, [H.] A assembly, a court, Religious meeting *Bibijan v. Kalb*, I.L.R. 31 All. 136.

**MAJMAL**, [H.] An abstract, a compendium.

**MAJMUA**, (*Majmûâ*), **MAJMUAA**, (*Majmuâa*), vernacularly, **MAJMU**, or **MUJMOO**, and **MAJUM**, (*Majûm*), or **MUJOOM**, [H. &c.] Collected, brought together ; an assemblage ; an aggregate or total.

*Majmû*, [Mar.] A total, an aggregate : the particular office or duty of the *Majmûdâr*, q. v.

*Majmuâ-dâr*, [H.] *Majmûdâr*, [Beng.] and [Tel.] *Majmûdâr*, or *Majmûdâr*, [Mar.] also, *Majmûlâr*, [Guz.] *Majmûdâr*, [Tam.] A native revenue-accountant, one who keeps the account of the Jamâ, or government collections under the native governments : in Hindustan he was the revenue accountant of a district subordinate to the *Âmil* or manager, and removable at pleasure : he kept the accounts of the revenue settlements, audited those of the *kâuungo*, and possessed a general power of scrutinizing the revenue accounts and assets of his district : he was also sometimes the receiver and auditor of the rents paid to the Zamindâr. In Bengal the designation has become, in some cases, a hereditary appellation. In Maratha finance the *Majmûdâr*, was a kind of auditor whose function it was to inscribe all writs and deeds, and to write on all accounts of receipts and disbursements, after examination and approval, the words, *Martûb shûd*, a corruption of the Arabico-Persian phrase *Marattab shud*, it has been

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arranged. In Guzerat the title is given to the keepers of the *pargana* revenue records, who have held the office as a hereditary right since the settlement of Todar Mal, and are paid by fees charged on the villages. In the Tamil countries, a district revenue accountant. In Asam, a registrar or secretary, especially of a religious conference.

\* **MAJMUN**. *It is a portion of land in a 'narwa' village for the common benefit of the Corporation. This is dealt with by the village officers for the benefit of the revenue and the amount realised is credited to the Mukhs-bhagdars, who are immediately responsible for the lump assessment. Mandhur v. Chutabhai, I.L.R. 8 Bom. 347 (352).*

**MAJUM**, (*Mājūm*), more correctly, **MAJUN**, (*Mājūn*), [H. &c.] (A.) A confection, an electuary, but commonly applied to a sort of sweetmeat prepared from the larger leaves and capsules of the hemp plant, with water, ghee, sugar, and milk, boiled together: when of a sufficient consistence the mixture is poured on a slab, where it concretes into a thin cake, which is divided into small lozenge-shaped pieces: the effects of any of the preparations to the extent of one drachm, are intoxicating: there are other modes of preparing the *mājūm* in the state of an electuary or a decoction.

† **MAJMUN**, [Guz.] Additional land not included in the shared lands of a 'Narwa' village, sometimes cultivated by the shareholders, sometimes let to strangers.

**MAJURA-DAST**, (*Majurā-dāst*), [Mar.] (from A. *mujrā*, deduction, and P. *dāst*, what has) Allowance or deduction made to the Ryots on account of grain, grass, &c., furnished by them on special requisition.

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**MAJUS**, (*Majūs*), [H.] A Magian, a Parsi or fire-worshipper, a magician.

**MAJWI**, (*Mājwi*), [Mar.] A level platform made on the slope of a hill by digging from above and banking from below.

**MAKA**, (*Makā*), [H. &c.] Indian corn (*Zea mays*).

*Makāpū*, [Mar.] A single grain of maize, plur. Indian-corn parched.

**MAKAL**, (*Mākal*), [Guz.] Ascertaining the revenue of a field by weighing the produce in grain.

**MAKALAT**, (*Mākalat*), plur. **MAAKIL**, (*Māqīl*), corruptly **MAWAKIL**, (*Māwākīl*), Fine for bloodshed: homicide for which atonement has been paid.

**MAKAN**, (*Makān*), [H. &c.] A place, a station, an office.

*Makāmdār*, [H. &c.] An officer, a place-man: in the south of India it is commonly applied to a person in charge of, or having the management of, a Mohammadan mosque.

† **MAKARAM**, vulgarly, **MAGAROM**, [Mal.] The sign capricornus: the month in which the Sun enters it (Nov.—Dec.): the crop sown in the cold weather season.

**MAKBARA**, (*Makbara*), [H.] A burial-place, a tomb.

**MAKBUZA**, (*Makbūzā*), [H.] Occupied, tenanted; as the lands of a village.

† **MAKHAL**, (?) [Guz.] Division of the government and cultivator's share of the crop by weight, taken on the threshing floor.

**MAKHAMA**, [Tel.] A tax or assessment for a religious purpose.

**MAKHARIJ**, (*Makhārij*), corruptly, **MOKH-ARIJE**, [H.] (plur. of *Makhraj*) Disbursements, outgoings: as a revenue term, deductions from the revenue, alienations, assignments of portions of the government claim, remissions of revenue due by the Zamindārs on

\* † Reference see page 1.



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account of lands dismembered or alienated.

**MAKHLASI**, (*Makhlāsi*), **MAKHLASI**, (*Makhlāsi*), [Mar.] Name of the mark affixed to grants, assignments, and other documents issued by the government: grand total of an account: end of an affair, as of a law-suit, &c.

**MAKHLUT**, (*Makhlūt*), corruptly, **MUCK-LOOT**, **MUHLOOT**, [H.] Mixed, blended; applied to lands recently annexed to an estate or district not originally part of it.

**MAKHMAL**, **MUKHMUL**, [H.] Velvet.

\* **MAKKADAYAM**. *The word signifies that the 'dayam' or succession belongs to the 'Magan' or son. It is a Hindu law of inheritance, that is succession belongs in the first instance to males ('Magans' or sons) to the exclusion of females. Kanhi Pennu v. Chiruda, I.L.R. 19 Mad. 440 (444).*

**MAKKAM**, [Tel.] Rate of exchange of coins of different currencies.

**MAHKAR**, (*Makkar*), [Thug.] A Rajput, of whatever calling.

† **MAKKATTAYAM**, (*Makkattāyam*), [Mal] Inheritance by the male line.

**MAKKI**, [Karn.] The worst kind of rice land.

**MAKR**, or **MAKAR**, [H. &c.] Fraud, imposition.

*Makār*, [H.] A cheat, a swindler, an impostor.

**MAKRUH**, (*Makrūh*), [H.] Wicked, abominable: applied in law to actions which the law condemns as wrong, but does not invalidate.

**MAKSUM**, (*Maksum*), [H.] Divided, partitioned, as property: a portion, a share. See *Kism*.

**MAKTA**, (*Maktā*), also, **MUKATTA**, (*Mukattā*), corruptly, **MUGTA**, **MOKTA**, vernacularly, **MAKTA**, (*Maktā*), and **MAKHTA**, (*Makhtā*), [H.] Cutting, cutting

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off. [Mar. Guz.] A contract, an agreement for work. [Tel.] Rent, rate, a fixed rate or rent. See *Bilmaktā*.

\* **MAKTA**. *Fixed customary rate whether in money or in kind. Krishnaji v. Krishnaji, I.L.R. 21 Bom. 467 (479, 491). It is also called khand, ibid.*

*Maktāguttā*, [Mar. Tel.] A contract or lease of land of a fixed stipulated rate, not liable to extra cesses; the land so held.

*Maktākanlu*, [Tel.] An agreement under which land is held at an annual quit-rent for a stipulated period.

*Maktekari* *Maktekār* or *Makhtekari*, *Makhtedār*, [Mar.] A contractor, a farmer, one holding land at a fixed rent.

*Maktā-shistu*, [Tel.] A fixed rent.

**MAKZUF**, (*Makẓūf*), [A.] Falsely accused of adultery (man or woman).

**MAL**, corruptly, **MAUL**, **MHAL**, **MAHAL**, [H. &c.] **MALU**, (*Mālu*), or **MAHALU**, (*Mahālu*), (which is a vernacular corruption), [Tel.] Wealth, goods, effects, property of any description: in Mohamadan law it is sometimes used for personal as opposed to real property, or for money as distinguished from goods and chattels: in India it was used for the public revenue from any source whatever, but more especially for that derived from land, to which sense, as a fiscal term, it is now restricted, or the revenue claimed by the government from the produce of cultivated lands, *the wealth of the state*.

*Māl-ādālat*, [H.] A revenue court in which all questions between the government and landholders, and between them and their tenants or officers charged with the collections, and over which the collector presided, were determined: these courts were abolished by Ben. Reg. ii. 1793.

\* † Reference see page 1.

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*Máldár*, [H.] The possessor or holder of property.

*Máldhání*, [H.] The possessor of property, especially of land.

*Málen*, [Mar.] Pecuniary aid towards the recovery of an attached farm which the cultivator endeavours to collect by going round the neighbourhood with a small plough hung round his neck, and begging.

*Mál-guẓár*, or *Mál-gooẓár*, [H.] *Mál-guẓár*, [Beng.] *Máluẓár*, [Tel.] The person who pays the revenue assessed on an estate or village, whether on his own behalf, or as the representative of others, and whether he be sole or joint proprietor, or a holder under a proprietor or the state, and whether he pay the revenue to a proprietor or Zamin-dár, or to the officers of the government.

*Huẓári*, or *Sadr-Máluẓár* [H.] A person who pays his revenue to the public or principal treasury, without the intervention of a proprietor or farmer, or subordinate native collector : also the one amongst a number of co-sharers through whom the revenue of the rest, or of a certain portion of them, is paid : the same as *Lambardár*.

*Maẓkárí-Máluẓár*, [H.] A payer of revenue through the intervention of a subordinate native collector, or a proprietor or contractor.

*Mál-guẓári*, corruptly, *Malgoozarry*, [H.] Revenue assessment ; the payment of land-revenue : also the person or land subject to such payment.

*Malguẓári áima*, [H.] A grant or assignment of land (see *Áima*) paying a quit-rent ; an assignment of a portion of the government revenue of an estate for charitable purposes : a grant of waste land, upon a small rent, to a cultivator, who thereby acquires a pro-

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prietary right in the soil. Ben. Reg. viii. 1793, sec. ix.

*Mál-guẓári-labẓíl-kul*, [H.] The entire revenue collections ; the net revenue.

*Málkalnī*, [Mar.] A fee for permission to cut down certain crops.

*Málkhána*, [H.] A treasury, a store-house.

*Málakudáru*, corruptly, *Máleoodar*, [Tel.] The proprietor of an estate, a temporary renter or farmer : (this may be a modification of *Málik*, q. v.)

*Máli*, [H.] (A.) Relating to wealth or to revenue.

*Máli-peshkár*, [H.] A Revenue accountant.

*Máliat*, [H.] Wealth in the abstract, property, possessions ; value of any thing. It is said to be also applied in Guzerat to lands producing the most valuable kinds of crops, as sugar-cane, pepper, ginger, &c. : (but perhaps, in this sense it is derived from *Máli*, a gardener, implying garden ground).

† *Mál-japti* or *Mál-Zafti*, [Guz.] An officer appointed by the State, but paid by the village to prevent removal of any of the crop from the threshing-floor till authorised by the Collector.

*Mál-muft*, [H.] Property acquired without cost or labour, property given away without requital or benefit.

*Mál-i-sáir*, [H.] Revenue from customs and other sources exclusive of land.

*Mál-o-matíá*, [H.] Money and goods.

*Máluẓájib*, [H.] Fixed and proper revenue, which it is requisite or customary to pay.

*Máluẓamsári-bhúmi*, [Tel.] Land paying revenue to government.

*Malwájihát*, vernacularly corrupted to *Maljihát*, [H.] (plur. of *wajh*, mode, manner), *Mahálojhá*, [Tel.] A general

† Reference see page 1.

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or collective term for the revenue received from the land.

*Māljamīn*, vernacularly, *Māljamīn*, [H. &c.] A surety for the payment of a demand against the baillee in contradistinction to a surety for appearance.

*Māljamīnī*, or *Māljamīn*, [H. &c.] Security for payment of money.

**MAAL**, (*Mail*), [H.] End, issue.

*Mail-andeshī*, [H.] Consideration of the end or consequence.

**MALA**, (*Mala*), **MALAI**, [Mar.] A garden or plantation of edible vegetables. Rich low ground, of alluvial origin, bearing double crops, or sown with vegetables.

**MALA**, (*Māla*), [Mar.] Any extended tract of ground, a plain, a down.

*Māljamīn*, [Mar.] Open country, a barren or uncultivated plain: land of inferior quality, or that which is situated on the sides of hills, or on ridges which, although they may be ploughed, cannot be irrigated, and producing only the autumnal crops.

*Mālī*, [Mar.] Level arable land on the acclivity of a hill.

*Mālawat*, [Mar.] Abounding in open barren tracts: a district or country.

*Malist*, [Mar.] (?) A term applied in the *Dāng* to inferior and open land in the second year of its being brought into cultivation after lying fallow for some time.

**MALA**, (*Māla*), [Tel.] Of or belonging to the Paria caste.

*Mālarāḍu*, [Tel.] A man of the Paria caste.

**MALA**, (*Mālā*), [H. &c.] (S.) A garland, a chaplet, a string of flowers or of beads, worn either as a necklace or a rosary, and made up of different substances according to the sect of the wearer. *Orchard. Maruti v. Rama*, I.L.R. 21 Bom. 333.

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*Mālākār*, [H. &c.] A maker of garlands; a gardener. See the next.

*Mālī*, corruptly, *Molly*, [H. &c.] A gardener. one who cultivates and sells vegetables, fruits, and flowers, as the occupation of his caste; also the name of the caste. In the Marāṭha country the *mālī*, is distinguished by the article he chiefly cultivates; as *Jiri-mālī*, grower of cummin and other aromatic seeds; *Phūl-mālī*, grower of flowers, &c: *Mālī* (with the simple *l*) is a civil affix to the names of barbers, as, *Das-mālī*, &c.

**MALA**, [Mal.] **MALAI**, [Tam.] **MALE**, [Karn.] A hill.

*Mala-kṛushi*, [Mal.] Hill cultivation.

*Malanāda* or *Malnād*, [Mal.] A hilly country, applied to Malabar.

**MALACHIA**, (?) [H.] A class of thieves and dishonest persons in Bengal, now apparently extinct. Ben. Reg. xxii. 1793, sec. x.

† **MALAI**, (*Malāi*), [Mar.] Rich or alluvial ground along the banks of rivers: a field of garden or meadow land.

**MALAMASA**, (*Malamāsa*), or **MALAMAS**, (*Malamās*), [S. &c.] (*malamās*, form *mala*, soil, dirt, and *mās*, a month) An intercalary month, in which no religious ceremonies should be performed.

**MALAN**, [Beng.] Rubbing, threshing corn.

*Malanijā*, [Beng.] A thresher of corn.

**MALANG**, [H.] A Mohammadan mendicant who lets his hair grow loose and uncombed.

**MALANGA**, [Uriya] A place where salt is made.

*Malangi*, *Mulungee*, corruptly, *Molungee*, [H. Beng. &c.] A salt-maker, a labourer employed in manufacturing salt.

*Pāhī-malangi*, [Uriya] A salt-maker

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working at a different village from his own.

*Thāni-malangji*, [Uriya] A salt-maker working in his own village.

*Malang-charā*, or *-charān*, [Uriya] Land on which salt may be, or has been, made, but which may have been brought into cultivation: (in Cuttack the term occurs *Malaghna-chara*, but? if correct),

**MALANI**, (*Malāni*), [Mar.] Threshing or treading out corn.

*Malaphkar*, [Mar.] A thresher.

**MALAVATI**, (*Malavati*), incorrectly, **MALAVANTI**, (*Malavanti*), [Tel.] Extra or additional assessment rated on the growing crops in proportion to their apparent richness.

**MALAYAN**, (?) [Mal.] The designation of a caste of slaves in Kanara and Malabar.

*Malavāram*, [Mal.] Hill produce, a tax on hill produce.

*Malavari*, [Mal.] A pass or ghat over the mountains.

*Malayalam*, [Mal.] The country on the west of the Malaya mountains, the province of Malabar.

**MALAY**, (?) [Mar.] A variety of black mould liable to be flooded in the rains.

**MALBA** (*Malbā*), [H.] (lit. sweepings) Village expenses, usually liquidated in the same manner as the public assessment; the principal items in the north-western provinces are thus enumerated: feeding the members of the community when absent on public duty, or those of other villages on a visit, feeding religious mendicants, payments to subordinate police and revenue officers, allowance to village watchmen, remuneration to individuals for losses incurred in supplying cattle and carts for public service, loss on exchange on coins with which the revenue is paid, repairing tanks and wells, fines imposed for

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plundered property when traced within the boundary of the village, presents to dancers, singers, jugglers, and the like, for amusing the inhabitants, charitable gifts, interest on monies borrowed on account of the community, expense of religious worship, occasional ceremonies and festivals, expenses of the *Pāṭwāri* or accountant, charge for oil and lights for the place of assembly and the person in charge of it, expenses of *Panchaiats* collected on the business of the village, funeral expenses of a head man or any respectable member, marriage expenses of neighbours when passing through the village, &c.; the total varied from 10 to 12 per cent. on the public assessment.

*Malba-kharch*, [H.] Village expenses.

**MALBUS**, (*Malbūs*), [H.] Clothed, clothing.

*Malbus-khās*, [H.] An annual investment of fine muslins, formerly furnished from Dacca for the royal wardrobe at Delhi.

**MALAICHARPU**, (*Malaichārpū*), [Tam.] Hilly country, land on the slope of a hill (from *Malai*, Tam. and Karn., a hill).

*Mtegaludanelu*, [Karn.] A kind of rice growing on the slope of a hill in Mysore.

*Malaiipunam*, [Tam.] Hilly or rocky soil, not fit for cultivation.

*Malecar*, [Karn.] A tribe of hill men in the Nagar district of Mysore, said to be the aboriginal land holders.

*Malavelan*, [Mal.] A tribe of mountaineers.

\* **MALEKI**. The word "Malik" or "Maleki" is often used in a sense which cannot on investigation justify the suggestion of an absolute owner or ownership in law. *Amarsingji Indrasingji v. Ranchhod*

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*Jethabhai*, 27 B.L.R. 267 = A.I.R. 1925 Bom. 294.

**MALFUF**, (*Malḡuf*), [H.] **MALPUPU**, (*Mal-pāpu*), [Tel.] Enclosed; an enclosure, what is sent in a bag or cover.

\* **MALGUZAR**. *Primarily the word "Mal-guzar" means rent payer, it also equally may be applied to a tenure holder or raigat. Uchal Kopri v. Adhika Mandal*, 78 Ind.Cas. 492 = A.I.R. 1925 Pat. 194.

\* **MALGUZARI**. *It means revenue. The word ordinarily means revenue and not rent much less actual rent. Rani Chattrā Kumari v. Broucke*, 54 I.A. 432 = A.I.R. 1927 P.C. 250 (P.C.); 32 C.W.N. 260 = 47 C.L.J. 90 = 8 Pat. L.T. 813 = 1 L.T. 40 P. 1 = 27 L.W. 736 = 106 Ind.Cas. 571 = 54 M.L.J. 293 (P.C.)

\* **MALGUZARI** and **MALGUZARI BAKAYA**. '*Malguzari*' and '*Malguzari Bakaya*' cannot be limited to actual rent; they mean that the landlord was crediting the payment to whatever was due to him without making any distinction between rent and interest. A.I.R. (1930) Pat. 301 = 126 Ind.Cas. 299 = Ind. Rul. (1930) Pat. 603.

† **MALHAK**, H. Joining, contiguous, adjacent.

**MALIGE**, (*Māḡige*), [Tel.] A chamber or cell on the lower floor of a large or public building, opening to the street, and used as a shop or warehouse.

**MALIK**, **MULIK**, corruptly **MALLEK** [H.] (from *mulk*, a kingdom) A king, a sovering. Also, a Mohomedan cultivator in Guzerat.

**MALIK**, (*Mālik*), [H.] (from *milk* possession, property), **MALAK** (*Mālak*), **MALIK**, (*Mālik*), [Mar.] (A master, an owner, a proprietor: a cultivator possessing a hereditary or proprietary right in the land he cultivates, or a person having a beneficial and hereditary interest in the revenue paid by the cultivators, and

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responsible to the government for its share; hence considered applicable, in Bengal, to Zamindārs, and in the north-west provinces to the head man of a village, or to any member of the community who holds a part of the land in proprietary right, and is sometimes permitted to engage for the payment of the whole of the revenue assessed upon it; hence also designated as *Mālik-mukaddam*, or *Mālik-zamindār*.\* "*Mālik*" does not necessarily define quality of the estate but exclusive ownership. "*Mālik*" imports exclusive and free enjoyment of property and free power of disposition. *Ashurfi Singh v. Biseswar Pratap Narain Sahi*, 1 P. 295 = 3 P.L.T. 273 = 1922 P.H.C. 70 = A.I.R. 1922 Pat. 362. The word as used in a will in itself has considerable force as indicating that the person in reference to whom it is used should take absolute interest in the properties conferred. *Sudhamoni Das v. Surat Lal Das*, 45 M.L.J. 247 = 18 L.W. 86 = (1923) M.W.N. 601 = 38 C.L.J. 253 = 28 C.W.N. 541 = 33 M.L.T. 277 = L.R. 4. P.C. 115 = A.I.R. 1923 P.C. 65. The word ordinarily means an owner possessed of full proprietary rights. *Sasiman Chowdhurain v. Shib Narayan*, 42 M.L.J. 492 = 1 Pat. 305 = 3 Pat.L.T. 183 = 26 C.W.N. 425 = 15 L.W. 431 = 24 B.L.R. 576 = L.K. 3 P.C. 97 = 35 C.L.J. 427 = 20 A.L.J. 362 = 66 Ind.Cas. 193 = (1922) M.W.N. 368 = 30 M.L.T. 242 = 49 I.A. 25 = A.I.R. 1922 P.C. 68; ordinarily the word means, 'absolute owner.' *Sandra Bai v. Jagannath*, A.I.R. 1923 Nag. 56. It is not a term of art and its meaning can always be qualified by the addition of other words which contradict the idea of absolute ownership. *Abbas Bandi Bibi v. Hanuman Sahu*, 6 O.W.N. 169 =

\* † Reference see page 1.

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A.I.R. 1929 Oudh 193. *The word imports full proprietary rights, unless there is something in the context to indicate an intention to the contrary.* *Suraju Bala Debi v. Jyotermoyee Debi*, 1931 A.L.J. 555 = 58 I.A. 278 = I.R. 1931 P.C. 296 = 134 Ind.Cas. 648 = 54 C.L.J. 393 = 1931 M.W.N. 989 = 33 Bom. L.R. 1275 = 8 O.W.N. 944 = 34 I.L.W. 51 = 35 C.W.N. 903 = A.I.R. 1931 P.C. 179 = 61 M.L.J. 509 (P.C.); *see also*, *Durga Baksh Singh v. Chandra Pal Singh*, 1936 R.D. 587 = 165 Ind.Cas. 865 = 9 R.O. 259 = 1936 O.W.N. 1219 = A.I.R. 1937 Oudh 181. *The word with reference to the wife, means only the owner of a life estate and not of an absolute estate.* *Srami Dayal v. Ramadhar*, I.R. 1931 Oudh 401 = 134 Ind.Cas. 865 = 8 O.W.N. 566 = A.I.R. 1931 Oudh 358. *As applied to widow, the word does not necessarily mean absolute estate but means limited estate for her.* *Punchoo v. Troylakya*, I.L.R. 10 Cal. 342. *The term when used in a will or other document as descriptive of the position which devisee or donee is intended to hold, has been held to describe an owner possessed of full proprietary rights including the full right of alienation, unless there is something in the context or in surrounding circumstances of indicate that such full proprietary rights were not intended to be conferred.* *Kamala Prasad v. Murli Manohar*, 13 Pat. 550 = 152 Ind.Cas. 446 = 7 P.R. 190 = 15 P.L.T. 715 = A.I.R. 1934 Pat. 398. *It is true that use of the word "Malik" imports an absolute estate and it is not a term of art, and its real significance should be considered in the light of the setting in which it occurs. If there is nothing in the context to indicate a contrary intention, the word certainly denotes full*

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*ownership but it is consistent with a limited estate if it is controlled by other clauses in the will.* *Mt. Chhatrapati & Others v. Kalap Dei*, 1935 A.W.R. 1351. *The word is consistent with life estate, and may well be applied to a person who owns an estate for life as well as to the absolute owner. Ordinarily without other expression indicating in what sense the word is used, it implies absolute ownership.* *Chukkun v. Lalit*, I.L.R. 20 Cal. 906. *The word implies an absolute gift and if it stands by itself without anything to the contrary it would be impossible to say that it does not mean a gift of an absolute estate.* *Lala Ramjiwan v. Daikoer*, I.L.R. 24 Cal. 406. *Rajnaram v. Ashutosh*, I.L.R. 27 Cal. 44. *Janna Das v. Ramantar*, I.L.R. 27 All. 364 (367). *The term implies an absolute proprietary interest.* *Padam Lal v. Tek Singh*, I.L.R. 29 All. 217. *The expression used in a will is sufficient to give an absolute estate.* *Motilal v. The Advocate-General*, I.L.R. 35 Bom. 279. *The word imports full proprietary rights unless there is something in the context to qualify it.* *Ibid* at p. 286; *also see* *Musammal Surajmani v. Rabinath*, 35 I.A. 17. *The word imports full ownership. But the context and the setting in which the word occurs may denote a life estate. But when interest is made descendent to his or her heirs, no question of life-estate arise.* *Natwar v. Mt. Loi*, A.I.R. 1930 All. 652.

\* **MALIK** and **KABIZ**. *The word in a will carry the signification of full ownership.* *Bhagaram v. Nathu*, A.I.R. 1924 Nag. 195.

*Málikāna*, corruptly, *Maliconna*, *Mal-kana*, [H.] Pertaining or relating to the *Málik*, or proprietor, as his right or due; *see also* *Ravaneshwar v. Chandiprosad*,

\* Reference see page 1.

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I.L.R. 38 Cal. 721 (737); applied, especially in revenue language, to an allowance assigned to a Zamindār, or to a proprietary cultivator, [See also *Basant Rai v. Kanamji*, I.L.R. 2 All. 455; *Umar-unmisa v. Md. Yar Khan*, I.L.R. 3 All. 24 (35)], who from some cause, as failure in paying his revenue, or declining to accede to the rate at which his lands are assessed, is set aside from the management of the estate, and the collection and payment of the revenue to government, which offices are either transferred to another person, or taken under the management of the government collector: in such case a sum not less than 5 per cent., and not exceeding 10 per cent., on the nett amount realized by the government was finally assigned to the dispossessed land-holder. Ben. Reg. i. viii. xliii. 1793; vii. 1832. [See also *Churaman v. Balli*, I.L.R. 9 All. 591 at 596.] It was also applied formerly to an allowance made to the head man by the other villagers, or, when authorised to collect and pay the revenues of the village, by the State. 'Malikana' is an annual recurring charge on inalienable property. *Hurmuzi Begum v. Hirdaynarain*, I.L.R. 5 Cal. 921. The right to 'Malikana' cannot be sold. *Nilkanta v. Hurroozundere*, I.L.R. 3 Cal. 411. A Malikana right is the right to receive from the government a sum of money which represents the 'Malik's' share of the profits of a revenue paying estate when from his declining to pay the revenue assessed by the government, his estate is taken into the 'Khas' possession of Government, or transferred to some other person who is willing to pay the rate assessed. *Mullick Abdool v. Muleka*, I.L.R. 10 Cal. 1112 (1125). 'Malikana' is compensation paid to the proprietor of resumed lands for the

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loss of his right when the land is formed. It is distinct from revenue and is governed by different considerations. *Mahendra Narain Roy Choudhury v. Abdul Gafar Choudhury*, 35 C.W.N. 1233. It is a right to a portion of the benefits of an estate in consideration of rights which are proprietary. *Soudamini Dassya v. Secretary of State*, 50 Cal. 822 = A.I.R. 1924 Cal. 197. The term 'Malikan' is derived from 'Malik', the Arabic word for 'owner' or 'proprietor', and it means an allowance for proprietary rights given by the Government to proprietors who decline to engage for the 'jamas' proposed to them under Reg. of 1793 and whose lands were in consequence, let in form or held 'khas' by Government. *Rameshar v. Secretary of State*, I.L.R. 39 Cal. 1 at p. 12 (P.C.). It is the inalienable right of proprietorship. *Churaman v. Balli*, I.L.R. 9 All. 591 (596). It is a distinct proprietary right and it constitutes an interest in law. *Heeranund v. Ozeeran*, 9 W.R. 102. It is a right to receive a portion of the profits of the estate for which Government has made a settlement with another person, the real proprietor having neglected to come in and make a settlement. *Bhoabe Singh v. Neemoo Behoo*, 12 W.R. 498. The term 'Malikana' is as much appropriate to describe proprietary interest as under-proprietary interest. *Maula Baksh v. Special Manager, Court of Wards, Balarampur*, 6 R.O. 347 = 147 Ind.Cas. 1011 = A.I.R. 1934 Oudh 71 = 10 O.W.N. 1263 = 17 R.D. 1132 = 14 L.R. 908 (Rev.) = A.I.R. 1931 Oudh 47. The term 'Malikana' is also applied in some places, as in Trihut, to land occupied rent-free, instead of rent for the whole estate; but to an annual allowance levied from the cultivators in the character of a 'Malik' or original proprietor or under his authority, or as purchased from him; in the north-west

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provinces the 'Malikana' is sometimes rated higher than the regulation rate."

'Malikana' is not always used in Bihar in the sense recognised by law, namely, an allowance to a proprietor who refuses to accept settlement of revenue. In Bihar, it is now usually applied to those cases in which proprietors selling their estates stipulate that so much land (generally from that held in direct cultivation) be assigned to them in perpetuity for their maintenance, with or without the payment of rent. They cease to be responsible for the revenue, and in this way retain sufficient land for their subsistence. Such lands are called 'Malikana', and sometimes 'arazi'. Sir John Shore's explanation of the origin of true *malikana* is probably correct. A middleman was found with vested rights. Akbar determined to deal with the *raiyats*, and the middleman was compensated with an allowance. This would explain why 'Malikana' did not exist in Bengal, to which Akbar's revenue system was never extended in its entirety (*Ibid.*), and where *Mashghra*, the nearest equivalent was an allowance of quite a modern origin."—*Vide* Finncane & Amerr Ali's B. T. Act.

\* *Malikan-Deh*. Proprietors who are co-sharers with a vendor, between whom and the vendor a common bond subsists. *Sahib Ali v. Fatima Bibi*, I L.R. 32 All. 265 (269).

\* *Malik-Aur-Kabiz*, i.e., Owner as well as possessor. The terms imply absolute ownership. *Thakur Prashad v. Jamna Kunwar*, I L.R. 31 All. 398.

† *Malik-Mukarraridar*, [H.] A possessor of an estate or farm on a perpetual fixed rate of rent or revenue, apparently not the original proprietor, but one

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who by long possession claims to be considered as 'Malik' or proprietor.

\* *Malik-Mustakilkansil*. Permanent and full ownership. This right confers only a life estate and not absolute estate upon a widow. *Sorahjit Pande v. Rai Kamar Pande*, 1922 P.H.C.C. 74 = A.I.R. 1925 Pat. 87.

\* *Malik-ica-khud-Ihtiar*. Owner to deal with as he likes, i.e., absolute ownership. *Padam Lal v. Tek Singh*, I L.R. 29 All. 217 (222); *Suraj Mani v. Rabi Nath*, I L.R. 39 All. 84 (P.C.)

\* *Malikwari*. The use of the word confers absolute estate on female donee, *Mangalji v. Rambhoo*, A.I.R. 1922 Nag. 73.

\* *Malik - Mokbuxa*, 'Malik - Mokbuxa' plot is akin to 'Bhogra Bhogi' land, and is excluded from the definition of Mahal given in S. 2 (S), C. P. Land Revenue Act. Since 'patti' is defined to mean lands held in a Mahal, a Malik-Mokbuxa plot cannot form part of a Mahal and therefore cannot form a patti under S. (12), and also is not a separate 'patti' within the meaning of S. 97. *Dular Singh v. Sitaram*, 171 Ind.Cas. 783 = A.I.R. 1937 Nag. 184.

\* *Nirbudaya Malik*. Absolute owner with rights of sale, gift and other transfer. *Suresh Chandra v. Lalit Mohan*, 20 C.W.N. 463 = 22 C.L.J. 316 = 31 Ind.Cas. 405.

*Malikana-khangî*, [H.] Fees levied on cultivators by a landholder for his household expenses.

*Malikana rustam*, [H.] Proprietary dues.

*Malikhissa*, [H.] The share of the owner, or of the State.

*Milk*, or *Milkat*, corruptly, *Milik*, [H.] *Milak*, less correctly, *Melak*, [Hindi] Land held in absolute property, and

\* † Reference see page 1.



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free of rent—Puraniya. Property, ownership, possession.

*Mālkār*, [H.] The possessor of lands in absolute property.

*Mukī*, [H.] lit. Of or belonging to a kingdom, or to a province : especially applied to an era in use in some places, as in Puraniya, which is one month in advance of the Fasli year beginning with the 1st of *Śrāvan*.

*Mālikīat*, [H.] Ownership, proprietorship, the right of the *Mālik*.

**MALISH**, (*Mālish*), [H.] Rubbing ; but used in the Northern Sirkars for threshing and treading-out corn.

*Mālishdār*, [H.] Superintendant of the threshing-floor. See the last.

**MAL-JAMIN**, (*Mal-jamin*), (?) [Mar.] A variety of red or light brown soil spread thinly over rocks, stony and poor, distinguished as *Mal-murād*, and *Mal-barād* (?).

**MALKANDI**, (*Mālkāndī*), [Uriya.] A heap or stack of salt.

**MALLA, MULLA**, [H. &c.] A boxer, a wrestler : the name of the caste following such practices.

**MALLA**, (*Mallā*), [Tel.] A fee in grain paid to the village potter.

**MALLAH**, (*Mallāh*), [H.] A sailor, a boatman : a maker of salt.

**MALLAR**, (*Mallar*), [Tam.] Agricultural labourers of the *Pallar* tribe. Cultivators generally.

**MALLU**, [Tel.] (?) Beds of salt ; also plur. of *Madi*, fields.

**MALMARD**, (?) [Mar.] A sort of soil, the same as *Mal-jamin*, but darker.

**MALMAL**, [H.] Muslin.

**MALMALA**, (*Mālmālā*), [H.] Brackish, as water.

**MALNADU**, (*Mālnādu*), [Karn.] The woody and hilly districts of Nagar in Mysore.

**MAMERA**, (*Mamerā*), [H.] Relating to a maternal uncle.

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*Mamerā-bhāi*, or *-bahin*, [H.] A first cousin by the mother's side, the son or daughter of a mother's brother.

**MAMIA-SAS**, (*Mamiā-sās*), [H.] Husband's or wife's maternal aunt.

*Mamisasur*, [H.] Husband's or wife's maternal uncle.

**MAMLUK**, (*Mamlūk*), [H.] Possessed, having as a possession or property : In Mohammadan law, a purchased slave ; also a child brought up in the house of another.

† **MAMTUA**, [H.] A Concubine, a temporary wife.

**MAMU**, [Thug.] One who knows Thugs, and extorts money not to betray them.

**MAMU**, (*Māmū*), also, but less usually,

**MAMA**, (*Māmā*), [H. &c.] **MAMA**, (*Māmā*) [Mar.] **MAMAN**, (*Māman*), [Tam.] A maternal uncle, a mother's brother. **MAMI**, (*Māmi*), [H. &c., Mar.] A maternal uncle's wife.

† **MAMUL**, (*Māmūl*), **MAMULI**, (*Māmūli*), [Beng.] Established, customary, usual.

† *Mamuli-batta*, [Beng.] Customary premium or discount ; usual difference of exchange, See *Batta*.

**MAN**, (*Man*), [Tam.] Earth, ground, land.

*Maṇṇukkudaiyaran*, [Tam.] A proprietor of land, a landlord.

*Manmakkal*, [Tam.] Men of the fourth, or servile tribe.

**MAN, MUN**, commonly, **MAUND** [H. &c.] (from the A. *mann* Hebrew *mann*).

**MAHANA**, [Uriya] **MANUGU**, [Tel.] A measure of weight of general use in India, but varying in value in different places. Four principal varieties are specified by Mr Prinsep ; 1. the Bengal *maund*, containing 40 *seers* ; 2. the *maund* of Central India, consisting of half the quantity, or 20 *seers* ; 3. the *maund* of Guzerat, consisting of 40 *seers*, but of lesser value, making the Bombay *maund* 28lb. avoirdupois ; and 4. the *maund*

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of Southern India, fixed by the Madras government at 25lb. In Bengal there were also two kinds of *maunds*, the *Bisár maund*, of the value above described, or, more correctly, 82lb., being based upon the computation of 80 sicca rupees to a *ser*, and 40 *ser*s to the *maund* the rupee weighing 179.666 Tr. grs.; and the *Factory maund*, introduced into the Company's commercial transactions in 1787, apparently for the convenience of converting it into English weight, the *Factory maund* being = 74lb. 10 oz. 10.666 drs., and three such *maunds* being almost exactly equal to 2 cwt. In 1833 the Bengal government directed the discontinuance of both in the public offices, and established a *maund* weighing 100lb. troy, or 87½lb. avoirdupois, based upon the change of the weight of the rupee to 180 grs. troy, which made the new *maund* heavier by ¾ths of a pound. The *maund* of Akbar's time was equal to but 34½lb.; and still, in various parts of India, great differences prevail, extending from 25lb., as at Bombay and in Mysore, to 163lb., the weight of the *maund* in some parts of the district of Ahmadnagar, in which the highest values occur: the term is used rather laxly in the west of India as the unit of land measure, one *man* being equal to four *rakas*, or 16 *pagalis*, or 32 *adholis*, or 40 *chakurs*, q. v. The Hebrew *Mann*, or *Maneh*, from which, through Arabic, the Indian word is derived, corresponded more nearly to the *ser*, being but 13.125 troy grains, or less than 2lb. avoirdupois.

*Maniko*, [Guz.] The vessel or weight by which the *maund* is measured or weighed, or a jar holding that quantity, a stone weighing a *maund*, &c.

MANA, (*Māna*.) vernacularly, MAN, (*Mān*), [S. &c.] Pride, dignity, honour, respect.

*Mānshāni*, [S. &c.] Loss of character or reputation.

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*Mānabina*, [S. &c.] Disreputable, vile.

*Mānkari*, corruptly, *Mancurry*, [Mar.] A respectable man, a gentleman, a title borne by the descendants of those persons who held *Mangabs* under the Mohannadan princes of the Dakhin: a person entitled to certain marks of respect, and to presents at public assemblies and festivals: in the jargon of the Thugs it denotes the man who selects the spot for murdering and burying travellers.

*Mānpān*, [Mar.] Any honorary rights or privileges attached to respectability of station or official rank: the honours and presents due to the *Mānkari*, the rights of the village hereditary officers, &c.

MANA, (*Māna*), vernacularly, MAN, (*Mān*), [S. &c.] Measure in general, whether of length, capacity, or weight.

MANA, (*Māna*), [Uriya] A land measure equal to 25 *gunthas*.—Cuttack.

*Mānupani*, [Uriya] A fee payable to Zamindārs, usually one *pan* of *kauris* *bighā*.

MANA, (*Māna*), and MANIKE, (*Mānike*), corruptly, MANKEDU, [Tel.] A measure of capacity in the Telinga countries, in some of which eight, in others sixteen, make one *Tām*.

*Māna*, (?) A measure of capacity equal to about half a *ser*, or one-fourth of a *pātha*, of grain or salt; hence, also, a measure of land, as much as may be sown by a *māna* of grain.—Kamaon.

*Māna-chawal*, (?) A rent-free grant for life.—Kamaon.

MANA, (*Manā*), [H.] MANA, (*Manā*), [Beng.] MANAI, (*Manāi*), [Mar.] Prohibition, forbidding; also, in [Mar.], MANA, (*Manā*), Forbidden, prohibited.

*Manūchihī*, [Mar.] A written prohibition, a countermand.

*Manātahsīl*, [Uriya] Prohibited or illegal collections.

MANAI, [Tam.] MANE, [Karn.] A house, a

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dwelling ; the ground on which a house stands, and that which is adjacent and attached to it, a back yard, a garden, and the like : it also denotes lands held in a village ; and when the word is used by itself in deeds of transfer in the Tamil provinces, it signifies ground conveyed without the rights and privileges accompanying *Mirási* holdings : as applicable to village lands, they are distinguished as *Ul-manai*, those within the site of the village, and *Paramanai*, those beyond the site. *Manai*, is also the name of a land measure equal to 2400 *kulīs*, or square feet, or the 24th part of a *kāni* : the proper form is a parallelogram of 60 feet by 40, being in fact considered as the measure of land suited to the site of a house.

*Manṭbādige*, [Karn.] House-rent.

*Manṭbesāyuda lḥāmi*, [Karn.] Land cultivated by Zamindārs through their own domestic servants or slaves.

*Manaiḥittu*, [Tam.] A deed of grant or a title-deed for the site of a house.

*Manṭguttiḡe*, *Manṭteriḡe*, *Manṭṭeruyi*, [Karn. &c.] House-taxes.

*Manṭhesaru*, [Karn.] A house or family name : every family in Karnata has what is called a house name, taken from that of the village or occupation, and prefixed to the proper name of the individual.

*Manuikkattu*, or *Manaiikkattu-nirṭsanam*, corruptly *Manicut*, [Tam.] The ground or site of a house.

*Manai-kiraya chittu*, [Tam.] A bill of sale of the site of a house.

*Manaiḡolacan*, [Tam.] A householder : in the Tamil provinces it applies especially to *Mirāsīdārs* and other resident members of a village.

*Manaimuṭi*, [Tam.] A bill of sale for the site of a house.

*Manaiṭṭarai*, [Tam.] House-rent, ground-tax or rent.

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*Manaiṭṭu*, [Tam.] A house and the ground on which it stands, including the whole area belonging to it, with the outhouses, offices, yards, and a garden, if not extensive.

**MANAKATTAL**, [Tam.] A sort of rice.

**MANAL**, [Tam.] **MANALU**, [Karn.] Sand.

*Manalachari*, [Tam.] Soil mixed with sand.

*Manalaḡittarisu*, [Tam.] Land become waste by an accumulation of sand upon it.

*Manal-taram*, [Tam.] Sandy soil.

**MANAMADU**, (*Manamāḡu*), [Tel.] A grandson. **MANAMARALU**, (*Manamarāḡu*), [Tel.] A granddaughter.

**MANAMARI**, (*Mānamāri*), [Tam.] A reservoir of water fed by the rain only.

**MANATAPPAN**, [Mal.] A caste of cultivators originally from Coimbatore, first settled in the Pālghāt province, and intermixed, and often confounded, with the Nairs.

**MANAUTI**, (*Manauti*), [H. &c.] **MANOTI**, (*Manoti*), [Guz.] Bail, security, a surety ; especially becoming surety for payment of the revenue to the government, or to a farmer of the revenue, and receiving a heavy commission from the revenue payer ; also general agency, brokerage.

*Manauti-dār*, or *Manoti-dār*, [H. &c.] A person becoming surety for a consideration, one becoming security to government for revenue payments.

**MANAVARI**, (*Mānavāri*), [Tam.] Land of which the cultivation depends solely upon rain, not being irrigated artificially : dry cultivation.

**MANAVI**, [Karn.] A petition or request made to a superior.

**MANCHU**, [Mal.] A single-masted vessel (sic !) employed in the coasting-trade of Malabar of from 10 to 40 tons.

**MANDA**, [S. &c.] Slow, dull, stupid : in [Beng. &c.] wicked.

*Manda-ichhak*, *Manda-bānchak*,

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[Uriya.] Malice prepense ; malicious desire or purpose.

**MANDA**, (*Māṇḍā*). [Beng.] A seed plot : a ridge of earth round the foot of a tree to keep in the water.

*Māṇḍābāndhā*, [Beng.] A plot of ground surrounded by a ridge of earth, a seed-bed, a ridge round the bottom of a tree.

\* **MANDADARI**. In Gorokhpur the land held under "Mandadari" tenure is nothing more than occupancy holding and is not transferable. *Kedarnath v. Nai-pal*, I.L.R. 34 All. 155.

**MANDAI**, (*Mandāi*), [Mar.] A vegetable-market. one where greens and fruit are sold wholesale.

**MANDAI**, (*Mandāi*), [Mar.] A premium or bonus to a money-lender above the stipulated interest.

**MANDAI**, [Tam.] A herd, a flock.

*Mandai-murai*, or *Mandai-carisai*, [Tam.] The right and practice of the Mirásidárs to have in turn the cattle of the village folded on their grounds, that they may benefit by the manure.

*Mandai-karai*, [Tam.] Place to which cattle are driven for pasture.

*Mandai-ēli*, [Tam.] A common or open field for pasturage.

**MANDAL**, (*Maṇḍal*). **MUNDUL**, (*Muṇḍul*). [H. &c.] A circle, an orbit ; a district, a province, a country : in Bengal, where the term is also read **MANDALS**, **MADAL**, (*Maḍal*), and corruptly, **MUNDLE**, The head man of a village, who sometimes acts as the agent of the Zamindár. letting the lands and receiving the rents of the villagers. In Puraniya it is the common title of any respectable Súdra. "*It is a class of tenure-holders in parts of Midnapore bordering of the Jangal Mahals. They were originally substantial raiyats, or abadkars, who undertook to bring a tract of waste land under-*

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*cultivation, paying the Zemindar a stipulated sum as rent. These abadkars then reclaimed the land, either themselves or with the help of other raiyats whom they induced to settle under them ; established a village, to which they usually gave their name ; and being heads of the settlements, were called 'Mandals' or headmen. \* \* \* In settlement proceedings of 1839 these Mandals were declared to have only the rights of Sthani or Khud kashl raiyats, and not to be entitled to any munafa or profit, but, though not exactly recognised as talukdars, they gradually acquired rights superior to those of ordinary Khud kashl raiyats.....Their 'Mandali' right became transferable by Custom...."* —*Vide Finncane & Ameer Ali's B. T. Act.*

**MANDAMAN-MANI**. (*Maṇḍaman-maṇi*), [Guz.] Discount or premium paid to a money-lender ; a bonus paid or deducted from the sum lent or advanced.

**MANDAMU**, (*Maṇḍamu*), [Tel.] Scum, barn, froth.

*Maṇḍaharakuḍa*, [Tel.] A distiller, one who extracts and prepares the juice of the palm and *tūrī*, also an exciseman.

**MANDAPA**, (*Maṇḍapa*). [S.] but adopted in most dialects with some slight modification, as **MANDAP**, **MANDAVA**, (*Māṇḍava*), or **MANDAU**, (*Māṇḍau*), **MANDWA**, (*Mandwā*), **MUNDUB**, and in the south of India more usually **MANTAPA**, (*Maṇṭapa*), **MANTAPA**, (*Maṇṭapa*), [Tel. Karn.] An open building, a pavilion or temple ; a temporary structure for various festival occasions, as for receiving and sheltering idols when carried in procession, or for the performance of marriage or other festive ceremonies.

**MANDASA**, (*Maṇḍasa*), [Tel.] A market.

**MANDAVI**, (*Māṇḍari*), [Mar. Guz.] A building into which goods are received

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from ships in sea-ports, a store, a warehouse, &c., a custom-house.

*Māṇḍava-khaṇḍayī*, [Mar.] Fee paid at marriages to the priest or the astrologer.

**MANDE**, (*Mande*), [Tel.] A heap of threshed ears of (Junnalu) *Holcus* : a pile of tobacco left to ripen : a place in general.

*Mandegār*, [Karn.] A custom-house officer.

**MANDEYENNE**, [Karn.] An annual tax levied in lieu of a maund of oil per each mill, formerly paid to the Paligars.—Mysore.

† **MANDHAN**, (?) [Guz.] Assessment on each cultivator, agreeably to a stipulated rate for a certain number of ploughs, whether actually used or not.

**MANDI**, (*Mandi*), **MANDOORY**, **MUNDWEE**, [H.] A market, a special market, one for any particular article : perhaps the original of the word *Mandory*, called, the mart at Mirzapur. Reg. ix 1810, sec. 43. Tel. A wholesale shop.

**MANDIRA**, or **MANDIR**, corruptly, **MANDIL**, [S. &c.] A dwelling, a temple : in Bengal, usually a small temple containing a *Linga*. *Dexamandira*, a temple, a pagoda. *Rājamandira*, a palace.

**MANDUA**, (*Maṇḍuā*), [H.] A sort of grain (Eleusine corveana).

**MANDWA**, (*Maṇḍwā*), [H.] A custom-house or station.

**MANE**, [Karn.] A tax.

\* *Mane-aliya*. A son-in-law who makes his home in his father-in-law's house. *Parami v. Mahalevi*, I.L.R. 34 Bom. 278.

**MANELAVADU**, (*Manelāwādu*), [Tel.] An itinerant dealer in coral and gems ; commonly termed a *Manilla-man*, but probably from *Maṇi*. S. a jewel.

**MANGALA**, vernacularly, **MANGAL**, **MUNGUL**, [S.] Good fortune, auspiciousness ;

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whence it is applied to any festive ceremony or public festival, as propitious to favourable results, as to a marriage : in Marāṭhi, uttered significantly, it implies an irregular or invalid marriage. The planet Mars.

*Mangala-vāra*, vernacularly, *Mangal-bār*, [S.] Tuesday.

*Mangalāśṭaka*, [S. &c.] The lucky-eight, *i.e.* eight lines of a benediction pronounced by a Brahman on a newly-wedded pair, while a piece of silk is held between them ; South of India.

*Mangalavādu*, *Mangali*, [Tel.] A barber.

*Mangalasūtra*, [S. &c.] The lucky thread ; a string having in the centre a piece of gold or other valuable material tied by the bridegroom round the neck of the bride, at the time of marriage, and worn by the latter as long as her husband lives : in the dialects of the south, to which the practice is peculiar, it is usually called *Tāli* : in Upper India, it is a string or piece of silk tied round the wrist and worn only during the marriage celebration.

*Mangalan*, *Mangali*, [Tam.] A barber by caste and occupation, said to be sprung from a mother of the tribe of artificers and a father of the oilman caste.

*Mangalichā*, [Mar.] Of an irregular marriage : the offspring ; illegitimate, bastard.

**MANG**, (*Māṅg*), [Mar.] A low caste, or individual of it, employed in low and menial offices : as a member of the village, the *Māṅg* commonly officiates as scavenger, guide, watchman, and executioner.

**MANGALIA**, (?) [H.] A woman legally married (perhaps for *Mangaliā*).

**MANGI**, [Thug.] Treasure.

**MANGNA**, (*Māṅgnā*), [H. &c.] **MARGANA**, (*Mārgaṇa*), [S.] **MANGAN**, (*Māṅgan*),

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[Hindi] **MANGAN**, (*Māngan*), or **MAN-GNA**, (*Māngnā*), [Beng.] Asking, begging requiring; whence borrowing, asking for a loan; also a cess or impost formerly levied to defray the allowance of the public weigher of grain; also an unauthorised exaction by the native officer at landing-places and custom stations, asking a fee for themselves or the Zamindárs. In Bahar, a fee or perquisite of the headman receivable from the villagers in kind, a share of the crop.

*Māngnī*, also *Maṅgnī*, [H.] *Māṅgnī*, or *Māgi*, [Mar.] Asking a girl in marriage previous to the betrothal; also the ceremony of betrothing; borrowing, asking for a loan; begging: a contribution solicited from the Ryots by the Zamindár on any emergency.

*Mangar*, or *Mangtā*, [H.] "A beggar, a borrower.

*Mangetar*, [H.] One to whom a man or woman is betrothed.

† **MANI**, (*Māni*), (?) [H.] A grain measure.—Gorakhpur.

**MANIGA**, (*Maṇiya*), [Tel.] A shop.

**MANIHAR**, (*Manihār*), or **MANIAR**, (*Maniār*), corruptly, **MUNNIAR**. [H.] A maker of glass bracelets worn by women; a jeweller.

**MANIHAMU**, (*Maṇihāmu*), [Tel.] Trade, merchandise.

**MANIKAVELI**, corruptly, **MUNNY CAVELLY**, (?) Fees paid for the village watch (in Kanara),

**MANIKARAN**, (*Maṇikāran*), [Mal.] An inferior revenue officer, a collector. see *Maniyam*: a jeweller, a lapidary.

**MANIVAR**, (*Manivār*), **MUNEWAR** or **MUNNEEWAR**, [Mal.] (?) The revenue accountant of a district: a superintendant of police (it is probably a corruption of *Maniyakār*).

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**MANIK**, (*Mānik*), [Beng.] A measure, the eighth of a *khāri*.

**MANIVI**, [Karn.] A petition, an address from an inferior to a superior.

**MANIYAM**, (*Maṇiyam*), [Tam.] and [Mal.] **MANIYA**, (*Maṇiya*), [Karn.] **MANIYAMU**, (*Maṇiyamu*), [Tel.] Superintendence or management of affairs; especially the superintendence of revenue to a limited amount, a subordinate office under the collector, a surveyorship of revenue: also, in Karn., a tax.

*Gudī-maniya*, [Karn.] or *Koyilmuniyam*, [Tam.] Superintendence of a temple.

*Sunka-maniya*, [Karn.] Superintendence of a custom-house.

*Ūr-maniyam*, [Tam.] Superintendence of a village.

*Vaṭṭa-maniyam*, [Tam.] Superintendence of a district.

*Maṇiyakāran*, [Tam.] *Maṇiyagāra*, corruptly, *Monigar*, *Moniagar*, or *Munagar*, [Karn.] *Maṇiyagādu*, [Tel.] A superintendant in general, the head man of a village, the superintendant of a temple: in the Tamil countries it is especially applied to a subordinate native revenue officer employed in the collection and management of the revenue under the native Tahsildár, by whom he is appointed, and to whom he is responsible: he is also charged with a limited superintendence of police. The Naib *Maniyakāra* is the immediate deputy of the Tahsildár, and has extensive jurisdiction under him, but the term usually implies the *Vaṭṭa maniyakār*, or collector of a small district of two or three villages: this officer is a kind of head Peon, who, in concert with the heads of villages, superintends not only the collections, but the cultivation, the reaping, and selling of the crop,

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when the revenue is paid in kind, and settles petty disputes.

*Maniyani*, [Mal.] A steward or manager of an estate on behalf of the owner or Janmkār (Malabar).

**MANJADI**, (*Manjādi*), **MANJALL** (*Manjāli*), or **MANCHADI**, (*Māṇchādi*), &c. [Tam. Mal.] **MANJALI**, (*Manjāli*), [Tel.] A weight for weighing diamonds; a carat, or four grains avoirdupois. In Malabar it is said to be used for weighing gold, and *Manchadiyil*, to be the name of the weight used for diamonds only.

**MANJ**, [Thug.] The fighting of cats, a good omen during the first watch of the night, but bad at any other season.

**MANJA**, (*Manjā*), [H.] Anointing the body with turmeric on festive occasions: an invitation and present accompanying it.

**MANJANIR**, (*Manjanir*), [Tam.] Turmeric water, the drinking of which is part of the rite of adoption, whence *Manjanir-chittu*, [Tam.] A writing or deed concerning adoption.

(*Manjanirppillai*, [Tam.] An adopted child.

**MANKI**, (?) [H.] The head man of a village.—Chota Nagpur.

**MANJH**, (*Mānjhi*), or **MANJHA**, (*Mānjhā*), incorrectly, **MUNJA**, **MUNJHA**, **MUNJHAR**, [H.] (from S. *madhya*, middle) the land lying between the land in the immediate proximity of a village and that on the boundaries of its lands; it is considered the second sort of land in point of fertility.

**MANJHI**, (*Mānjhi*), [H.] **MAJI**, (*Māji*), or **MAJHI**, (*Mājhi*), [Beng.] The steersman of a boat: among the Rajmahal mountaineers, a title borne by their head men: also termed **MANHA**, (*Mānhā*).

\* *Manjil*. Prompt dower, *Wilayat Hussain v. Allah Rakhi*, I.L.R. 2 All. 831 (832.)

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**MANJWAR**, (*Mānjwār*), [Thug.] A jackal.

\* **MANKHAP**. It is a *raiya* system, under which the *raiya* agrees to pay so many maunds of grain per 'bigha' (*Maxaffarpur Settlement Report*). This system is called 'sanja' in Orissa. (*Orissa Settlement Report*)—*Vide Finnicine & Ameer Ali's B. T. Act*.

**MANKHELA**, [Thug.] A man.

**MANKANI**, (*Mankani*), [Karn.] A basket for throwing up water from a reservoir into a channel of irrigation: a double basket for carrying four vessels, &c., on a bullock.

\* **MANKOOF-ALAIH**. Beneficiary. *Hamed Ali v. Mujawar Husain*, I.L.R. 24 All. 257 (271).

**MANKULA**, (*Mankūla*), [H.] Personal or moveable, in opposition to real property. *Ghair-mankūla*, real or moveable property.

† **MANKURA**, [H.] Married, a legally married wife. See '*Nikah*'.

**MANNA**, (*Manṇa*), [Mal.] Earth, soil.

*Mannuttān*, [Mal.] A washerman.

**MANNAM**, corruptly, **MUNNIM**, [Tel.] Highlands, hill country.—Northern Sirkars.

**MANNAVEDU**, (*Mannavedu*), also written, **MUNNAVADOO**, [Tam.] A village inhabited by Śādras.

**MANNODDARU**, (*Mannoddaru*), [Karn.] A class of labourers who execute heavy work, such as heaving blocks of stone, constructing earthen walls, &c.

**MANOVARTI**, or **MANOVARTE-INAMU**. (*Manocarte-ināmu*), corruptly, **MUNNO-VERTY**, [Tel.] A pension, land granted for the subsistence of a pensioner.

**MANNEVADU**, (*Mannevādu*), [Tel.] A proprietor, a landholder, a Zamindār. Also, a title assumed by the great Zeminders in the Northern Sirkars.

† *Mannerada-Kavali*, [Tel.] The duty of preserving the public peace entrusted

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to the Zemindars : revenue of certain lands set apart for the maintenance of a police, and expenses of preserving the public peace.

**MANNI**, [Tel.] A land measure, commonly designated a ground = (60 × 40 feet) 2400 square feet.

† **MANNIPAM**, **MANNIPU**, incorrectly **MANIPAM**, [Tam.] Exemption from revenue, remission of government demand, rent-free tenure.

\* **MANPAN**. *The performance of certain religious rites and ceremonies and the conduct of religious procession on certain days of the month. Raghuwendra v. Gururao*, I.L.R. 37 Bom. 442.

\* **MANRASI ASMANI**. *In upper India the expression implies hereditary cultivator; in Madras, a cultivator in the village. Naradaraji v. Venkata*, I.L.R. 5 Mad. 345 (355.)

**MANSAB**, (*Mangab*), **MUNSUB**, (*Mungub*). [H.] Office, dignity, a military title and rank conferred by the Mughul government of Delhi, regulated by the supposed number of horse the holder of the title could, if required, bring into the field, varying from ten to ten thousand : {*It is a kind of nobility conferred for life. Jagatmani v. Ramjan*, I.L.R. 10 Cal. 528 (537) : Jágírs were assigned for the maintenance of this force, which was in the highest and lowest grades, rather nominal than real : the first part of a *sanad*, or grant, in which the titles of the grantee were recited.

*Manşabdár*, [H.] A noble holding a *manşab*, or military rank of a certain number of horse, although sometimes wholly engaged in the civil service of the state.

*Manşabdárán*, [H.] (plur. of the preceding) An aggregate term for the assignments of Jágírs or land revenues to the *Manşabdárs*.

† \* Reference see page 1.

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*Manşab-xát*, [H.] The personal rank of one holding the official rank of a *manşab*.

**MANSAJ**, **MANSIJ**, [H.] A weaver's shop.

**MANSHA**, (*Manshá*). [H.] Provision of a law or statute.

**MANSUB**, (*Mangúb*), [H. &c.] Considered, determined, established.

*Manşúbah*, [H. &c.] *Mansubá*, [Mar.] Determination, deliberation.

*Mansubí*, [Mar.] Investigation, determination of minor disputes : the office of the Pancháit.

*Mansubdár*, [Mar.] A particular officer in a court of judicature.

† **MANTA**, (?) [Tam.] A grain measure, subdivision of a *Tam*.

**MANTI**, (*Manti*), [Hindi.] Balance of rent when inconsiderable, and which the cultivator engages to pay in a few days.

**MANTRA**, [S. &c.] A prayer, a prayer of the Veda, a mystical or magical formula, the prayers or incantations of the Trantras : counsel, advice.

*Mantri*, [S. &c.] A minister, a counsellor.

**MANUTI**, (*Manúti*), [Karn.] An agreement : receiving interest on a sum of money for which a person has become surety. See *Manandi*.

**MANWANTARA**, [S. &c.] The period of the existence of a *Mannu*, being equal to 71 great *yugas*, or ages of the gods, or 306,720,000 years.

**MANYAM**, (*Mányam*), corruptly, **MAUNIUM**, [Karn.] **MANYAMU**, (*Mányamu*), [Tel.] **MANIYAM**, (*Mániyam*), [Tam.] (all three are from the S. *mánya*, respectable, respected, shewing an intention to do favour or honour) Land in the south of India, held either at a low assessment, or altogether free, in consideration of services done to the state or community, as in the case of the officers and servants of a village. These



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tenures are distinguished as *Tarapaḍi-mānyam*, when it is inherited or held from an uncertain period, as an independent right; and *Dumbala*—or *Sanaḍ-mānyam*, when held by virtue of a specific grant from the ruling power. They are also distinguished as *Sarva-mānyam*, (from S. *sarva*, all) when the holder is entitled not only to the revenue of the state, but the rents of the cultivators; and as *Ardhamānyam* (from *ardha*, a half), where the holder has a claim only to the government revenue: the former is not frequent, except in the case of grants made to temples conjointly by the state and the cultivators: the term is also laxly applied to any free grant or perquisite held in hereditary right by members of a village community.

*Guḍimānyamu*, [Tel.] Land granted for the maintenance of a temple.

*Māṇiyakāran*, [Tam.] The holder of rent-free land, or any hereditary right or privilege.

*Kāṇimānyam*, [Tam.] Hereditary land exempt from all tax.

*Tōḷimānya*, [Karn.] An allowance in land to a village servant.

*Kuḍimakkalmānyam*, [Tam.] Rent-free lands assigned to the village servants.

*Meraimānyam*, [Tam.] A grant of a portion of the gross produce of cultivated lands in kind, now commuted for money.

**MANZIL**, [H.] **MANJIL**, [Beng.] **MAJAL**, [Mar.] **MAJILI**, [Tel.] A stage, a station, the place where the traveller suspends his march; also, in Mohammadan law, a tenement, a habitation, a place in which a family may reside.

*Manāzil mulūxima*, [H.] Adjoining or contiguous tenements or apartments,

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such as are within the same house or building.

*Manāzil mutabūyina*, [H.] Separate or distinct tenements or apartments.

**MANZUR**, (*Manẓūr*), vernacularly, **MANJUR**, or **MUNJOOR**, [H.] Approved of. It is sometimes written across a paper or bond to authenticate it and confirm its acceptance.

**MAO-MAWASA**, (*Māo-mawāsa*), (?) [H.] A family, the several families composing a village community.—Kamaon.

**MAP**, (*Māp*), or **MAPA**, (*Māpa*), [H. &c.] Measurement of any kind, whether of weight, length, or capacity, but especially linear measure; a measure; a portion or quantity determined by measure. Also, a measure of grain in the husk.

† *Mapa*, [Guz.] A fee of two per cent on the sale of grain paid to the village 'Banya'.

*Māpārī*, [Mar.] An officer in large towns whose duty is to measure the grain that is brought into the market: a measure of capacity for grain, the same as a *Pharā*, q. v.

† *Maparki*, [Mar.] A portion of grain out of each measure of the crop, the perquisite of the 'Patil', also of the 'Mhar'.

*Māp-darī*, [Beng.] A measuring line.

*Māp-jonk*, [Beng.] Measuring, a measurement.

*Māp-paṭṭi*, [Mar.] A charge made to the cultivators for the cost of measuring the grain when the revenue is received in kind.

*Māptol*, [H. &c.] A system of measures and weights.

*Māptu*, [Guz.] A measure, a vessel for measuring corn, wine, &c.

*Māpten*, [Mar.] A measure of capacity, a half *ser*, whether *pakkā*, or *kachchā*.

**MAPPILLA**, (*Māppilla*), plur. **MAPPILLA-**

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**MAR**, (*Māppillamār*'), commonly, **MOP-LAH**, or **MOPLAY**, [Mal.] A native of Malabar, a descendant of the Arabs who first settled in Malabar, lit. the son (*pillā*) of his mother (*mā*), as sprung from the intercourse of foreign colonists, who were persons unknown, with Malabar women: the term is also applied to the descendants of the Nestorian Christians, but is, in that case, usually distinguished by the prefix, *Nasrāni* while *Jonakan*, from *Yarana*, is prefixed to the Mohammadan *Māppillas*: the *Māppillas* of both classes are numerous in Malabar.

**MAR**, (*Mār*), [H. &c.] Beating, striking, killing.

*Māramārī*, [H. &c.] Mutual beating, fighting, assault, affray.

*Māraṇa*, vernacularly, *Māran*, [S. &c.] Beating, killing.

*Mārī*, [Mar. &c.] Plague, destructive or epidemic disease.

*Mārpāt*, [H. &c.] A beating, fighting, assault and battery, affray.

**MAR**, (*Mār*), corruptly, **MAAR**, [H.] A stiff clay or loamy soil with some sand and vegetable mould: in Bundelkhand the term designates a rich black loam.

**MAR**, (*Mār*), (?) [Karn.] A land measure varying from 4 to 20 *kurgis*, or 16 to 80 acres.

**MARA**, (*Maṛa*), [Mal.] Rain.

*Maṛakālam*, The rainy season.

**MARA**, (*Mārā*), [Hindi] Soil that is productive only in the rains.

**MARAI**, (*Marāt*), [Beng.] A magazine of corn, a granary.

**MARAKADU**, (*Marakāḍu*), [Tel.] The native commander of a ship.

**MARAKKAL**, (*Marakkāl*), commonly **MAR-KAL**, or **MERCAL**, [Tam.] A grain measure in use at Madras, containing 8 *padis*, or *measures*, and being one-twelfth of a *kalam*: it formerly consisted of

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750 cubic inches, but is now fixed at 800 cubic inches: 400 *marakkāls* = 1 *garisa*, or *garce*. A *marakkāl* of rice or salt weighs 960 rupees = 12 *seers*, or 24 lb. 6 oz. Prinsep calls the *Markal* = 27 lb. 2 oz. 2 dr. of water, or nearly 2½ imperial gallons; but the standard, as since fixed (20th Oct. 1846), makes the *marakkāl* as above, = 28 lb. 12 oz. 13 dr. 22 gr., or in measure 2½ the imperial gallon. The term is also applied in Madura to a measure of land: perhaps as much as requires such a quantity of seed.

**MARAM**, [Mal. Tam.] Wood, timber.

**MARAMMAT**, corruptly, **MURHUMMUT**, [H. &c.] (A.) Mending, repairing. *Marāmat*, [Mar.] The entire operations or processes of any art, as, in agriculture, manuring, ploughing, harrowing, sowing, &c. It is also applied in law language to an amended plaint or plea: also, '*Marammat-sawal*'.

*Marammatu jābitā*, [Tel.] Amount particulars of the cost of repairing roads, tanks, or other public works.

**MARAN**, (*Māran*), [Beng.] Threshing or treading-out grain.

**MARAPPANI-KARAN**, (*Marappani-kāran*), [Mal.] A carpenter.

**MARARI**, [Thug.] A party of Thugs assembled in council.

**MARATA**, (*Mārāṭa*), [Karn.] Double-dealing: selling.

**MARATTALAI**, [Tam.] Scattered trees in a village.

*Marattalai-āyakkal* {tu, [Tam.] Total of plantations.

+ *Marvarttana*, (?) [Tel.] Fees and perquisites of the hereditary village accountant. (?)

**MARAVIDAI**, (*Maravidat*), [Tam.] (from *maram*, a tree) A term used in deeds of the transfer of land to convey all kinds

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of woods, timber, and plantations ; also ground on which trees are growing.

**MARGA**, (*Mārga*), vernacularly, **MARG**, (*Mārg*), [S. &c.] A road, a way ; also, fig., a way of life or belief, a doctrine, a sect.

*Adḍuvu-mārg*, [Kārn.] A bye or cross road.

*Bhaṣāmārg*, [Karn.] A road for exports and imports.

*Rājāmārg*, [H. &c.] A royal road, a principal or main road, or highway.

*Mārgyākāran*, [Mal.] A man of a particular religious sect ; applied in Malabar especially to Roman Catholics.

*Mārgapāla*, [S. &c.] A watchman, a patrol, a guardian of the road : *custos-viarum*.

*Mārgī*, [Hindi, &c.] A traveller, a follower, one who goes the road, either lit. or fig., amongst the Thugs, a pupil, a tyro.

**MARGALI**, (*Mārgali*), [Tam.] The ninth month of the year. See the next.

*Margaśīrṣha*, [S. &c.] The ninth month of the year (Nov.-Dec.), when the moon is in the asterism *Mṛigaśīrṣha*, (the head of the *Mṛiga*, or deer).

**MARGHAT**, (*Marghat*), [Hindi] A place where dead bodies are burnt.

**MARHA**, (*Mārha*), [Uriya] A small weight used by braziers : four make one *kariṣa*, or *karsha*.

† **MARHALA**, [H.] A stage, a station, a police station on the great roads at certain distances.

\* **MARHI**. *The word means a 'Mutt' or temple and a person does not divest himself of all authority over his house merely by calling it a "Marhi". Govardhan-gir v. Vishingir*, 63 Ind.Cas. 370 = 15 S.L.R. 38.

**MARHUM**, (*Marhūm*), [H.] Lit, one who has found mercy, i.e. dead deceased.

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**MARHUN**. (*Marhūn*.) [H. &c.] (from *rahan*) Pledged, mortgaged, as property.

**MARI**, (*Māri*.) [Tam.] Water, rain.

*Mārikālam*, [Tam.] The rainy season.

*Mariḡōmmu*, [Tel.] *Mariḡōmbu*, [Karn.]

An outlet by which the surplus water of a tank is carried off.

**MARI**, (*Māri*.) or **MARADI**, (*Māṛāḍi*.) [Tam.] A cheat, a swindler, a thief.

**MARICHA**, (*Maricha*.) [S.] **MIRCH**, [H.] Pepper, especially black pepper ; also *Gul-mirch*, black pepper ; *Lāl-mirch*, red pepper from *Chillis*, or *Capsicum*.

**MARIFAT**, (*Mārifat*), [H.] Knowledge, but used more adverbially to imply by means of, through or by any medium or cause.

*Mārāphat*, [Hindi.] By the hands of.

*Mārāphatio*, [Guz.] An agent, a factor, a broker, one through whom any business is transacted.

**MARIGA**, (*Māriga*), [Karn.] A man of low caste, a *Chandāla*.

**MARIKARU**, (*Marikāru*), [Tel.] The second or a light crop, one of a course kind of rice grown Oct. and Jan.

**MARIYA**, (*Mariyā*), [Khond.] A human victim sacrificed on particular occasions.

† **MARKA**, (?) [H.] Platform in a field for watching crops.

**MARKAMU**, (*Mārkamu*), [Tel.] Exchange, particularly of money.

**MARKARI**, (*Markāri*), [Tel.] A head boatman.

**MAROCHA**, also written, **MORACA**, and **MORACHA**. (?) [Beng.] A tax on marriages levied in Bengal by the Moham-madan government : a present exacted on marriages by the Zamindārs from the Ryots.

**MAROT**, (?) A grant of land to the heirs of a man killed in battle.—Kamaon.

**MARSA**, (?) [H.] A plant yielding a small edible grain largely consumed in the hills (*Amaranthus olearaceus*).

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**MARSIA**, (*Marṣia*), [H.] A dirge, an elegy ; especially the verses recited at the muharram, in lamentation for the descendants of *Āli*.

**MARU**, [S. &c.] A dry or sandy and sterile tract, a desert.

*Marubhūmi*, [S. &c.] Dry, sterile, or sandy land.

*Marudes*, or *Marusthal*, [H.] (from S. *desa*, a country, or *sthala*, a tract) A desert country, applied especially to the sandy districts between Rājputāna and the Indus.

**MARUL**, (*Marūl*) (?) [Mar.] A kind of soil of a light black colour on the banks of rivers.

**MARUMAKKAL**, (*Marumakkal*), [Mal.] A niece : a daughter-in-law.

*Marumakkan*, [Mal.] A nephew : a son-in-law.

*Marumakkuttāyam*, [Mal.] Succession to inheritance by sisters' sons, or in the female line, as observed by the Nairs, some of the Brahman and Māpilla families, and some of the servile tribes in Malabar.

**MARUPANAYAM**, (*Marupanayam*), [Mal.] A pawn pledged to another, or perhaps a counter-pledge.

*Marupāttam*, incorrectly, *Marroopat-tom*, [Mal.] A copy of title-deeds kept by the seller or lessor, a counterpart lease or agreement ; sometimes *Marupāttam-chit*.

**MARVILIYA**, (?) [Tām.] A messenger, a peon.

**MARWA**, (*Mārwā*.) [Guz.] One of the two principal sorts of soil in Guzerat, a sandy soil of a light brown colour, rapidly absorbing rain and having water at no great depth below the surface : it requires manure, but, treated properly, yields the best crops both as to quality and quantity.

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† **MARWAL**, (?) [H.] Rent-free land granted to the heirs of a person deceased.

**MARWARI**, (*Mārwāri*.) [Mar. &c.] A native of Central Hindustan, of *Malwa*, or, more correctly speaking, of *Mārwār*, settled in other parts of India, and usually following the business of banker, broker, and merchant : some of an inferior class in the Marāṭha provinces employ themselves in trade as corn-chandlers and grocers. *Mārwāri* bankers are mostly of the Jain religion.

\* **MARWAT**. A holding granted to the relations of retainers killed in battle. *Thakur Rohan v. Thakur Surat*, I.L.R. 11 Cal. 318 (320) P.C.

**MARYADA**, (*Maryādā*.) vernacularly, **MAR-**

**JADA**, (*Marjādā*.) [S. &c.] corruptly

**MURIADY**. Decorum, propriety, limit, boundary : custom, usage. Also, any customary compliment or privilege, as the right of being the first invited, the first presented with *betel*, and the like.

\* **MARZ-UL-MANT**. According to *Maham-madan Law*, three things are necessary to constitute "*Marz-ul-Mant*" or death-illness namely (1) illness, (2) expectation of fatal issue, and (3) certain physical incapacities which indicate the degree of illness. The second cannot be presumed to exist from the existence of the first and third as incapacities indicated with perhaps the single exception of the case in which a man cannot stand up to say his prayers, are infallible signs of death-illness, when a malady is of long continuance and there is no immediate apprehension of death, it is not a death-illness, so that a gift made by a sick person in such circumstances, if he is in full possession of his senses, is not valid. Ordinarily a malady should be considered to be of long continuance, if it lasted for a year, but the limit of one year does not constitute a hard and fast

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rule. If, however, the illness increases to such an extent as to give rise to an apprehension of death in the mind of the donor, the increase is death-illness. *Fatima Bibee v. Ahmad Baksh*, I.L.R. 31 Cal. 319 on appeal 35 Cal. 271 (P. C.) *Md. Gulshere Khan v. Mariam Begum*, I.L.R. 3 All. 731 (734). A gift made by a Mahammadan during death-illness is a will and is therefore a valid one. *Muhammad Sayeed v. Md. Muhammad Ismail*, I.L.R. 33 All. 233. In order to constitute "*Marx-ul-man'*" there must be present at least three conditions : (1) Proximate danger of death, i.e., a preponderance of 'khaul' or apprehension, that is at the given time death must be more probable than life ; (2) there must be some degree of subjective apprehension of death in the mind of the sick person ; and (3) there must be external indications, chief among which would be the inability to attend to ordinary avocations. *Sarabai v. Rabiabai*, I.L.R. 30 Bom. 537. *Rashid Karnalli v. Sherbanoo*, I.L.R. 31 Bom. 264.

**MASA**, (*Mása*), vernacularly, **MAS**, (*Más.*) [S. &c.] A month.

*Másántikam*, [S. &c.] Any thing relating to the end (*anta*) of a month, monthly pay, monthly accounts, &c.

*Masáhará*, [Beng.] Bargaining by the month, monthly pay : (this is probably a vernacular corruption of *Musháhara*, q. v.).

*Másavṛiddhi*, [S. &c.] Monthly interest ; also the increase of a month, or an intercalary month.

*Máskabár*, corruptly, *Maskhabar*, *Maskhawar*, [H. &c.] (from Pott. *Arabar*, to end) The end of a month, a month's accounts, a monthly abstract of the cases tried in a civil court.

**MASA**, (*Másá*), [Hindi] A land measure, three-fourths of a *bighá*.—Kamaon.

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**MASAHAT**, (*Masáhat*), corruptly, **MUS-SAUT**, [H.] Measuring, measurement : whence *Mashátu*, [Tel.] Measurement of land, survey.

*Máshátudárr*, [Tel.] A land measurer a surveyor.

**MASALAH**, (*Masálah*), corruptly, **MUSSALAH**, [H.] **MASALA**, (*Masúla*), [Beng. &c.] Spices, condiments, seasoning : in Mar. it also applied to an exaction levied under the former government on every person summoned to answer a charge against him ; also to fees payable to inferior native officers or messengers sent to collect the revenue.

† **MASALIA-BAND-O-BAST**, (?) A voluntary settlement or assessment. Chittagong.

**MASAN**, (*Masán*), [Hindi, &c.] (from the S. *śmasán*), **MASANIHURA** (*Masáni-hurá*), [Uriya] A place where dead bodies are burnt, a cemetery.

**MASARI**, (*Masári*), (?) [Mar.] Soil of various sorts ; as, *Masab-masári*, mixed soil ; *Hít-masári*, soil resembling flour ; *Kemp-masári*, of a reddish colour ; *Kall-masári*, stony ; *Cosuck-masári*, sandy : (these are all given in the fourth volume of the 'Selections from Records,' p. 779, but are not, verifiable elsewhere, and are not doubt inaccurately printed).

**MASH**, (*Másh*), [H. &c.], also, **MASH-KALAY**, (*Másh-kaláy*), [Beng.] Kinds of pulse very generally eaten (*Phaseolus radiatus*, and *Dolichos pilosus*).

**MASHA**, (*Músha*), [S.] and in most of the dialects **MASHA**, (*Másha*), or **MASA**, (*Másá*), [Mar.] An elementary weight in the system of goldsmiths' and jewellers' weights throughout India, and the basis of the weight of the current silver coin : it is variously reckoned at 5, 8, or 10 *ratís*, or seeds of the *Abrus precatorius*, which usually weigh about 2 grains troy ; the average

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weight of the *māsha*, according to Mr. Colebrooke was  $17\frac{3}{4}$  grs.: the actual weight of several examined in England, sent from different parts of India, varied from  $14\frac{7}{10}$  grs. to  $18\frac{1}{2}$  grs.; the Benares *māsha*, weighed  $17\frac{7}{10}$  grs. Mr. Prinsep, from the weight of several Akbar-shahi rupees, the standard weight of which was  $11\frac{1}{2}$  *māshās*, valued the latter at  $15\frac{1}{2}$  grs.: as now fixed by law, as one-twelfth of the *tala* of 180 grs., the *māsha* weighs 15 grs.

**MASHAIKH**, [H.] plur. of *shāikh*, Elders, holy persons, heads of religious fraternities among the Mohammadans.

**MASHAK**, or **MASHK**, **MUSHAK**, **MUSHK**, [H. &c.] **MASAK**, [Mar.] A leather water-bag for carrying water about.

**MASHAKKAT**, (*Mashakkat*), [H.] **MASAGAT** (*Maṣāḡat*), [Mar.] **MASHAKATU**, [Tel.] Pains, labour: improvement of lands, repair of tombs, &c.: wages of labour.

*Maṣāḡati*, [Mar.] A common labourer.

**MASHAL**, (*Mushāl*), **MUSHAL**, (*Mushāl*), [H.] A lamp, a lanthorn, a torch.

*Mashūlchi*, [H.] A torch- or lamp-bearer: as a domestic servant, he is also employed under the superior table servants to clean the plates, dishes, &c.

**MASHATA**, (*Mashāṭa*), [H.] A waiting-woman, one who assists in dressing, and combing the hair, especially of a bride; she is also employed to negotiate marriages.

**MASHHUR**, (*Māshhūr*), [H.] Celebrated, notorious, well-known.

**MASHIAT**, (*Mashīat*), [H.] With pleasure: in Mohammadan law, power or will.

**MASHRIK**, [H.] The east.

**MASHRUUA**, (*Mashrūʾa*), [H.] Legal, conformable to, or prescribed by law: hence it is sometimes applied to a mixed stuff of silk and cotton, dressed in which it is lawful to pray; silk alone is prohibited.

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**MASHRUT**, (*Mashrūt*), [H.] Stipulated, agreed; conditional, as applied to assignments or grants of land revenue, importing that the grant was accompanied by certain stipulated conditions.

*Mashrūt diwānī*, [II.] Conditional assignments for the remuneration of a fiscal functionary.

*Mashrut-faujdarī*, [H.] Assignments to the officers charged with the military and police establishments.

*Mashrūt-i-thūnājūt*, [II.] (pl. of *thūna* a police station) Conditional assignments for the support of police or military stations under the Mohammadan government.

\* **MASHRUT-UL-REHAN**. *A further charge, A simple mortgage. Kalla v. Hargian*, I.L.R. 34 All. 416 (419).

**MASI**, (*Māsi*), [Tam.] The eleventh month of the year (Feb.-March).

**MASI**, **MUSEE**, [H. &c.] **MASHI**, [Mal.] Ink, also a black powder used as a collyrium.

*Mashikāran*, [Mal.] An ink-maker: also a conjurer, one who professes to detect theft by applying a black powder or ink to his eyes, or by rubbing it on his hand, or on a plate, and pretending to view in it the person of the thief.

**MASINA**, (*Maṣīnā*), [S. &c.] Linseed (*Linum utilatissimum*).

\* **MASJID**. *Etymologically the word means, a place where the head may be laid down in prostration (for prayer). It is not implied that prostration may be made only in a masjid. The word does not connote any building, Akbarally v. Mahomed Ally.* 138 Ind. Cas. 810 = I.R. 1932 Bom. 434 = 34 Bom. L.R. 655 = A.I.R. 1932 Bom. 356.

**MASLA**, (*Maḡla*), [H.] An example, exemplary public punishment.

**MASNUN**, (*Masnūn*), [H.] Lawful, legalized,

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allowed, conformable to the sayings of Mohammad.

**MASTAKAVAGHRANA**, (*Mastakāvaghṛāṇa*), [Mar.] Smelling the head, a mark of affection among the Hindus, as shewn by a parent to a child, or an elder to a junior: it is one of the ceremonials of adoption, the child being seated on the lap of the adopter, the latter smells his head.

**MASTAN**, (*Mastān*), [Uriya], A Brahman following the practice of agriculture.

**MASTISA**, (*Mastisa*), [H.] (Port. *mestiço*) A person of mixed Indian and European descent.

**MASUR**, (*Masūr*), [H. &c.] A kind of pulse much cultivated (Ervum or Cicer lens, or hirsutum).

**MASULA**, (*Masūla*), commonly, **MUSSOOLA** (of doubtful origin), A kind of boat for crossing the surf on the Madras coast: it is usually from 30 to 40 feet long by 6 broad and 8 deep, flat bottomed, and having the planks sown together with withes of straw between each plank: it has ten rowers, and can carry twenty passengers.

**MASWADA**, [H.] **MASUDA**, (*Masudā*), [Mar.] A rough draft, a foul copy, a sketch.

**MASWADI**, (*Maswāḍi*), or **WARI**, (*Wārī*), [Guz.] A municipal tax.

**MAT**, (*Māt*), (?) A kind of sale of land in Kamaon in which the vendor remains responsible for the public revenue: on his death its payment devolves on the purchaser: also a sale under similar circumstances, but in which the vendor reserves for himself and heirs the right to re-purchase: the word ordinarily means a pledge or mortgage.—Kamaon.

**MATAA**, (*Matāā*), [H.] **MATA**, (*Matā*), [Hindi.] Goods, chattels, furniture, merchandise.

\* **MATA**, *Primary meaning of the term is*

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'natural mother'; it is only in a secondary or figurative sense that it can mean step-mother; 'step-mother' is also to be included in expression "aged parents." *Bai Daya v. Natha Govindlal*. I.L.R. 9 Bom. 279 (283)

**MATA**, [Mal.] A flood-gate, a sluice.

**MATA**, [Beng. &c.] A doctrine, an opinion, a form of faith, a religious sect or belief.

**MATAKOLA**, (*Matākola*), [Mal.] A folded letter.

*Matakolākūran*, [Mar.] A messenger, an ambassador.

**MATAM**, (*Mātam*), [H.] Mourning, especially the public mourning at the Muharram.

*Mātamdār*, [H.] A mourner.

\* *Matam-Inam*. Religious endowment for the support of the family of the grantees and of a temple. *Kolan Dai v. Sankara*, I L.R. 5 Mad. 302.

*Mātampursī*, [H.] Condolence: also funeral ceremonies.

**MATAN**, [H. &c.] (Beng.) The text of a book: the body, middle, or text of a deed, as distinct from the attestations and endorsements: in Eastern Bengal, a deduction from the actual area of a farm allowed to the tenant for his profit, on condition of his bringing adjacent waste lands into cultivation.

**MATANGI**, [H.] What is relied on: (in a law-suit) vouchers, documents.

**MATHA**, (*Maṭha*), vernacularly, **MATH**, (*Math*), **MUTH**, (*Muṭh*), incorrectly, **MUT**, or **MUTT**, **MATHAM**, **MADUM**, [S. &c.] A building or set of buildings where Hindu religious mendicants reside under a superior, or *Mahant*, generally having rent-free lands in endowment, although supported in part by alms; also a small temple: or a college for Brahman students.

*Maṭhadadavasa*, [Karn.] A tax levied

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in lieu of grain formerly assigned to a particular convent.

*Malhadaiyya*, [Karn.] A servant in a Lingait village who supplies strangers and travellers with provisions.

† *Mathadhi-pati*, corruptly *Madathipatty*, [Karn.] Head of a religious establishment.

*Matha-patti-jodi*, [Karn.] A tax levied on the privileged heads of Lingait *Maths*.

**MATH**, (*Máth*), [Beng.] A plain, a field, a tract of cultivable lands.

*Máth-chitá*, [Beng.] A rough statement or specification of the square contents of a field in surveying.

*Máthán*, [Beng.] Lying in, or situated on, a plain.

*Máthánjāmi*, [Beng.] Land lying on a plain.

**MATHA**, (*Máthá*)- or **MATTHAPATI**, (*Matthá-pati*), corruptly. **MUTPUTEE**, [Mar.] from *Mathá*, or *Mattha*, butter-milk or curds) A member of a village community holding land in *inām*, rent-free, on condition of his supplying public officers and servants with butter-milk, being also paid for the same : it is said also to apply to a village servant who acted not only as purveyor to public officers but sometimes as cook for the villagers.

**MATHAPHOR**, (*Mátháphor*), [Thug.] The advance of an ass braying in front of a gang, indicating they will have their heads (*máthá*) broken (*phora*) if they proceed.

**MATHAUT**, (*Mathaut*), **MUTHOUT**, (*Muthout*), corruptly, **MAHTOOT**, **MHATOOT**, **MAHTOOL**, **MATHOTE**, **MUTHOTE**, **MATHOOTY**, &c. [H.] (from H. *máthá* S. *mustaka*, the head) Capitation, poll-tax, contribution, impost ; applied in Bengal to an extra or occasional cess or tax imposed upon the cultivators for some

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special purpose, or under some incidental pretext, either by the state or the Zamindár, or the principal revenue officer of a district : these taxes were in part abolished and in part consolidated by Ben. Reg. viii. 1793.

*Fil-khaná-mathaul*, [H.] (from *Fil-khana*, elephant house) A cess on the cultivators for the expense of the public elephant stables.

*Zar-mathaul*, [H.] A charge to the cultivators to cover any loss by deficiency of weight, or difference of value in the coins receivable in payment of revenue.

**MATI**, (*Matí*), [H. &c.] Mind, understanding.

**MATLAB**, (*Matlab*), **MUTLUB**, (*Mutlub*) [H.] Object, intention : substance or purport of a document.

**MATRI**, (*Mátri*), [S. &c.] A mother, either a natural mother or a step-mother, a father's wife other than the parent : a name applied to a class of female divinities of a mystical character, the mothers of the gods, their personified *Saktis* or energies.

*Mátri-bandhu*, [S.] A mother's cognate relation, (*Chamanlal v. Ganesh*, I.L.R. 28 Bom. 453 (456), but limited in law to the son of a maternal grandfather's sister, of a maternal grandmother's sister, and of a mother's maternal uncle.

*Mátridatta*, [S.] (Given by a mother to a bride at her marriage, constituting an item of woman's property.

**MATRUK**, (*Matruk*), [H.] Abolished, rescinded, left, abandoned.

*Matrúka*, [H.] (plur. *Matrukút*.) Estate, goods, or property of a person deceased to which his heirs are legally entitled.

**MATSYANDIKA**, (*Matsyāṇḍikā*), [S. &c.] (from *matsya*, a fish, and *anda*, an egg) Coarse sugar, the juice partially strained



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after the first boiling : according to some also, sugar-candy.

**MATTI**, (*Matṭi*), or **MITTI**, (*Miṭṭi*), [H. &c.] (from the S. *Mṛṭi*, or *Mṛṭṭikā*) **MATI**, (*Māṭi*), [Beng.] **MATI**, (*Māṭi*), [Mar.] Earth, soil. **MATTI**, (*Matṭi*), [Karn.] White earth.

**Māterā**, [Mar.] Dirty, mixed with earth or dirt, as grain, &c.

**Matṭiā**, [H.] A well without a frame ; merely excavated.

† **MATTIAL**, [H.] A hollow, a pit.

**Matṭiārā**, **Matṭiyāra**, **Māṭiyāri**, commonly, but incorrectly, **Mutiyār**, **Mutiyāra**, and, corruptly, **Mootiyāree**, [H.] A rich clay soil, mixed with a small proportion of sand : one analysis gives one-tenth of silex, the rest alluvial mould.

**Matṭiār-chāhi**, [H.] (from *chāh*, a well) Rich soil irrigated by wells.

**Māṭikāṭā**, [Beng.] A digger, a delver ; one put to hard labour on the roads.

**Māṭiyāl**, [Beng.] Rich clay soil without sand.

**MATTA**, (*Māṭṭa*), [Mal.] Quality, touch, or fineness, of the precious metals.

**MATTAM**, (*Māṭṭam*), [Mal.] Change, exchange, barter, changing money.

**MATTAM**, (*Matṭam*), [Mal.] A rule, a carpenter's square.

**MATUA**, (*Matūā*), [A.] In law, a person of incompetent understanding, one who only imperfectly apprehend the nature of legal acts, as, for instance, knowing the nature of a sale, but incapable of appreciating the profit or loss attending it.

**MATUL**, (*Maṭṭul*), [H.] One to whom delay is granted in paying a debt : one who defers payment.

**MATULA**, (*Mātula*), vernacularly, **MATUL**, (*Mātul*), [S. &c.] A maternal uncle.

**MATULANI**, (*Mātulāni*), his wife.

**MATWALA**, (*Matwālā*), (?) Hard, as water

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containing saline or earthy particles (perhaps from *matṭi*, earth).

**MAU**, corruptly, **MAW**, **MOW**, [Tam.] A measure of land, the twentieth of a *Veli*, and containing 100 *Guntas* of 44 square feet. See *Mā*,

**MAUJUDAT**, (*Maujūdāt*), [H.] (plur. of *maujūd*, what exists) Assets, effects, funds, existing things or properties.

**MAUKUF**, (*Maukūf*) [H. &c. Beng.] **MAH-KUB**, (*Mahkūb*), [Mar.] Suspended, ceased, stopped, delayed, suspended, as a decree of court ; also, in Mohammedan law, bequeathed, especially for charitable endowments : used also as a substantive, cessation, arrest of judgment, bequest.

**Maukūfi**, [H. &c.] Stopping, suspending, arrest of judgment, suspension of proceedings.

**MAULA**, (*Maulā*), [H.] A judge, a learned or venerable person : an assistant ; a person connected with another by the relation of *wilā*, or mutual assistance, as a cause of inheritance, such as an emancipated slave, or a proselyte to whom the master or the converter bequeaths his property : a slave, especially one emancipated.

**Maulā-āla**, [A.] A patron, one who makes, or promises, a bequest.

**Maulā-asul**, [A.] A client, a person in whose favour an engagement or bequest is made.

**Muwālāt**, [A.] Friendship, mutual assistance : in law, a contract of mutual amity by which each party acquires a claim to the property of the other to devolve on the survivors.

**Maulānā**, [H.] The title of a person of learning or respectability, teacher, doctor : in the Marāṭha countries, the usual designation of the Mohammedan village schoolmaster.

**Maular**, corruptly, **Molavi Moolvy**,

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[H.] A learned man, a teacher, especially of Arabic, and expounder of Moham-madan law.

† MAULA, [Guz.] A measuring rod of the length of 20 feet 5½ inches.

MAULI, [Thug.] One of the gang who carries some money for the support of the families of the party, also, a parole of rendezvous.

MAULUD, (*Maulūd*), [H.] Verses chanted before the bier of a deceased person when carried out to be buried, a dirge, a burial service.

MAUNI, (*Mauni*), [S. &c.] An ascetic who has taken a vow of perpetual silence, like Paul the Silentiary; also the last day of the month *Phālgun*, when bathing in silence is to be practised.

MAUNJA, [S. &c.] Any thing relating to *munjā* grass used especially to form a girdle with which a young Brahman is girt at the same time when he is invested with the sacred thread. See *Munj*.

*Maunji*, [S. &c.] (fem. of the preceding) The *munja* girdle, the ceremony of putting it on, &c.

MAURHIA, [Thug.] A gold *mohar*.

MAURUS, (*Maurūs*), [H. &c.] Hereditary, inherited, obtained by inheritance; also subst., Inheritance.

*Maurūsi*, [H. &c.] Hereditary, held or holding by inheritance.

† *Maurusi-aima*, [H.] Hereditary rent-free tenure. See '*Aima*'.

*Mauruṣi asāmi*, or *rñiat* [H.] A cultivator in a village holding by hereditary descent, although not one of the proprietary (sic!) community: he retains his land as long as he pays the established rent, and cannot be dispossessed of it as long as that is paid: he cannot alienate his land by sale or mortgage without the consent of the parties of whom he holds.

*Ghair mauruṣi asāmi*, [H.] (A from

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*ghair*, contrary to) A cultivator not holding by hereditary tenure; but it denotes one holding for a stipulated term, or on lease, in distinction to the *Pāhi*, or tenant at will.

*Maurūṣi ijārā*, [H.] A hereditary farm, held either at a fixed or variable rent, according to the terms of the lease, but descending from father to son as long as the stipulated rent is paid.

*Mauruṣi mukaddam*, [H.] The head man of a village, holding his office by hereditary descent: in some places he is looked upon as the proprietor of the village lands. See *Mukaddam*.

MAUZA, (*Mauzā*.) [H.] MAUJA, (*Maujā*.) [Hindi and Mar.] MAUJI, [Beng.] MA-VUJE, or MAUJE, [Tel.] A village, understood by that term one or more clusters of habitations, and all the lands belonging to their proprietary inhabitants: a *Mauzā* is defined by authority to be 'a parcel or parcels of lands having a separate name in the revenue records, and of known limits. [It does not mean 'Mahal', because a 'Mahal' includes many 'Mauzas' and there may be a 'Mauzak' including many 'Mahals'. The two terms are not convertible. *Anserilal v. Rambhajan*, I.L.R. 27 All. 602 (608); *Dori v. Sivan Ram*, I.L.R. 32 All. 265 (278).] Directions to settlement officers. The lands, however, are not always contiguous and compact, but may have outlying portions intermixed with those of other villages, but these are brought under one head with the rest in the revenue settlement of the *Mauzā*.

*Mauzā-aṣṭi*, [H. &c.] The chief village, or that originally settled: in Kamaon, the one named in the *Paṭṭa* granted to the *Padhān*.

*Mauzā-dākhilī*, [H.] All the villages and the lands which are comprised in

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the assessment settled with the original or principal village.

*Mauzâwâr*, or *Maujâwâr*, [H.] By villages : assessment of the government revenue on the lands comprised within the village limits and dependencies, settled either with the whole community of proprietary villagers or an individual representing them, distinguished therefore from a Zamindâri settlement as not recognising a single proprietor, and from a Ryotwâr settlement as not formed with each cultivator separately.

*Maizînâ*, corruptly, *Manzînnâ*, *Moaxnah*, *Mnoaxana*, [H.] A village register kept by the village accountant, shewing the extent of the lands, the average rate of rent per bighâ the amount of cultivated and waste, and the persons paying or exempt from revenue.

**MAVA**, (*Mâra*), [Karn.] A father-in-law, a father-in-law's brother.

**MAVASU**, (?) [Tam.] A kind of fee or contribution payable by the cultivating tenants of fully-assessed lands to the owner.

**MAVIDAI**, (*Mârîdai*.) or **MAVADAI**, (*Mara-  
dai*.) [Tam.] A term used in conveyances of land to express game.

*Mârîdai-mararîdai*, [Tam.] A term used in deeds to express all kinds of plantations or timber (the combination is, however, erroneous, being expressed by the latter term alone. See *Mara-  
vidai*.)

**MAVILAN**, (*Mâvilan*.) or **MUVILAN**, (?) [Mal.] The name of a servile tribe, or individual of it, in Malabar,

† **MAWAJIB**, corruptly, **MOWAJIB**, [H.] Salaries, pensions : applied in Cuttack to a grant of rent-free land for services, and held by actual cultivators.

**MAWAL**, (*Mâwal*.) [Mar.] The mountain-valleys of the Sahyâdri range of mountains commencing at the western ex-

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tremity, and extending about 100 miles east.

† **MAWAR**, (?) [Guz.] Light sandy soil.

**MAWASHI**, (*Mawâshî*.) [H.] **MOWASI**, (*Mowasî*.) [Hindi.] Cattle, domestic agricultural cattle, as cows, buffaloes, sheep, and goats.

*Mawesi*, (?) [Sindhi.] Fee paid to government on the sale of cattle.

**MAWIL**, [Thug.] A horse. **MAWILI**, a mare.

**MAY**, (*May*) [Mar.] A mother.

*Mây-âjâ*, [Mar.] A maternal grandfather. *Mâyâjî*, A maternal grandmother.

**MAYARA**, (*Mayarâ*.) [Beng.] A confectioner.

**MAZARAT**, (*Mazârât*.) **MAZARI**, (*Mazâri*.) **MAZRUAH**, (*Mazrûâh*.) [H.] Cultivated lands, the fields of a village in actual cultivation : a contract of cultivation in which the produce is shared between the proprietor and cultivator in stipulated proportions.

*Mazrûâ*, corruptly, *Muzrah*, [H.] Cultivated, tilled, a field with a crop upon it.

*Mazârâ*, or *Mazâri*, [H.] A husbandman, a cultivator.

**MAZDUR**, (*Mazdûr*), [H.] **MAJUR**, (*Majûr*), [Hindi &c.] A labourer, a day labourer.

*Mazdûri*, [H.] *Majûri*, [Hindi &c.] Wages of labour, hire, daily hire.

*Mazdûr-patti*, [H.] A tax on day labourers in towns not engaged in agriculture formerly levied.

**MAZHAB**, (*Mazhab*), [H.] A religion, a sect, a school of Mohammadan jurisprudence.

**MAZI**, (*Mâzi*), vernacularly, **MAJI**, (*Mâji*), [H. &c.] Past, gone, former. In marriage contracts it is sometimes essential to their validity that this word '*Mâzi*,' done, or past and gone, should be pronounced by the contracting parties before witnesses.

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*Māji-amaldār*, [Karn.] A former collector or manager.

**MAZKUR**, (*Maṣṣkūr*), [H.] **MAJKUR**, (*Majṣkūr*), [Mar.] **MAJKURU**, [Tel.] Before mentioned, aforesaid, stated, explained : also subst., notice mention : contents or substance of a written statement ; an account or communication of any kind, facts and circumstances related.

*Maṣṣkārāt*, *Maṣṣkoorat*, less correctly, *Muscorat*, corruptly, *Muscorat*, and *Muscoorat*, [H. &c.] Items or particulars of deductions allowed by the Mohamadan governments to the Zamindārs on closing their revenue accounts, to cover the expenses of managing and collecting the revenue : the admitted fees and personal allowances of the Zamindārs, and petty assignments for charitable or religious purposes were also usually included under this head of remissions.

*Maṣṣkūrī*, vernacularly, *Majṣkūrī*, corruptly, *Muscoory*, *Muskorre*, *Mushkorer*, [H. &c.] In old revenue accounts it was applied to small and scattered estates or Zamindāris not included in the accounts of the districts in which they were situated, and of which the assessments were paid direct to the officers of the government : subsequently it denoted a revenue payer paying through the intervention of another, except in Cuttack, where it implied the reverse, or the heads of villages paying the revenue immediately to the collector ; when added to the title of an officer or servant it signifies that he is only temporarily employed : also, in the south, an inferior servant or Peon attached to a village ; elsewhere, a daily messenger : allowance made to the village watchman in the Northern Sirkars.

*Maṣṣkūrī-mālguzār*, [H.] (See *Māl-*

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*guzār*) A subordinate payer of revenue, not paying it direct.

*Maṣṣkūrī-mahāt*, [H.] A small dependent property the rent of which is paid through a third person.

*Maṣṣkūrī-mukaddam*, [H.] (see *Mukaddam*) The hereditary head of a village paying the revenue of the village to government.

*Maṣṣkūrī-râiat*, [H.] A nominal or migratory cultivator, a tenant at will having no hereditary right of occupancy.

*Maṣṣkūrī-tâluk*, A dependent *tâluk* or estate of which the revenue is paid through the intervention of a Zamindār or other revenue payer.

\* **MAZMOON**. *A portion of lands usually the least valuable, was generally set aside to be held in common as common pasturage 'cultuns' (ratan) of village servants, and to be let to non-proprietory cultivators on behalf of the community. This was called 'guum-bhaj' (i.e., village share) or 'Majmoon' ('Majmun' or 'Maxmun'). Majmoon land signifies the land in a 'Narra' village which is not 'narra', and which is liable to assessment by Government. Dolsany v. The Collector of Kaira, I.L.R. 4 Bom. 367 (374).*

**MAZRA**, (*Maṣṣrâ*), vernacularly, **MAJRA**, (*Majrâ*), [H. &c.] Land sown or prepared for sowing, a tilled field : in some parts of India it denotes a hamlet or cluster of houses dependent on a village, but detached from it for agricultural convenience, and managed separately : its assessment is comprised in that of the original village until officially recognized as distinct. In some places a *maṣṣrâ*, is a smaller division of a *mauxa*, or village.

**MAZUL**, (*Mâṣûl*), vernacularly, **MAJUL**, (*Majûl*), corruptly, **MAAZAUL** Dismiss-

\* Reference see page I.

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sed, removed from an office or appointment. (sic !)

*Mâxûlî*, [H. &c.] Dismissal, disgrace.

*Mâxûlî*-, or *Mâxûlî-daftar*, [H.] (from *daftar*, a record) An office formerly kept up in Bengal for the examination and adjustment of disputed accounts and outstanding balances, especially those of public officers who had been dismissed or were charged with embezzlement, or undue exactions.

**MAZUN**, (*Maxûn*), [H.] Weighed, measured ; allowed as deductions from the revenue for petty recognised charges and expenses.

**MAZUN**, (*Mâzûn*), [A.] Licensed ; a licensed slave, one having authority from his owner to trade or to do acts to which he would be otherwise incompetent.

**MECHCHIL**, [Mal.] Pasture, forage.

**MECHHUYA** (*Mechhuyâ*), [Beng.] A fisherman.

**MEDA**, (*Mêda*), [Beng.] A receptacle for obtaining lime from saline soil and water by filtration.

**MEDA** (*Mêda*), [Karn.] **MEDARA**, (*Mêdara*), [Tel.] **MEDARAVAN**, (*Mêdaravan*), [Tam.] A caste, or a member of it, occupied in cutting and selling bambus, or making and vending bambu baskets.

**MEDE**, [Karn.] A stack of any kind of grain : it also implies a definite quantity = 32 Madras measures.

**MEDH**, (*Meḥh*), also written, **MAINDH**, (*Mainḥh*), [H.] Gleanings, corn left on the field in small quantity.

**MEDHA**, (*Meḥhâ*), [Mar.] A paling, a fence, an inclosure.

*Meḥhedâr, dârîk*, [Mar.] The owner of a contiguous inclosure.

**MEDHI**, (*Medhi*), [Beng.] The post in the centre of the threshing-floor to which the cattle are fastened.

**MEDI**, (*Meḍi*), [Tel. Karn.] The part of the handle which is joined to the plough.

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**MEGOLU**, (*Megôlu*), [Karn.] Duty on goods paid in advance.

**MEGPANNA**, (?) [H.] Murdering poor people for the sake of kidnapping and selling their children (?).

**MEHAL**, See 'MAHAL.'

† **MEHER-GIL-ANDAZI**, (?) [H.] The enclosure of an embankment.

**MEHMAN**, (*Mehmân*), or **MAHIMAN**, (*Mahimân*), [Mar.] (P. *mihman*, q.v.) A person residing in a village in which he has no hereditary rights or property.

**MEHTAR**, (*Mehtar*), or **MIHTAR**, (*Mihtar*), [H.] A man who follows the lowest menial offices, a sweeper, a scavenger : the term originally means a prince, and is used ironically : in Cuttack the *mehtar*, is sometimes a slave.

**MEHTAR**, or **MHETAR**, incorrectly, **MEH-TREE**, [Mar.] A common designation for a hereditary village officer, as the *pâtîl* or *Kulkarnî* : the head of a caste or business, trade, or art, who used to exercise considerable authority over the others, and collected and paid the taxes due by them, in consideration of which he was himself exempt : (it is no doubt the same as the preceding word differently applied.)

**MEHTO**, or **MEHETO**, ([Guz.] A writer, a clerk, an accountant.

**MEHUNA**, (*Mehunâ*), [Mar.] A wife's brother, a sister's husband.

*Mehunî*, A wife's sister.

**MEL**, (*Mei*), **MEI-KHUNTI**, (*Mei-khunṭi*), [Beng.] The post in the centre of the threshing-floor to which the cattle are tied.

**MEJ**, [Mar.] Measure, measuring, a measure of length or capacity.

*Mejdât-dâi*, or *-dâst*, [Mar.] Counting or numbering houses, making a list or inventory of articles, &c.

**MEKHI**, (*Mekhi*), [H. &c.] **MEKI**, (*Mekî*),

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[Beng.] Plugged, as a coin (from *mekh*, a pin or nail).

**MEL**, (*Mél*), [Tam. Mal.] **MELE**, (*Méle*), [Karn.] **MELU**, (*Mélu*), [Tel.] A particle and prefix, implying superiority in place, excess in quantity, &c.; over, above, &c.: in Tamil compounds, *Mél* may become *Men*, or *Mer*: *Mélu*, in Karn. and Tel. is also a subst., signifying superiority, excellence, profit, advantage, excess, &c.

*Méladhikāram*, [Mal.] Supreme power or authority.

*Mélāl*, [Mal.] An overseer, a superintendent, a person in charge.

*Mélati*, [Mal.] Rent in kind paid to the owner of fields or gardens: entrusting cattle to the charge of another.

*Méṭṭalal*, [Tam.] An engagement for an increased share of the crop to be relinquished to the cultivators.

*Méṭṭerutta*, [Mal.] Government registry of revenue.

*Méṭṭeruttu-kachcheri*, [Mal.] Chief office of registry of lands and revenue.

*Méṭṭanakku*, [Mal.] Principal public accounts.

*Méṭṭānam*, [Mal.] Mortgage upon mortgage, an additional advance upon the security of occupancy paid by the occupant of an estate to the proprietor.

*Méṭṭakaram*, [Mal.] Additional government share of the crop: tax paid a year in advance.

*Méṭṭokoyimma*, *Méṭṭokoyima*, [Mal.] Authority, superior power or function. *[The right which the superior power possessed over property of which ownership is in others. It is a right of superintendence, an incident of sovereignty, inherited by a family. Nilkandhen v. Padmanava, I.L.R. 18 Mad. 1 (P.C.)]*

*Méṭṭokoyimma-sihānam*, [Mal.] The

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exercise of chief authority in the affairs of a temple.

*Méṭṭmāniyam*, [Mal.] Superintendence, supervision.

*Méṭṭnoki*, or *Méṭṭnoki*, (?) [Mal.] A district accountant in some parts of Malabar.

† *Méṭṭ-sadhanam*, [Karn.] A conditional deed of mortgage, the pledge being forfeited if the loan is not repaid by a given term.

*Méṭṭuraṣṭi*, [Tel.] The grain in the crop threshed but not measured; a heap of winnowed corn.

*Méṭṭurāram*, [Tel.] *Méṭṭeāram*, or *Méṭṭurāram*, corruptly, *Malēwarum*, *Mailhcarum*, [Tam. Mal.] The proportion of the crop claimed by the government. *It is used sometimes, rather laxly, for the share claimed by a proprietor or landlord from a tenant especially in the case of rent-free land where there is no government claim. Srinivas v. Nunjunda, I.L.R. 4 Mad. 174 (177), Varadaraja v. Venkata, I.L.R. 5 Mad. 345 (346); Rent paid by giving paddy. The Collector of Tanjore v. Itamasamier, I.L.R. 3 Mad. 342 (345). The holder of 'Melavarān' right is entitled to a share in the produce in the fruit raised by the holder of the 'Kudicaram' right. Narain v. Orr, I.L.R. 26 Mad. 252 (255); Venkata Narasimma v. Dandamudi, I.L.R. 20 Mad. 299.*

† *Méṭṭvara-ijara Kaul*, corruptly, *Méṭṭvarēm-ēara-coile*, [Tam.] (From the *Δ*, 'ijara', farm, and 'Kaul', assent). A deed of lease of the proprietor's share of the produce.

*Méṭṭeāram-tṭiruvai*, [Tam.] The fixed rate of the government demand on the share of the crop. The claim of landlord upon his tenant.

*Méṭṭeaiippa*, corruptly, *Méṭṭeappu*, [Tam.] A quit-rent, or a small proportion of

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the crop paid by the holder of a *Mānyam*.

*Mēvāsi*, [Tel. Karn.] Additions, excess, addition made to the rate of the government assessment.

*Mēvāgippa*, corruptly, *Mēvappa*, [Mal.] An extra loan, an additional advance.

*Mēviehāram*, [Mal.] Superintendence.

*Mēnacān*, pronounced also, *Mēnon*, corruptly, *Mēnewar*, [Mal.] The village or district accountant in Malabar: according to some, the appropriate designation of a *Śūdra*; according to others, of a Nair writer or accountant.

*Āmisham Mēnon*, corruptly, *Umshom Mēnon*, [Mal.] The writer who registers the estimate of the crops.

*Mēnkārat*, [Tam.] The superior or district watch: superintendant of police.

*Mēnkāratgār*, [Tam.] A petty chief in the south of India, a *Pāṭigār*, the superior guardian or protector of the country.

**MEL**, [H. &c.] Meeting, mixing, an assembly; also, fig., agreement, concord: in Guzerati, casting the balance of an account: a cash-book.

*Melā*, [H. &c.] A fair, an assemblage of people periodically at some particular spot, usually on a religious festival, but at which traffic is carried on and amusements are provided: any fair or occasional market.

**MELADIKA**, (*Melādika*), [Uriya.] House-land unoccupied.

**MELDAR**, (*Meldār*), (?) [Hindi.] A village messenger sometimes acting as the watchman.—Kamaon.

**MEMAN**, (*Memān*), [Guz.] A particular tribe of Mohamadans in the west of India.

**MENA**, (*Mēna*), [Tel.] Connected through a father's sister, or mother's brother.

*Mēnagōṇṇala*, [Tel.] A female cousin, the daughter of a father's sister or mother's brother.

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*Mēnallala*, [Tel.] A male cousin through the same relationship.

*Mēnamāma*, [Tel.] A maternal uncle.

*Mēnalla*, [Tel.] A father's sister or mother's brother's wife.

**MEND**, (*Mend*), **MENDH**, less correctly, **MERH**, (*Merh*), [H.] A bank to separate fields, a dam, a dyke, a boundary, the boundary of a field, the limit of the lands of a village.

*Mēndhbandi*, pronounced, *Merhbandi*, [H.] A record of boundaries.

**MENDA**, (*Mendā*), [H.] Any village or town where a Gayawāl or privileged conductor of pilgrims to Gaya has established himself.

**MENDHA**, (*Mendhā*), **MENDHI**, (*Mendhi*), [Mar.] A ram, a ewe.

*Mendhā-bancharāi*, [Mar.] (from *men-dhā*, a sheep, *ban*, a wood, and *charāi*, grazing) A tax levied on the pasturage of sheep and goats.

**MENHDI**, (*Mendhi*), [H. &c.] A plant from the leaves of which a red dye is prepared, with which the natives, women especially, stain the palms of their hands and soles of their feet and the tips of their fingers and toes (*Lawsonia inermis*).

**MENIPATAM**, (*Menipāṭam*), [Mal.] The rent of land as calculated on the average produce of different crops.

*Menivilachchil*, [Mal.] The best or highest produce or crop of any parcel of land.

**MENJOGI**, (*Menjoṅi*), [Mar.] A class of Jōṅi mendicants in the Marāṭha country, worshippers of *Bhairava*.

**MEO**, (?) [H.] A class of cultivators in the province of Dehli. [The word is an abbreviation of 'MEWAT'].]

**MEPPULAM**, (*Mēppulam*), [Mal.] Pasture, forage for cattle.

*Mēppukāran*, [Mal.] A shepherd, a grazier.

**MERA**, (*Mēra*), [Tel.] **MERE**, (*Mēre*), [Karn.] A limit, a boundary.

**MERA**, (*Mēra*), [Tel.] **MERE**, (*Mēre*), [Karn.]

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**MERAI**, (*Mérai*). [Tam.] A portion of the crop given as a perquisite to the holders of a proprietary right in the village lands, or to the hereditary village officers and servants, out of the common stock from the threshing-floor : sometimes the appropriation is made from the government share after division, but the practice and the proportion vary.

*Méraidittam*, [Tam.] Regulation or rule for the proportionate allowances from the crops.

**MERAVANIGE**, (*Meravanige*). [Karn.] A procession on a festival occasion ; a religious procession ; a bridal procession, in which the bride and bridegroom, with attendants according to their means, parade the streets of a town or village.

**MERAKA**, [Tel.] Dry land, upland, high ground. See *Metta*.

**MERIA**, or **MERIYA**, [Uriya] A human victim, usually a child or young person, kidnapped, and, after a season, sacrificed by the *Khonds*, a barbarous race in the hills west of Cuttack.

**MERUVE**, (*Mérure*), [Karn.] An inclined plane or slope of earth up which blocks of stone are rolled for the upper parts of a building : a trench, a stockade.

**MESHA**, [S. &c.] A ram, the sign Aries : in Tamil it is sometimes used for the month in which the sun enters Aries, or April-May, corruptly or vernacularly written, *Medom*, *Medhom*.

**MESTAK**, (*Méstak*), [Tel.] A column, an item or head of account [Mar.] A book of arithmetic, a table to facilitate calculation.

**MESARI**, [Guz.] A tribe of merchants and traders in Guzerat, followers of a teacher termed *Gosâi-jî Mahârâj*.

**META**, (*Meta*), [Mal.] A hill, a height, high ground.

**META**, (*Meta*), or **MET**, (*Met*), [Mar.] A watchhouse or station in a village

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usually occupied by *Mhars* : a military or police outstation near a fort or walled village, or on the frontier of a district.

**META**, (*Méta*), [Tel.] Pasturage, forage.

**METARANGAM**, (*Métarangam*), [Tel.] The office of a head man.

*Métari*, [Tel.] A head man amongst the lower castes, as palankin-bearers, washermen, cowherds, &c. (this and the preceding are probably from H. *mehtar*, or S. *mahat*, great).

**METI**, (*Méti*), [Tel. Karn.] The post in a threshing-floor ; also, chief, principal, the head of a body of persons, especially of inferior cultivators : an association of villagers who are partners in cultivation.

*Métidâru*, [Tel.] Head man of a company or caste, a renter of a village.

*Métigoda*, [Karn.] A head farmer.

*Méti kôru*, or *Métipâlu*, [Tel.] The landlord's share of the crop : an agreement made amongst themselves by the cultivators with regard to what lands are to be cultivated, in which way the government revenue and other charges are to be apportioned, and how the surplus is to be divided.

*Metirayat*, [Mar.] The head cultivator of a village.

**METI**, (*Meti*), [Mal.] Treading-out or threshing corn ; the treadle of a loom.

**METRAN** (*Métrân*), [Mal.] A bishop (from the Syriac).

**METTA**, (*Metta*), [Tel.] High and dry land, not capable of irrigation, but depending on the rain, and therefore unfit for rice.

*Méttaguḍḍalu*, [Tel.] High lands, fields only fit for dry cultivation.

*Méttaḷḷuḷḷu*, [Tel.] High ground, hills, hillocks.

*Méttaḷḷari*, [Tel.] The crop of the dry cultivation.

**METTI**, (*Meti*), [Mal.] An inferior domestic servant, a term of common use in Malabar : a term of similar sound is used at



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Madras to signify a menial, who is usually a Pareyan, who cleans dishes, lamps, shoes, &c., commonly called a *meti-boy*; it is supposed to be derived from the nautical term *mate*, but it is perhaps the Tamil representative of the Malayalam word.

**METTU**, (*Mettu*), [Tel. Karn.] A custom-house : the stage of a journey.

**METTU**, (*Mettu*), [Tam.] A place where toll or custom is taken.

*Mettukāran*, [Tam.] A receiver of tolls, one who examines persons entering or leaving a village. Also, a revenue 'peon'.

**METUVARI**, (*Mēṭuvārī*), [Mal.] A path through a mountain, a causeway.

**MEVU**, (*Mēnu*), [Karn.] Pasturage, grazing.

**MEWAFAROSH** [H. &c.] A fruit-seller, usually of the Māli caste; but in the Muratha country Brahmans and Kalāwants (singers) follow the business in towns : the fruit-sellers in the villages are sometimes Mohammadan gardeners.

**MEWAS**, [Guz.] A tribe of *kolis* or freebooters in Guzerat.

† **MEWASI**, corruptly **MEHEWASSEE**, [Guz.] Held by the '*Mewas*' tribe, a village &c., paying tribute to the government in lieu of assessment.

**MEWATI**, (*Mewātī*), [H.] A tribe of Rajputs inhabiting the province of *Mewat*, now known as *Macheri*, and formerly notorious for their turbulent and predatory character.

**MEYARU**, (?) plur. [Karn.] A class of slaves in Kanara, a subdivision of the *Dhers*.

**MEYKIRAVAN**, (*Mēykiravan*), [Tam.] A shepherd.

**MEYSSAL**, (*Mēyssal*), [Tam.] Pasturage, pasture.

**MHAISA-PATTI**, (*Mhasiā-pattī*), [Mar.] A tax on buffaloes.

**MHAO**, written **MHOW**, and **MOW** (?) [Mar.] The village messenger and watchman ;

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probably a dialectical modification of *Mahār*, or *Mhār*, q. v.

*Mhao-Mharhi*, (?) [Mar.] A tax on the lands held by the *Mahārs*.

**MIAAD**, (*Miāād*), [H. &c.], **MIYAD**, (*Miyād*), [Beng.] Term, limit, either of time or place.

*Miāādī*, [H. &c.], *Miyādī*, [Beng.] Limited, terminable, conditional, also subst., limitation.

*Miāādī-ijārā*, [H.] A farm or lease for a specified term, a farm for a given number of years, a terminable lease.

**MINA** (*Miān*), [H. &c.] A term of respectful address to an old or respectable person, sir, master : also a mediator, an umpire, a schoolmaster.

*Miān-ālmī*, [H.] A respectable man, a gentleman.

**MIANA**, (*Miāna*), [H.] A kind of palankin, that used generally by Europeans.

*Miānī*, [Guz.] The name of a tribe of Mohammadan freebooters on the confines of Sindh and Guzerat.

**MIARAJ**, (*Miārāj*), commonly, **MIRAJ**, (*Mirāj*), [H.] Ascent, whence *lailat-ul-miārāj*, means the night of Mohammad's ascent to heaven, observed as an anniversary festival by devout Mohammadans on the 15th, 16th, or 27th of the month of *Rajab*.

**MICHAVARAM**, (*Michavāram*), corruptly, **MICHAROM**, [Tam.] (from *Micharam*, superior, and *varam*, share), **MICHCHAVARAM**, (*Michchavāram*), [Mal.] The landlord's share of the crop : in Malabar, the proprietor's rent, after deducting the interest of the money lent or advanced by the tenant : the surplus amount of difference between the interest of money lent on mortgage and the proceeds of the estate occupied by the mortgagee, payable to the mortgager. See the next. *Micheham*, [Mal.] Remainder, residue, surplus.

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**MIDDE, MIDDYA**, (*Middiyā*), [Tel.] A house with an upper story, also one with a flat or terraced roof.

**MIGIKE, MIGUTE, MIGUVIKE**, corruptly, **MIGTE**, [Karn.] Surplus, balance. Also nett produce.

**MIHMAN**, (*Mihmān*), less correctly, **MEHMAN**, [H. & c.] A stranger, a guest.

*Mihmānī*, [H. & c.] Hospitality, reception or charge of a guest: under the Mohammadan government, a deduction from the revenue, allowed to Zamindārs to defray the cost of their entertaining travellers, pilgrims, and strangers in general: also a cess levied in some places by the Zamindārs under pretext of providing for similar purposes.

*Mihmān-dār*, [H.] A host, a person deputed to receive and take charge of a stranger, especially if of consequence, as an envoy from a foreign court.

*Mihmān-khāna*, or *sarā*, [H.] A house where a visitor is accommodated, a place for the reception of strangers or visitors in general, sometimes found in villages and towns.

*Mihmān-rāram*, [Tam.] A share of the produce of the harvest set apart for travellers and guests.

**MIHNAT**, [H.] Labour, trouble care.

*Mihnātāna*, corruptly, '*Mihnatānā*', [H.] Hire or wages of labour, payment for work done, compensation for the management of any affair or estate, excess over the legal rate of interest as a remuneration for the lender's trouble.

*Mihnātī*, [H.] Laborious, painstaking, one on whom any trouble or labour devolves.

**MIHRKATTI**, (*Mihrkattī*), (?) [H.] An account kept by the village accountant in Bengal, shewing the names of the cultivators, the extent of their fields, their cultivation and crops, and the amount of their assessment.

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**MIJHARI**, (*Mijharī*) (?) Tax on the low caste, termed *Dóm*.—Kamaon.

**MILAN**, [H. & c.] Mixing, association; entering into a contract or agreement with.

*Milān*, or *Milānī*, [H. & c.] Causing a mixture or concurrence, making parties agree, adjustment, arbitration: a supplementary or subsidiary statement.

*Milān-jamābandī*, incorrectly, *Melan-jumabundī*, [H.] An appendix or supplement to the account of the revenues of a village, shewing the varieties that occur in the extent of land in cultivation.

**MILK, MILKIAT**, (*Milkiat*), corruptly, **MILKEUT**, and **MILKYET**, [H. & c.] Possession, property, mastership, proprietary right; also real property, landed possessions: it is sometimes applied to the possession of rent-free lands. [*Zamindary or proprietary estate. Secretary of State v. Luchmesar*, I.L.R. 16 Cal. 223 at 228. *There is distinction between 'Milkiat' or revenue-free estate, which is covered by an entry in the register of revenue-free estate and revenue-milkiat not so entered. Pitambar v. Sukrim*, I.L.R. 35 Cal. 747.

*Milki*, [H.] Proprietary, relating to ownership, especially in land, a proprietor, a farmer.

*Milki-lākhirāj*, [H.] Proprietorship of lands exempt from revenue payment.

*Milki-kharidagī*, [H.] Ownership by purchase. See *Kharida*.

*Milki-kharidādār*, [H.] Owner of a purchased estate (especially in Cuttack)

*Milkiat-istamrārī*, [H.] Proprietary right or possession in perpetuity.

**MIM**, [H. & c.] The letter of the Persian alphabet, *m*, used, under the Mogul government, as a countersign by the *Divān* upon an imperial grant or assignment of revenue.

## MI

† **MINAR**, [H.] A turret, the tower of a mosque or minaret : a post as a boundary mark or measure of distance, a mile-stone.

**MIMANSA**, (*Mimānsā*), [S. &c.] Judgment, investigation : one of the Hindu schools of philosophy, the object of which is to investigate the doctrine of the Veda, and the practices enjoined.

*Mimānsaka*, [S. &c.] A judge, an umpire, a teacher of the *Mimānsā* philosophy.

**MINHA**, (*Minhá*), or, **MINHAI**, (*Minhái*), corruptly, **MINHYE**, **MENAH**, [H.] (Literally, *Min*, from, *há*, that,) Deduction, subtraction : as a revenue term it implies deduction from the assessed revenue of an estate or village, as on account of uncultivable tracts of wood or water, wilderness or waste, or for compensation of the *Kánungos* (Ben. Reg. xiii. 1825.) or for local charges : In Mohammadan law it means a usufructuary loan, or the loan of any thing which the borrower is to return, using in the mean time the produce, as of a cow, the milk of which the borrower may consume. It is also laxly used for rent-free in general.

*Minhái-dár*, [H.] A holder of land exempted from revenue payment, or subject to a diminished assessment.

*Minhái-gi*, [H.] Deduction from the assessment on some account, as special assignment, or exemption on account of the land lying uncultivated. &c.

**MINAK**, or **MINAKIA**, (*Minakia*), [Thug.] A religious mendicant.

**MINJUMLA**, [H. &c.] Upon the whole, generally, universally.

**MINUMULU**, [Tel.] A kind of bean grown on dry lands (*Phaseolus mungo*).

**MIR** (*Mir*), **MEER**, [H.] A chief, a head or leader ; under the Mohammadans, the

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title of the head of a department : it is also a title borne by Sayids, or those persons who claim a descent from the family of Mohammad.

*Mir-i-âdl*, [H.] An officer of justice, a superintendant of the courts who revised the decisions of the *Kazis* and judges, passed sentence, and ordered punishment.

*Mir-akhor*, [H.] Master of the horse.

*Mir-i-âtiśh*, [H.] Master of the ordnance, head of the artillery.

*Mir-bahr*, [H.] Custom or harbour-master.

*Mir-bahrí*, [H.] Port duties, fees on vessels entering or leaving port, also taxes on boat and ship-building : the term has been also applied to the fees levied from pilgrims at Allahabad.

*Mir-bakhshí*, [H.] Paymaster general.

*Mirdaha*, [H. Beng.] *Mirdāha*, [Hindi], *Mirdhā*, The head peon, or messenger of a *Zamindár* : the inspector or superintendant of a village : a native officer employed to preserve the village boundaries from encroachment : one employed to carry the measuring chain, or apply it to actual measurement in a survey : the head man of a village : In Mar. also the captain or head of spearmen, who precede great men in procession ; also a head spy or messenger : (from *mír*, chief, and *deh*, ten, or a small company, or *deh*, or *dih*, a village, whence the different meanings).

*Mir-i-manzil*, [H.] Quartermaster general.

*Mir-mahallah*, [H.] Head, or superintendant of a quarter of the town, inspector of police.

*Mir-munshí*, [H.] Chief secretary.

*Mir-peshkár*, [H. &c.] Accountant-general.

*Mir-sámán*, [H.] Head steward.

*Mir-skikár*, [H.] Chief huntsman.

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*Mir-tuzak*, [H.] Chief marshal, an officer whose duty is to maintain order in a march or procession.

*Mirún*, [H.] Proportion of the fees, or perquisites of the inferior officers of a department payable to the chief.

**MIRAS**, (*Mirás*), [H. &c. Mar.] **MIRASI**, (*Mirási*), and **MIRASU**, (*Mirásu*), [Tam.] **MIRASU**, (*Mirásu*), [Tel.] **MIRASI**, (*Mirási*), [Karn.] Inheritance, inherited property or right: the term, is used, especially in the south of India, to signify lands held by absolute hereditary proprietorship under one of three contingencies: 1. either as a joint coparcenary tenure in the lands of a village, and either cultivated in common, or allotted annually, or at some other stated period, among the proprietors; 2. As one of several parcels or lots in which the lands of the village are divided; or, 3. as a whole estate where all the lands of the village are the property of one proprietor. In some parts of the Madras provinces, especially north and south Arcot and Chinglepat, known in the native records as Tondamandalam, the term is also applied to certain hereditary privileges enjoyed by the holders of *Mirás* lands, consisting sometimes of a right to hold portions of their estates exempt from assessment, and, in almost all, the privilege of receiving portions of the general produce, or money compensation from the other members of the community. It also applies to the fees and perquisites receivable by the officers and servants of the community, who are not possessed (sic!) of any share of the *Mirás* land, and to hereditary succession to various offices, privileges, and emoluments, as to the post of musician to a temple or the like.—Ellis on *Mirási* right. In Sylhet it applies to *Tálukas* settled perpetually.

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*Mirási*, [H. &c.] Hereditary, any thing relating to *Mirás*, also, the same as *Mirás*. (and the most usual form in the south) or hereditary lands or offices, also, one holding land or office in a village by hereditary descent. In the Konkan it is applied especially to the resident *Mhár*, or sweeper, holding his office by succession, and entitled to a share of the crop. "*Miras signifies ancestral tenure. Here the term does not express anything as to rent. But in practice, it is a tenure at a fixed rent, and is heritable and transferable.*"—*Vide Finncane & Amir Ali's B. T. Act.*

*Mirásdár* or *Mirásidár*, [H. &c.] *Mirásidárudu*, [Tel.] *Mirásidáran*, [Tam.] The holder of hereditary lands, or offices in a village. In the Northern Sarkárs, especially, a hereditary village officer or servant: In Sylhet, the holder of an estate, usually of very small extent, assessed in perpetuity; a petty landholder or cultivator. *In Bombay under Maharatta rule, the ryot, who was a landed proprietor, was generally known as 'Mirasdar' and his holding as 'Miras.'* *Bapuji v. Venavurji*, I.L.R. 2 Bom. 231 (242): "*'Mirasi' right is perpetuity of tenure. Babaji Nanaji v. Natayan*, I.L.R. 3 Bom. 340 (344). *In Arcot and the Tamil countries the 'Mirasidar' was bound to pay revenue only for the land he cultivated, and that if the government, introduced a ryot to cultivate land left uncultivated by the 'Mirasidar,' that 'Mirasidar' had a right to exact from the ryot the landlord's share or rent. Sakkaji v. Latchmana*, I.L.R. 2 Mad. 149 (157) (F.B.)

*Mirási-anubhogu-dínáchá*, [Karn.] Light tax or quit-rents on hereditary lands and offices.

*Mirásibábu*, [Karn.] Of or belonging to hereditary, or rent free land.

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\* *Miras-ijāra*, "An under-tenure found in the Pargana Dakhin Shahbaxpur in the Backergunge District."—*Vide Finnucane & Ameer Ali's B. T. Act.*

\* *Miras-karsha*. "In Backergunge there are as many as thirteen persons having successive interests in the land inferior to that of the proprietor Zamin-dar. "Miras Karsha" is one of those interests."—*vide Finnucane & Ameer Ali's B. T. Act.*

*Mirāsi-rāiat*, [H. &c.] A hereditary cultivator, one having a right to hold his land as long as he pays the rent to the proprietor, and the government revenue.

*Mirāsi-sutantaram*, [Tam.] (from *S. swatantram* independent) Absolute hereditary right to lands or offices.

*Mirāspatti*, [Mar.] A tax levied occasionally on Mirāsdārs.

*Mirās-vāram*, [Tam.] The part produce of hereditary land.

† **MIRAS-PATTA**, [Beng.] A lease with right of succession.

\* **MIRAS TALUKDARI PATTAS**. (*Miras Talukdari Pattas*). The words imply a paramount and heritable estate, *Saraja Bala Debi v. Jyoteermoy Debi*, 58 I.A. 270 = I.R. 1931 P.C. 296 = 131 Ind.Cas. 648 = 54 C.L.J. 393 = 1931 M.W.N. 989 = 33 Bom. L.R. 1257 = 3 O.W.N. 944 = 34 I.L.W. 51 = 1931 A.L.J. 555 = 35 C.W.N. 903 = A.I.R. 1931 P.C. 179 = 61 M.L.J. 501 (P.C.)

**MIRDA**, (*Mirdā*), [H] A caste of migratory shepherds in the south of India, or an individual of it.

\* **MIRESHOTTOJANSUDIYA**. The words show that the tenancy is heritable and is to be enjoyed by the grantee from generation to generation. *Ajiman-nessa Bibi v. Fanfallal Sil*, 27 C.W.N. 1037 = A.I.R. 1923 Cal. 705.

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**MIRZA**, (*Mirzá*), [H.] When prefixed to a name, a secretary, a civilian, as *Mirza-Ibrahim*; when following it, a prince, as *Abbas Mirzá*.

**MISAN**, [H.] A soil mixed of clay and sand, sometimes considered as the first or best description of soil, or soil rendered highly productive by diligent tillage and plentiful manuring.

**MISL**, (*Misl*), corruptly **MISSIL**. [H.] Similitude; an assembly, a corporation, an assemblage of persons of the same or like station and occupations: a collection of like or similar documents forming the body of public proceedings in judicial or in revenue matters; whence the instructions to the officers employed to assess the lands in the north-west provinces are denominated the Settlement *Misl*: the term is also applied to a suit or proceedings at law in general.

*Misl-diwāni*, [H.] A civil suit.

*Misl-faujdarī*, [H.] A criminal suit.

*Misl-karanam*, [Tel.] The principal or officiating village clerk or accountant. Or, when the office is held by several individual jointly.

*Misl-redḡi*, [Tel.] The farmer who is considered the head of the cultivators in a village, and represents the community. Or, rather one who represents several formers or proprietors and is responsible for the revenue.

*Misl-mulafaraka*, [H.] Miscellaneous proceedings.

*Mislī*, [H.] Like, equal: in Mohamadan law it applies to an article which, being lent or sold, is to be replaced by another of a similar description.

*Misl-tirrai*, *Misl-tirwai*, [Tam.] An assessment on a field similar or analogous to that on the adjacent land, not having been fixed at the time of the survey.

## MI

**MISKAL**, (*Miskāl*), [H.] A measure of weight =  $63\frac{1}{2}$  Tr. grains.

**MISKIN**, (*Miskīn*), [H.] Poor : in law, one having no property whatever.

**MISMAR**, (*Mismār*), [H.] Lit. destruction : applied in some places to mischief to crops committed by cattle.

**MISR**, (*Miṣr*), **MISRA**, (*Miṣra*), less correctly, **MISHAR**, [H.] A name given to a Brahman of the Kanaujya tribe, and especially to the members of two of the subdivisions, *Gōts*, or families belonging to it, those of the *Sandal*, and *Kātyāyana* or *Viśvāmītra Gōts* : the term *Miṣr* was conjectured to have been connected with the ancient name of Egypt, *Miṣr*, as if some of the Brahmans had come from that country : it is more probably of affinity to *Miṣra*, mixed, indicating some mixture of race or family, the tradition of which has perished.

**MISRI**, (*Miṣrī*), [H.] **MICHHRI**, (*Michhri*), [Beng.] Sugar-candy.

**MISTRI**, (*Mistrī*), [H. &c.], **MESTRI**, (*Mestri*), [Mar.] An artificer, a mechanic, as, a mason, a carpenter, &c. : a head artificer, a chief builder, a carpenter, and the like.

**MITAT**, (*Mitāt*), less correctly, **MATAT**, (*Matāt*), and **MUTAA**, (*Mutāa*), [A.] Temporary cohabitation, a sort of left-handed marriage among the Mohamadans, taking a wife for a specified time ; allowed by the *Shias*, but considered illegal by the *Sunis* : also a present given to a woman, upon whom no portion had been settled, on divorcing her.

*Mamtuā*, [H.] A woman who has been temporarily a wife.

**MITHA**, (*Mithā*), [H. &c.] **MITHA**, (*Mithā*), [Beng.] and [Mar.] Sweet.

*Mithāi*, [H. &c.] Sweetmeats, confectionary.

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*Mithāi-wālā*, [H.] A maker or vender of sweetmeats, a confectioner.

*Mithānumalamecharā*, [Beng.] Alluvial lands become sweet and fit for tillage.—Chittagong.

**MITHA**, (*Mitha*), and in comp., **MITHA**, [Mar. and Guz.] Salt.

*Mithāgar*, [Mar.] A salt-pan, salt-works.

*Mithājari*, [Mar. and Guz.] A caste, or an individual member of it, whose occupation is the manufacture of sea-salt.

*Mithamola*, [Mar.] A place where salt is manufactured.

*Mithamola-upparike*, [Karn.] An annual tax on each salt manufactory.

*Mithalopārī*, [Mar.] A caste, or an individual of it, whose business it is to make salt, especially from inland saline deposits or marshes.

**MITHHALA** (*Mithhālā*), [Hindi] A productive moisture inherent in the soil.—Puraniya.

**MITHTHE**, (*Miththe*), [Karn.] Land tax, assessment, rent on land.

**MITHYA**, (*Mithyā*), [H. &c.] False, falsely.

*Mithyābādī*, [Beng.] One making a false assertion or charge, a calumniator.

*Mithyāsākhī*, [Beng.] A false witness.

*Mithyāsāpāth*, [Ben.] Perjury.

*Mithyāsankut*, [Uriya.] Perjury.

*Mithyottara*, [Beng.] A reply asserting the falsehood of the charge, denial of a charge (in Hindu law).

**MITI**, [H. &c.] Measure, limit, bounds : date ; interest.

*Kachchā-miti*, corruptly, *Cutchameetee*, [H.] Interest charged by money dealers on money advanced, dated from the day before the transaction.

*Pakkū-miti*, corruptly, *Pucka meetee*, [H.] Interest allowed by bankers on money received, dating from the day after the receipt.

† **MITI**, (?) [H.] A piece of water, a pond.

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**MITTA**, (*Mittā*) [Tam.] Subdivision of a district, an estate forming such a division : a revenue estate created in the Madras territories under the permanent settlement. [*Srinivas v. Nunjunda*, I.L.R. 4 Mad. 174 (176).]

**Mittādār**, [Tam.] The holder or proprietor of an estate forming the subdivision of a district.

\* *Miyadi-sarbarakari*. See under *Sarbarakari*.

\* *Miyadi-taluk*. See under *Tuluk*.

**MIZAJ, SHARIF**, (*Mizāj, Sharif*), [H.] A very respectful term of inquiry concerning a person's health, as if it were asked, Is your noble temperament well?

**MIZAN**, (*Mizān*), [H.] A balance, a pair of scales : sum total.

**MOBED**, [Guz.] A priest of the Pārsis.

**MOCHA**, (*Mochā*), [Hindi] Crops beat down by wind or rain.

**MOCHAN**, [H. &c.] Letting go, setting at liberty.

**MOCHARA**, (*Mocharā*), [Hindi] The crop of late-sown rice (May-June) : a rate in a *Paṭṭa* for such crops when the only ones raised in the year on the same land.—Puraniya.

**MOCHCHAI**, [Tam.] A leguminous plant cultivated on dry ground : (*Dolichos tetraspermus*).

**MOCHI**, [H. &c.] A worker in leather, but commonly applied to one who is by caste and occupation a shoemaker, a harness maker, or saddler. **MUCHCHE**, [Tel.] The name of a caste in the south of India, or of a member of it, who, like the Mochi (which word is no doubt the same) of Hindustan, is a worker in leather and saddlery, but is also a cabinet or furniture-maker and a portrait painter : a *Muchche-vāḍu*, or *Muchi-man*, as he is termed, is also employed in public offices, like a *daftārī* in Upper India, to make pens, ink, provide paper,

seal letters, and bind books, and the like.

**MOD**, (*Moḍ*), or **MOR**, (*Mor*), [Mar.] The common business hand ; the broken or cursive writing used by the Marāṭhas on ordinary occasions.

**MODAL**, (*Moḍal*), or **MORAL**, (*Moṛal*), [Beng.] The head man of a village, the *Mandal*.—Bengal.

**MODALU**, [Tel. Karn.] **MUDAL**, [Tam.] Origin, principal, capital : first, chief. See *Mutal*.

*Modalālu*, [Karn.] A chief or head man.

*Mudalvāḍai*, [Tam.] A field first watered from a tank.

*Modalavāru*, [Karn.] The first day of the week, Sunday.

*Vaḍḍi-modalu*, [Tel.] Principal and interest.

*Mudalāḷi*, [Tam.] A president, a proprietor.

*Mudali*, *Mudalvan*, corruptly '*Moodelly*', [Tam.] A title of the agricultural and some other respectable classes.

*Mudaliyār*, [Tam.] (plur., but used to an individual honorifically) A respectful title or address to natives in the Tamil provinces, especially those of the Mudali tribe, when of respectability, as Mr. or Sir : an official designation in Ceylon.

† **MODAFAT**, (?) Late, lately deceased. See '*Muxasat*'.

**MODAN**, (*Moḍan*), or **MOTAN**, (*Moṭan*), corruptly **MODDAM**, [Mal.] High land on which a particular kind of rice is cultivated. Also, dry cultivation.

**MODI**, (*Modi*), [H. &c.] A shopkeeper, a steward : in Bengal, **MUDI**, (*Mudī*), or **MODI**, (*Mōdī*), most usually denotes the village shopkeeper, a sort of grocer or chandler and grain dealer, who sells a variety of articles of necessity to the

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villagers, and who are generally in his debt at a usurious rate of interest.

*Modikhāna*, [H. &c.] A chandler's or grocer's shop: among the Marāṭhas also, the commissariat department, the supplies necessary for an army, the office whence they are issued, the place where they are kept, &c.

**MODI**, (*Mōḍi*), [Karn.] The victualling department, the establishment for providing public provisions.

*Mōḍikepu*, [Karn.] A herd of cattle with public provisions.

**MODAK**, [Beng. &c.] A confectioner, also a kind of sweetmeat.

**MOGHAL**, (*Moghal*), more correctly, **MUGHAL**, (*Mughal*), in common use, **MOGHUL**, [H. &c.] **MOGAL**, [Mar.] The designation of one of the great Tartar tribes, the *Mongol*, or of a member of it: as a title it was especially applied to the sovereigns of Delhi of the house of Timur, although they were equally at least of *Turk* descent, and presented in their appearance entirely *Turkish* characteristics.

*Moghlaī*, or *Mughlaī*, vernacularly, *Mogalāī*, or *Moglaī*, corruptly, *Mogulac*, and *Mogullaye*, [H. &c.] Relating or belonging to the Mughals, as the period of their ascendancy in Hindustan, extended to that of the Mohammadan kings of Bijapur, Golkonda, &c. in the Dakhin; also fees paid to Moghul or Mohammadan officers: also a branch of the revenues of the Nawab of Surat, distinct from those of which the Marāṭhas exacted the *Chauth*, q. v.

*Mogali*, [Mar.] Relating to the Mohammadan rule, especially applied to such portion of the revenue payments of a village as the Marāṭhas did not at once appropriate.

*Mughul-bandī*, [H.] *Mogal-bandī*, [Uriya] The part of the territory of

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Cuttack which was formerly subject to the government of Delhi, and is now administered according to the Regulations of the British government, paying the land revenue on the same plan as the adopted in Bengal. Ben. Reg. xii. 1805.

**MOGHAM**, [S.] Vain, useless, unprofitable; whence, in Marāṭhi, it signifies indefinite, undefined, not particularized.

*Mogham-bāb*, [Mar.] A round sum given by a village in advance, or pending the collection, a payment on account, an instalment.

*Mogham-būbtī*, [Mar.] An undefined cess, one imposed without any specified rate, or to make up a certain sum required, without giving the exaction any name.

*Mogum-jāsti*, [Karn.] (for P. *xiādatt*, increase) Outbidding, offering a higher rent for land than is likely to be realized (fruitless enhancement).

**MOGHAN**, (*Moghan*), [Mar.] A particular tube attached to a drill plough for sowing a different grain.

\* **MOGHLI**. *It is a word of doubtful meaning and at the best imports no more than that the rent assessed represents a proportion of the government revenue. In no sense of the term does it constitute rent. Prusanna Kumar Banerjee v. Kalyan Charan Mandal*, 90 Ind.Cas. 322 = A.I.R. 1926 Pat. 80.

\* **MOHANA**, [H.] *Opening. Madhab Das v. Jogesh Chunder*. I.L.R. 30 Cal. 283. *The mouth of a river, an estuary, the conflux of two rivers the place where a branch separates from the main stream.*

† **MOHAMAI**, (?) [Tam.] A cess, a fee.

**MOHASALU**, (*Mohāsalu*), **MOHASALI**, (*Mohāsali*), or **MOHASSALU**, [Tel.] **MOHASALU**, **MOHASALI**, [Karn.] Restraint placed upon a person to prevent his escape, or to enforce payment of a

\* † Reference see page 1.



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demand (derived from the A, *mahsūt*, although no such meaning is given to the latter in Hindustan.)

**MOHIL**, [Thug.] A chief.

**MOHTADU**, (*Mohādū*). [Tel.] A village messenger or peon employed on all occasions.

\* **MOHTURFA**. A poll-tax. *Shri Kalyanraji v. The Mufassil Company*, I.L.R. 14 Bom. 526 (P.C.)

\* **MOHTURAN**. From "*Mukut*" (Sanskrit), great, and "*turana*," to cherish, i.e., lands set apart for the maintenance of a great or revered person or place. A Hindu grant. (*Galloway's India*).—vide *Finnucane & Ameer Ali's B. T. Act*.

**MOJ**, [Mar.] Measure, determinate quantity or measure, the quantity determined by measure.

*Mojdāt*, [Mar.] Counting, numbering of articles, as houses, &c.

*Mojūi*, [Mar.] Counting, numbering, a census.

*Mojnidār*, [Mar.] A measurer, a numberer, a surveyor.

† **MOKA**, (?) [Sindh.] Cultivation dependent on irrigation by canals.

**MOKALCHITHTHI**, (*Mokalchiththi*), [Mar.] (from *mokāla*, free from, from, S. *moksha*) A deed of release, or of manumission.

\* **MOKHASA, MOKHASSA**. "*Mokhasa*" is a well-known tenure in Northern Circars. It implies a tenure subject to service. *Narayan Swami Bahadur v. Boda Thammayya*, 1930 M.W.N. 945. It is a tenure created by an assignment of a village or land to an individual, either rent-free or at a low quit rent on condition of service. *Sri Rajah Sobhanadri v. Sri Raja Venkatanarasimha*, I.L.R. 26 Mad. 403. See '*Mukhasa*'.

\* **MOKHASSA-INAMDAR**. The holder of lands in a Zemindery. He is not a cultivating tenant and is not bound to accept a patta from the Zeminder.

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*Lakshminarayan v. Ventatrayaram*, I.L.R. 21 Mad. 116 (F.B.) See '*Mukhasadar*'.

**MOKKA**, [Tel.] A young plant.

*Mokkadugu*, [Tel.] A second crop.

\* '**MOKRA**' (*Mokrā*)—'**MOKRARI**'—**MUKARRARI**—**MOKARRARI** or **MOKORARI**—'**KORAR**.' The word '*Mokra*' admittedly is a corruption of the Arabic word '*Mokarrar*' which is derived from the word '*Korar*' meaning agreement. The inflexions of '*Korar*', '*Mokarrar*' or '*Mokarrara*' which has taken the Indian form of '*Mokrari*' has assumed a special significance by usage; so that the word '*Mokrari*' or '*Mokra*' in itself does not signify perpetual fixity. But if a document indicate that it was used in place of '*Mokrari*' it certainly would have the significance. *Nabendra Kishore Roy v. Chowdhury Mian*, I.R. 1931 Cal. 472 = 131 Ind. Cas. 584 = 52 C.L.J. 583 = A.I.R. 1931 Cal. 265 (2). "*Maurasi Mokarrari*" patta implies grant at fixed rent. *Bhairab Chandra Das v. Midnapore Zemindari Co.*, 38 C.L.J. 372 = A.I.R. 1924 Cal. 513. The '*Mokurrari*' is an absolute interest and it was also an alienable interest. It may be seized and sold in a rent-suit but it cannot have been forfeited for the non-payment of rent. *Sanet Koor v. Himmat Bahadoor*, I.L.R. 1 Cal. 391 at 402 (P.C.); *Tulshi Ram v. Gur Dayal*, I.L.R. 33 All. 111 at 115 (F.B.) The use of the word does not by itself imply that any permanent interest was intended to be created. It indicates fixity of rent. *Vohit Kopri v. Adhika Mandal*, 78 Ind.Cas. 492 = A.I.R. 1925 Pat. 194.

"A '*Mukarrari*' is a perpetual lease at a fixed rate of rent, heritable and transferable."—vide *Finnucane & Ameer Ali's B. T. Act*. See also, '*Mukarrari*'.

\* *Mokurari*—*Istemrari*, *Mukarrari*—

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*Istmrari*, (H.) The words are both of Arabic origin and literally they mean continuous (running) and fixed. *Agin Bindh v. Mohan Bikram*, I.L.R. 30 Cal. 20 (29). A tenure held at a fixed rate of assessment, but applied in the upper provinces of Bengal to tenure of which the revenue rate is permanent only for the life of the holder. The terms mean either permanent during the life of the person to whom the grant was made, or permanent as regards hereditary descent. *Manoranjan Singh v. Rajah Leelanand Singh*, 3 W.R. 84 (P.C.) The word "Mokurari" alone raises no presumption that the tenure was intended to be hereditary; the circumstances are to be looked into. The word "Mokurari" coupled with "Istmrari" does not denote an hereditary estate. *Sheo Pershad v. Kally Dass*, I.L.R. 5 Cal. 543 (553). *Parameshwar v. Padmanand*, I.L.R. 15 Cal. 342 (P.C.) The words "Istmrari-Mokurari" in a pattah granting land do not of themselves, denote that the estate granted is an estate of inheritance. The circumstances or the conduct of the parties may show whether the intention of the grantor was to create a perpetual lease. *Tulshi Pershad v. Ram Narain*, I.L.R. 12 Cal. 117 (P.C.) The use of the words in a lease was not sufficient to create a permanent and hereditary tenure. The words excluding claim of or right of interference by the grantor or his representative did not impart the creation of a permanent and hereditary tenure but might mean that the grantor or his representative would not have the power to disturb the grantee during the life-time. *Agin Bindh v. Mohan Bikram*, 30 Cal. 20. *Narsingh Dyal v. Ram Narain*, I.L.R. 30 Cal. 883. The words do not imply any heritable character in the grant as the term "Mourass" does;

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but they simply imply permanency from which in a secondary sense such heritable character might be inferred. *Nar-Singh v. Ram Narain*, I.L.R. 30 Cal. 883. *Kumar Kamakhya Narain Singh v. Ram Raksha Singh*, 55 I.A. 212 = 7 Pat. 649 = 32 C.W.N. 897 = 48 C.L.J. 69 = 9 Pat.L.T. 501 = 28 L.W. 41 = 109 Ind.Cas. 663 = 30 Bom.L.R. 1361 = A.I.R. 1928 P.C. 146 = 55 M.L.J. 882 (P.C.) "Istmrari tenures are tenures granted in perpetuity. Mukarrari tenures are those granted at a fixed rent not liable to enhancement. Generally speaking, however, the two conditions are now found combined; and where the term is in perpetuity the rent is fixed for ever. These tenures...are transferable, and inheritable, and may be protected by registration from the effects of a revenue sale. .... The use of the word 'istmrari,' it was held in one case, shows that the lease was intended to be perpetual and hereditary (*Kuroonkur Mahottee v. Neeladhro Chowdhury*, [1879] 14 W.R. 107), but in another case it was held to be doubtful whether it meant permanent during the life of the person to whom the lease was granted, or permanent and hereditary" (*Litanand Singh v. Monorunjun Singh*, 13 B.L.R. 123)"—Vide *Finnucane & Ameer Ali's B. T. Act*.

**MOKSHA**, [S. &c.] **MOKASH**, or **MOCHH**, [H.] Liberation in general, but specially liberation of the soul, and its exemption from further transmigration.

**MOL**, [H. &c.] Purchase, buying; price; hire, fare, wages of labour.

*Molkari*, [Mar.] A labourer hired for a job.

*Mol-tol*, [H.] Fixing a price, traffic, purchasing.

† **MOL-ISLAM**. (?) [Guz.] A Rajput converted to Mohammanism.

**MOLA**, (*Mo(a)*), [Karn.] A measure of

† Reference see page 1.

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length, a cubit from the elbow to the tip of the little finger.

**MOLE**, (*Môle*), [Karn.] A bank, a rising ground : a leak : a salt-heap.

**MOM**, (*Móm*), [H.] Bees'-wax.

*Momjáma*, [H.] Wax-cloth, coarse cloth steeped in melted wax and used as an outer covering for parcels.

**MOMANO**, [Guz.] A Mohammadan weaver or cultivator in Cutch.

**MOMATI**, (*Momaṭi*), [Karn.] A sort of spade or hoe.

**MONDEMU**, (*Mondemu*), [Tel.] A salt-heap, of which part has been sold.

\* **MONDULLEE-JOTE** or **JOTE-MANDALS**. *It is a settlement of lands with a 'Mondul', or the headman of a village, who collects rents from the tenants, and pay the landlord the rate fixed by the 'Paltah', taking all the risk of collection upon himself.* *Ram Needheer v. Rajah Rughoonath*, I.L.R. 1 Cal. 456 at 463.

\* **MOOAWUZUT**. *Mutual exchange.* *Rahim Bux v. Md. Hasan*, I.L.R. 11 All. (16).

**MOPHARDU**, [Tel.] (from *A. mufrid*, single, simple) An abstract account.

\* **MOQUADMA**. *The word is very general and should be translated by the word "case" and applies not only to an original suit but to an appeal.* *Sheo Nath Singh v. Lala Bansidhar*, A.I.R. 1931 All. 415 (2). See *Mukaddama*.

**MORA**, (*Móra*) [Karn.] A small fan for winnowing corn.

**MORABHATTA**, [Karn.] Established fees of village servants.

**MORABU**, [Karn.] Gravelly and stony soil.

**MORADUKARADU**, (*Moraḍukaradu*), [Karn.] Coarse and blotched, as a writing.

**MORAMU**, [Tel.] Gravel or chalk. See *Muram*.

\* **MORANA**, (?) Settlement on a wife at the time of marriage.—Chittagong.

**MORAPANELA**, (*Morapanéla*), [Tel.] Gravelly, or calcareous soil.

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**MORASA**, [Tel.] Gravelly, as soil.

**MORAVU**, [Karn.] Surplus water running from a tank.

**MORÉ**, (*Moré*), **MORAH**, or **MUDI**, (?) [Karn.] A large measure of land : it is said to consist of 45 *Guntas*, each 33 feet square, or about  $1\frac{1}{16}$ th acre : it is also said to mean rent in kind.

**MORHA**, (*Morhá*), [H.] A low stool or seat.

**MORI**, (*Mori*), [H.] A water-course, a drain, a pipe under the surface to convey water.

**MORKA**, (*Morká*), [Thug.] Extra share given to the leader of a gang.

**MORKHAI**, (*Morkháṭ*), [Guz.] A reward for apprehending thieves and robbers.

*Morkháṭ*, [Guz.] One who gives information of thefts or robberies, king's evidence.

**MOSAL**, (*Mosál*), [Guz.] A summons, a subpoena : a bailiff.

**MOT**, (*Mot*), [Mar.] **MOTA**, (*Mota*), **MOTU**, (*Motu*), [Tel.] The large bucket of a draw-well.

*Motasthal* [Mar.] *Motusthal*, [Tel.] Land watered from a draw-well.

**MOT**, (*Mot*), [Beng.] **MOTTAM**, [Tam.] Total, whole, a consolidated sum : also, in Bengal, a load or burthen.

*Motámḍáni*, [Beng.] Total receipts, total income.

*Motámoti*, [Beng.] In the lump, in the gross, upon the whole.

*Mot-hast-o-būd-jamā*, [Beng.] Total demandable revenue.

*Mothiā*, *Motiā*, or *Mutiā*, [H. &c.] *Motiā*, [Beng.] A porter, a labourer, a carrier of burthens.

**MOTADI** (*Motādi*), **MOTADU** (*Motādu*), [Tel.] An inferior revenue servant or *peon*, whose duty it is to look after the crops.

**MOTALA** (*Motālā*), [Mar.] A particular tribe of Brahmans in Guzerat, or a member of it.

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\* **MOTARFA**, *Under its head of Sayar revenue was included 'a variety of taxes indefinite in their amount and vexations in their nature, called 'MOTARFA.' These consisted of imports on houses, on implements of agriculture, on looms, on merchants, on artificers and on other professions and castes.* Vedanta v. Kanniyappa, I.L.R. 9 Mad. 14 (20).

**MOTHALA**, (*Mothālā*), [Hindi] Deficiency of moisture in soil, not enough for the seed to germinate.

**MOTHIA**, [Thug.] A class of Thugs residing chiefly in Rangpur and Dinajpur, usually following the business of weavers, said to be so termed from giving their leaders a handful (*Māthe*, or *Mothi*) of rupees from each man's share, in addition to their own.

**MO-ULA**, [Beng.] An advance of money for rice in the husk—Mymensing.

**MOWAT** (*Mowāt*), or **MAWAT**, (*Māwāt*), (?) [Mar.] A class of soils of a mixed kind, and of light black colour.

**MOYIN**, (*Moyin*), [Tam.] Any payment or contribution to a temple : any establishment. See *Muāin*.

**MRIGA**, (*Mṛiga*), [S.] and in most dialects, but modified as **MRIG**, (*Mṛig*), **MRUG**, (*Mṛug*), or **MIRG**, (*Mṛg*), A deer, also the asterism termed likewise *Mṛigaṣīrsha*, the deer's head.

*Mṛigśāl*, corruptly, *Murṣal*, or *Mirṣal*, [Mar.] The Mohammadan year. As a revenue term it is used for the commencement of the revenue year : it is also the cultivator's or husbandman's year, commencing with the end of '*Vaisakh*' or beginning of '*Jyeshth*' (May-June), when the grain is sown : hence it is applied to both the *Sarsan* and *Fasli* year of the Marāṭhas.

*Mirgnāl*, [Thug.] A herd of deer, ominous of a meeting with associates.

**MRITA**, (*Mṛita*), [S. &c.] Dead.

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*Mṛitapatra*, [S. &c.] A will, a testament.

*Mṛitāṣaucha*, [S. &c.] Impurity caused by the death of a relative or connexion.

*Mṛitasnāna*, [S. &c.] Bathing performed by Brahmans officiating at the burning of a dead body.

**MUAAFI**, (*Muāfi*), corruptly, **MAAFEE**, **MAAFIE**, **MAHFI**, **MAFFEE**, **MAFFEE**, **MAUAHEE**, [H.] vernacularly, **MAPHI**, (*Māphi*), [Beng.] (Mar.), **MAPHI**, (*Māphi*) [Tel.] adj., Forgiven, remitted : subst., forgiving, remission or exemption from the demands of the state : a grant of land free of assessment : the word is in common use to signify exempt or free from duty or tax, as lands, goods, &c. : it also designated a particular grant formerly made by Zamindārs and the revenue officers of the government, which became hereditary and transferable, and was also applied to lands which were held free of revenue on condition of service. Ben. Reg. xi. 1795. *Revenue-free in earlier times but resumed afterwards.* *Narain Das v. Ram Saran*, I.L.R. 20 All. 419 (420). (The vowel *u*, following *m*, in this and similar words, which are mostly the past-participles of Arabic increased radicals, is retained in Hindustani, although faintly, and almost inaudibly sounded : in the more purely Indian dialects it is either rejected or transmuted to *a* or *o*, and the Arabic *ain* is lost in the long *ā*, as in the following examples)—

*Māphār*, [Mar.] Remission or abatement of the government claim for revenue.

*Muāfi*, or *Māphi-chiṭhī*, [H. &c.] an order to pass free of toll or tax, a warrant of remission : it was formerly applied especially to certain classes of pilgrims, exempting them from payment of the pilgrim tax.

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*Muâfi* or *Mâphi-dâr*, [H. &c.] One holding any thing exempt from tax, the holder of rent-free lands.

*Muâfi-istincâ*, [H.] A tenure by which waste land is held for a time rent-free, and for a further period at a quit-rent, until the given term expires.

*Mâphi-jamîn*, [Mar.] Land revenue free : with the prefix *aji* (?), it is said to imply land entirely exempt, and with *apâm* (?), that which is partially so : such land is also distinguished as *chakria* (?), or exempted under certain conditions, or for certain purposes, and *ghair-shartî* (free from conditions—the first, again, is distinguished as, *Prapanchârtha* Land exempted for secular or civil objects, as in requital of the duties of a *Pûtil*, or village servant, or for keeping embankments in repair, &c. and—

*Dharmârtha*, Exempted in favour of religious establishments (*Devasthâna*), or of individuals for performing religious functions (*Dharmadhan*, ?).

*Muâfi-mâmûli*, [H.] Established or customary remissions : in Benares, customary deductions from the government revenue made formerly to the native collectors and farmers on account of similar remissions made by them to their subordinates, or to the cultivators, or of charitable allowances. Ben. Reg. ii. 1795.

*Muâfi-mujrâi*, corruptly, *Maafy-mujray*, [H.] Lands exempt from tax, assigned to various individuals. See *Mujrâi*.

*Muâfi-nâma*, [H.] A warrant or order of exemption from duty or assessment.

† *Muâfi-naxranadar*, [H.] (from *Naxrana*, q.v.) A property exempt from revenue, but paying a fine or quit-rent.

*Muâfi-raucâna*, [H.] An order or

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permit for the transit of merchandise duty free ; an order for the free transit of salt for the Upper Provinces. Ben. Reg. vi. 1804.

\* *Muâfi-rights*. These are rights held by a tenant against the Zeminder and against no one else. Such rights cannot be sold because they are resumable by the Zeminder. *Kushar Das v. Balbhaddar Singh*, 4 O.W.N. 1269 = 12 R.D. 84 = 107 Ind.Cas. 872 = A.I.R. 1928 Oudh 153.

*Mâphi-sâl*, [Mar.] A year of exemption from assessment on some account, as bringing waste land into cultivation, &c.

† *Aji-Mâphi*, (?) [Mar.] Absolute and entire exemption from revenue payment.

† *Apurn-Mâphi*, [Mar.] Partial exemption from revenue payments.

**MUA-IN**, (*Muâ-in*), commonly, **MAYIN**, (*Mâyin*), corruptly, **MOVEN**, or **MOYEN**, [H.] Established, fixed.

*Muâin-xâbîta*, [H. &c.] Established rule, fixed or legal charges, table or statement of wages or allowance, list of the public servants of any establishment.

**MUAJJAL**, (*Muâjjal*), corruptly, **MOAJIL**, [H.] Prompt, done without delay : in law, prompt payment of a debt, or payment within a month after it is due : also a dower or marriage settlement to be paid immediately.

\* **MUAKHIJA**. It is not a word commonly employed to denote a simple mortgage. The root meaning of it is "taking" and the word is generally used in the sense of taking satisfaction or calling to account. The word does not necessarily imply a power of sale. *Dalip Singh v. Bahadur Ram*, I.L.R. 31 All. 446 (448).

**MAULIM**, (*Muâlim*), **MUALEM**, [H.] **MALIM**,

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(*Mālm*), corruptly **MALOOM**, [Mar.] A navigator, a pilot.

**MUALLAK**, (*Muallak*), less correctly, **MUWALLAK**. (*Muwallak*), [A.] Suspended, literally: in law, any transaction not closed, as a sale in which payment of the price is deferred.

**MUAAMALAT**, (*Muāmalat*), [H.] plur. **MUAAMALAT**, (*Muāmalāt*), from *Muāmal* **MAMLA**, (*Māmlā*), **MAMLAT**, (*Māmlat*), [Beng. and Mar.], **MAMLAT**, (*Māmlat*), [Uriya] Affair, business, negociation, jurisdiction, suit, management or conduct of public affairs; civil employment under the government in the south of India, especially the collection of the revenue, and management of a district.

*Māmledar*, or *Māmlat-dar*, [Mar. (Guz.)] The head revenue and police native officer of a district, invested as a revenue officer with the duties of realising the collections, and remitting them to the treasury of the superior collector, of generally superintending the conduct and checking the accounts of the subordinate revenue officers, of investigating the payments and charges of the villages, and supervising the state of the cultivation: as civil and police officer, he exercised, under the native governments, undefined and extensive powers, which are now limited by Regulation: it sometimes denotes a farmer of the revenue.

*Māmlatdārī*, [Mar.] The office or duty of a *Māmlatdār*, the collection or farm of the revenue, the administration of a district.

*Māmlāhāl*, [Uriya] Circumstances of an affair, particulars of a suit.

**MUATABAR**, (*Muātabar*), [H.] **MATABARI**, (*Mātabarī*), [Hindi] Respectable, worthy of confidence, a person of credit: one who is responsible for the sufficiency of a surety, and who is liable for the

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amount, should both principal and surety be defaulters.

**MUATAK**, (*Muatak*), [H.] An emancipated slave.

**MUATTAL**, (*Muattal*), corruptly, **MATIL** (*Matil*), [H.] Idle, unoccupied, applied especially to a public officer who has been suspended or dismissed.

**MUBADALA**, (*Mubādala*), [H.] *Mobadalā*, or *Mobādālā*, [Mar.] Exchange, interchange, transfer, hence applied, amongst the Marāṭhas, to items which have been transferred from one head of account to another, and to balances charged to other individuals, villages, or districts, than those by which they are due; or balances carried to a different year from that in which they have occurred.

**MUBAH**, [H.] Allowed, indifferent: any action which incurs neither praise nor blame: any thing which may be lawfully sold: common property, that which it is lawful for any one to use.

**MUBAIAT**, (*Mubāiāt*), [A.] Entering into a contract of purchase and sale.

*Mubāi*, corruptly, *Mobai*, [H.] Acquired by purchase or sale (any article): manufacture of salt for government by contract.—Orissa.

**MUBARAT**, (*Mubārāt*), [A.] Dissolution of marriage by mutual consent, putting away a wife, dissolving partnership.

*Mubarrā*, [H.] Released, cleared, exonerated.

**MUBASHIR**, [A.] A superintendant, an agent: in law, the doer of any thing, a culprit, a criminal.

**MUBID**, (*Mūbid*), [H.] A priest of the Parsis or fire-worshippers.

**MUBADADALU**, (*Mubadadalu*), [Karn.] A loan without interest: any thing lent to be returned.

**MUCHALKA**, or **MUCHALKA**, (*Muchalkā*), **MOOCHULKA**, corruptly, **MUTCHELKA**, [H. &c.] **MUCHCHILKA**, (*Muchchilikā*), incorrectly, **MOOCHILKA**, [Tel.] A written obligation or agreement, a bond.

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a deed : it is commonly applied to a counterpart covenant on the part of the proprietors or cultivators of land, agreeing to the rates of assessment imposed by the government ; also to an engagement under a penalty to observe the conditions of any deed or grant, or to one exacted from thieves or suspected persons engaging to desist or refrain from any illegal acts ; or to one from superior police and other officers engaging to be responsible for the conduct of the subordinates appointed by themselves, or to any penal recognisance which may be required by a magistrate.

*Muchalka-in-dârad*, [H.] (from the P. *in-dârad* contains this) A phrase applicable to any agreement, signifying "the covenant contains this," but said to have been especially applied to a document taken by the *Amils* or provincial collectors from the *Desmukhs*, or *Despândyas*, stating that the collectors had exacted no more from them than appeared in the public accounts, and than they were entitled to demand.

**MUDA**, (*Mudâ*), [A.] A trustee, one to whom property is intrusted.

*Mudiâ*, [A.] A depositor, one who leaves any thing in trust with another.

**MUDABBAR**, or **MUDABBIR**, [A.] A slave to whom emancipation has been promised, either with or without conditions, on his owner's demise.

*Mudabbir-i-talbîr*, [A.] One who makes a declaration of the purposed emancipation of his slave or slaves after his death.

**MUDABBIR**, [A.] A governor, a minister, a master.

\* **MUDAFAT**. "*An under-tenure found in the Porgana Dakhin Shahbazpur in the Backergunge District.*"—*Vide Finnu-cane & Ameer Ali's B. T. Act.*

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**MUDAI**, [Tam.] Ground cleared of wood and prepared for tillage.

*Mulripunam*, [Tam.] Old cultivated ground.

**MUDAIN**, (*Madâin*), [H.] A debtor, a creditor.

*Mullinat*, [H.] Selling on credit, giving credit.

\* **MUDAKHILAT**. *Continuance of possession.* *Jhabhu Ram v. Girdhari*, I.L.R. 6 All. 298 at 300.

**MUDAM**, (*Mudâm*), [H. &c.] **MUDAM**, (*Mudâm*), [Tel.] **MUDDAM**, (*Muddâm*), [Karn.] **MUDDAM**, (*Mudâm*), [Mar.] Permanent, lasting, fixed, continually : in Mar., Positively absolutely : in Karn. also, Own, as *Mudâm-âlu*, Own servant.

*Mudâm, begâri*, [Mar.] A hired porter or messenger who goes the whole distance to which a letter or parcel is to be carried, in opposition to one who is relieved on the road, or the *Hâjir begâri*.

*Mudâm-sibandî*, [Tel.] A militiaman or guard permanently enlisted.

**MUDAVA**, (*Mudava*), [Tel.] A place where platforms for stacking salt are put up : a platform of earth for piling salt upon.

**MUDDAA**, (*Muddâi*), [H. &c.] Object, intention : Mar. Evidence, argument, presumption, grounds of conviction.

*Muddâi-bi-hâ*, [H.] A thing or object sued for, the *chose* in action.

*Muddâi* or *Mudâi*, [H. &c.] A plain-tiff, a prosecutor, an accuser. *Muddat*, [Mar.] An informer, an accuser, one who traces out and furnishes grounds for proceeding against another. Tel. *Muddâi* or *Muddâidâr*, A defendant.

*Muddâi-âle-hi*, [H. &c.] A defendant, the person accused, the respondent.

*Muddârat*, [H.] A plaint, a charge, an accusation : a female plaintiff.

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*Muddāim*, or *Mudāim*, [Mar.] An informer, an accuser.

*Muddāpattā*, [Mar.] Evidence, proof, clue. trace.

*Muddāipanā*, [Beng.] The office of an accuser or prosecutor.

**MUDDAL**, or **MUDAL**, [Mar.] Capital, principal, stock, as distinguished from interest or profits: in Mal. written *Mutal*, q. v.

*Mudalāmudal*, [Mar.] With the capital only, without interest or profit.

**MUDDAT**, [H. &c.] Space or length of time. interval.

*Muddat-khila*, [Beng.] Land for some time out of tillage, although not unfit for cultivation.

*Muddat-patit*, [Beng.] Neglected or uncultivated for some time (a field).

*Mudlatukuyam*, [Tel.] Land mortgaged with option to the lender to consider it as his property if the mortgage is not redeemed within a stipulated period.

*Kāchi-mudat*, [Guz.] Any time before a bill falls due.

*Pāki-mudat*, [Guz.] Due date; date at which a bill becomes payable.

\* *Muddud-maush*, "*This compound word signifies subsistence (lit., assistance in living), (and is derived from 'mud-dud' aid and 'maush' living). It is also stated to be a royal grant in perpetuity, to be transferable, and to convey a rent-free tenure; but it was probably nothing more originally than the grant of a pension to an individual in distress.*"

**MUDEKAMU**, (*Mudḥkamu*), [Tel.] A coin of the value of ten *kās*.

**MUDI**, (*Mūdi*), **MUDA**, **MORAH**, **MORAY**, **MURAH**, (*Mūrah*), See **MORE**, (?) [Karn.] A measure of land, 45 *guntas* of 33 square feet each, 49,005 square feet or  $1\frac{13}{16}$  of an acre: a certain quantity of

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seed-corn, sufficient for a given quantity of land, so that a field is computed by the number of *moras* or *mūdes* which it requires. It is also a weight or measure of grain or rice, sometimes said to be equal to 40 *pakka sērs*. (The term **MUDI**, (*Mūdi*) or **MURI**, (*Mūri*), usually signifies, in Karn., Tam., and Mal., a knot, a bundle, or any thing made or tied up in a bunch or bundle: its application to measurement either of length or capacity is not given in either Dictionary, and the spelling and enunciation, and possibly the proper meaning of the word, though thus repeatedly given in manuscript lists, are doubtful).

*Mūdigade*, (?) [Karn.] The measure of seed which a field requires for sowing it.

*Nija-mūdi*, *Nijja-moodee*, (?) [Karn.] The estimated number of *mūdis* or *moras* of seed in distinction to the actual number sown in a field: sometimes they correspond, but for some lands the proportion is but half of the former to one of the latter.

**MUDI**, (*Mūdi*), [Tam., Mal., Karn.] A knot, a tie; hair tied up in a tuft; a bundle of young rice or other plants tied in small bundles for transplanting.

*Mudippiri*, [Tam.] A receiver of rents or taxes, or any proceeds of sale; a money-changer or banker (from the cash being put up in bags).

*Mudippu*, [Tam.] *Mudippa*, [Mal.] *Mūḥu*, [Karn.] Money or valuables tied up in a cloth or bag, especially when intended to be presented to an idol, or to be paid in to the public treasury.

**MUDRA**, (*Mudrā*), [H. &c.] **MUDRE**, [Karn.] A seal, a signet, a stamp, a badge, a brand, a stamped coin.

*Mudraballa*, or *-kōla*, [Tel.] A wooden stamp for sealing heaps of corn, &c.



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*Mudrekāra*, [Karn.] One who applies a stamp or seal.

*Mudra-kārān*, [Mal.] A peon bearing a badge.

*Mudrayola*, [Mal.] A stamped *ola* or palm leaf, admitted as a voucher in the courts of the south.

*Mudrādhāranam*, [Mal.] Bearing an indelible mark on some part of the body made with a hot iron, representing the insignia of some deity, as the shell of Vishnu, or the like, as a sectarian indication.

**MUDUPARAI**, (*Mūdupārai*), [Tam.] The top of the tunnel of a sluice.

\* **MUDUR**. A good arable soil as opposed to 'Julpai', i.e. lands subject to inundations by sea. *Zoolfun Bibi v. Radhika Prasanna*, I.L.R. 3 Cal. 560.

**MUFASSAL**, (*Mufassal*) corruptly, **MOFUSIL**, [H. &c.] Properly separate, distinct, particular: in Hindustan, a subordinate or separate district; the country, the provinces, or the stations in the country, as opposed to the *Sadar*, or principal station or town: any other place than the ordinary place of office or residence; as a *darogha*, leaving a police station to go to a village in his jurisdiction, is said to have gone to the *Mufassal*, and the same is said of a villager who has gone from his cottage into his fields: its most usual application in Bengal, however, is to the country in general, as distinct from Calcutta. [Tam.] Detached accounts, account particulars.

*Mufassal ādālat*, [H.] A provincial court of justice.

*Mufassal divāni-ādālat*, A provincial court of appeal whose decrees were final in certain cases before 1793: these courts were then merged into the city and Zilā courts.

*Mufassal jamā*, [H.] The gross

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amount of revenue payable to the *Zamindār* or *Mālguzār* by the subordinate cultivators, and, through him, to the government, which is then the *Sadar jamā*, or state revenue.

*Mufassal khurch*, [H.] Charges of collection in the provinces.

*Mufassal kánungo*, [H.] A district or provincial accountant and registrar.

*Mufassal taālūq*, [H.] A subordinate or dependent division of a district or estate.

**MUFLIS**, [H.] Poor, indigent, a pauper, a bankrupt.

**MUFTI**, (*Mufti*), [H.] A Mohammadan law-officer, whose duty it was to expound the law which the *Kāzī* was to execute: the latter, in British India, usually discharges the duties of the *Mufti* also.

**MUGA**, (*Mūgā*), **MOOGA**, (*Moogā*), also written, **MOONGA**, but (?) [Beng.] A kind of moth from which an inferior silk, called by the same name, is manufactured in Asam.

**MUGANDUGA**, (*Mūganduga*), [Karn.] A measure of capacity = to about nine bushels.

**MUHAB**, (*Muhāb*), [A.] A gift, the thing given.

*Muhāb*, [A.] A donee, the person to whom any thing is given.

**MUHABA**, (*Muhābā*) or **MUHABAT**, (*Muhābāt*), [A.] Properly, respect, friendship, same as *Muhabbat*: in law, an act by which a man wilfully incurs an additional charge or loss, as by adding to a stipulated dower, selling a thing under, or buying at an over valuation; sometimes done from motives of personal regard, sometimes with a view to an ultimate advantage.

**MUHAFĀ**, (*Muhāfa*), [H.] A sort of palanquin, especially one for women.

**MUHAFIZ**, (*Muhāfiz*), [H.] Keeping, guard-

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ing ; a keeper, a guard ; a registrar ; a record keeper.

*Muhâfi-i-daftar*, Keeper of the records, the native officer of a court charged with the care of the public papers.

**MUHAKALAT**, (*Muhâkalat*), [A.] Sale of corn in the ear, payment of revenue in kind : in law, an exchange of corn, for some which has been reaped, considered illegal.

**MUHALLAL**, [A.] Lawful, made lawful, that which was not so before ; as, in law, a woman who, having been divorced, is married to another man that he may divorce her, when she may be legally re-married to her first husband.

*Muhallil*, [A.] One who makes lawful that which was illegal ; a man who marries a divorced woman, that he may put her away, and so enables her to be married again to her first husband.

**MUHANA**, (*Muhânâ*), corruptly, **MOHANA**, [H.] **MUHANA**, (*Muhanâ*), [Beng.] The mouth of a river, an estuary, the conflux of two rivers, the place where a branch separates from the main stream.

**MUHAR**, (*Muhâr*), or **MUHR**, (*Muhr*), corruptly, **MOHUR**, [H.] A seal, a seal ring, a gold coin of the value, in account, of sixteen rupees.

*Muharkand*, [H.] A seal engraver, a die-cutter.

**MUHARRAM**, corruptly, **MOHURRUM**, [H.] Sacred, unlawful, prohibited : the first month of the Mohammadan year, in which it was held unlawful to make war. Among the Shias this month is held in peculiar veneration, as being the month in which Hasan, and Hasain, the sons of Ali, were killed : their deaths are the subject of public mourning during the first ten days, when fasting and self denial are also enjoined.

**MUHARRIR**, corruptly, **MOHURRIE**, **MOHE-**

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**RRIE**, **MOHRER**, **MOHIR**, **MOHORER**, &c. [H.] A clerk, a writer, a scribe.

† *Shiba-muharrir*, [Beng.] A permanent or regular clerk

† *Ulpamma-muharrir*, [Peng.] An occasional or extra clerk.

**MUHASABAH**, (*Muhâsabah*), corruptly, **MAHASEEBA**. [H.] **MOJABA**, (*Mojabâ*), **MOSABA**, (*Mosabâ*), [Mar.] Computation, calculation, settlement of an account, an account, a statement of expenses.

*Muhâsib*, [H.] An accountant, a calculator, an auditor or examiner of accounts.

*Mojabedâr*, or *Mosa'edâr*, [Mar.] An accountant, one who keeps or renders an account.

† **MUHASIL**, [H.] Produce, profit, proceeds of an estate, interest of money, etc.

† **MUHASSIL**, corruptly, **MUSULLEE**, A servant sent by a creditor to realise the money lent or to place 'Dharna' at his door, (i.e., 'tagada') or to confine the debtor in his house or to subject him to severe measures. *Bapuji v. Senavaraji*, I.L.R. 2 Bom. 231 (242). A bailiff, a collector, a tax-gatherer.

† *Muhassili*, [H.] The office of a collector of rent or taxes.

**MUHAZARAT**, (*Muhâzarat*), [H.] Appearing against : in law, suing or arraigning any one in a court of law ; also, disposing of expected property, or property in reversion, considered illegal : a deed or document signed by all parties present.

*Muhâzir-nâma*, incorrectly, *Mahaxer-namah*, [H.] A document, certificate, or affidavit, signed by a number of persons, all of whom are present.

**MUHAZIR**, (*Muhâzir*), [H.] Present, in attendance, in court.

† **MUHAZIR-KHANA**, corruptly, *Maxir-Khanu*, [H.] A station house, a place

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in a village where persons apprehended are first secured.

\* **MUHFTARAFA**, incorrectly, **MUHTARIFA**, *Trade tax from artisans. Vedanta v. Kanniyappa*, I.L.R. 9 Mad. 14. See *Muhtarafa*.

**MUHIL**, (*Muhil*), [A.] In law, one who transfers a claim made upon him to another who has consented to be responsible.

**MUHKIM**, (*Muhkim*), corruptly, **MOKEEM**, [H.] A native officer formerly employed in the cloth factories, a supervisor of the weavers.

**MUHRIM**, [A.] A prohibitor, an interdictor; one who lays himself under certain restraints, or upon whom the season, as the month of Muharram, or his engagement as a pilgrim, imposes them; a relative within the prohibited degree of intermarriage.

**MUHSAN**, (*Muhsan*), **MUHSANAT**, (*Muhsanat*), [A.] Chaste, continent, especially as a husband or wife: applied in law to a person, male or female, whom certain qualifications, as freedom, sanity, and mature age, entitle to exact or to undergo the punishment inflicted on adultery.

**MUHTAL**, (*Muhtâl*), [A.] A person who accepts the responsibility of one person for his claim upon another.

*Muhtâl-âlehi*, [A.] The person who becomes responsible for a claim made upon, or a debt due by, another.

**MUHTARIF**, [A.], (from *harafat*, an art, a profession) An artist.

**MUHARAFA**, corruptly, **MOHTERFA**, **MOHTERFA**, **MOTAHERFA**, **MOHTURPHA**, **MOHTURUPA**, &c. [H.] **MOTARAPHA**, (*Motaraphâ*), [Tel.] **MOTARAPPA**, (*Motarappâ*), [Tam.] **MOHTARAPHA**, (*Mohtaraphâ*), **MHOTARAPHA**, (*Mhota-raphâ*), [Mar.] A tax or taxes levied on trades and professions, on the artificers of a village or their implements, as upon

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the weaver's loom, upon tradesmen and their shops and stalls, and sometimes upon houses: in some places under the Madras presidency, it is properly a poll-tax upon artificers, the taxes on shops being termed.

*Pândari*, and those on the profits of trade *Visabadi*; but the term is used in a general way to designate the several personal taxes above mentioned: the designation is in a great measure peculiar to the provinces of the presidencies of Madras and Bombay, the taxes of a similar nature formerly levied in Bengal being included in the general denomination of *Sair*.

*Mohtarapha-chî-kulcâr*, [Mar.] An account kept by the village accountant of the mechanics and trades people of a village, and the taxes leviable on each.

\* *Muhtarifa*. *Certain dues payable to the Zeminders by way of rent by a class of residents other than agricultural tenants. Md. Abdul Hai v. Nathu*, I.L.R. 27 All. 193.

**MUHTAMIM-I-BAND-O-BAST**, (*Muhtamim-i-band-o-bast*), [H.] A settlement officer, an officer of government employed to make a settlement of the revenue with the different villages and divisions of a district.

**MUHTASIB**, corruptly, **MOHTISSUB**, [H.] A superintendant of markets and police, and officer appointed to take cognisance of improper behaviour, as of indecency, drunkenness, gambling; also of the sale of intoxicating drugs and liquors, and false weights and measures.

**MUHURTTA**, (*Muhûrtta*), [S. &c.] sometimes corrupted, as in Guz., to **MURAT**, (*Mûrat*), A measure of time, one-thirtieth of a day and night, or 48 minutes: it is used, though loosely, to signify a lucky hour or time for the celebration of any important or festive ceremonial.

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**MUJAPHAT-JAMA**, (*Mujáphat-jamá*), [Mar.] Expenditure on account of presents by the state to public officers or to foreign powers : expenses incurred by one district on account of or to the debit of, another.

**MUJAWAR**, (*Mujáwar*), [H.] A servant or sweeper of a Mohammadan temple or shrine.

**MUJIBAT**, (*Mujibát*), corruptly, **MOJIBAT**, [H.] Grounds of appeal as set forth in the pleadings of the appellant.

† **MUJMAL**, [H.] An abstract, a compendium.

† *Mujmalan*, incorrectly *Mujmilan*, [H.] compendiously, summarily.

**MUJRA**, (*Mujrá*), or **MUJARA**, (*Mujará*), [H. Tel.] Any authorised deduction, a pension, an allowance.

*Mujrái*, incorrectly, *Mujray*, [H.] *Mujarái*, [Karn.] A pension, an allowance any authorised deduction : applied under the Mohammadan government to an allowance to the Zamindárs of Rangpur for presents made by them to the chiefs of the hill tribes, to prevent depredations : under the British government it implies deductions from the revenue on account of allowances to cultivators or contractors, as an encouragement, or of assignments or remissions or grants of revenue for charitable purposes.

*Mujarái kharchu*, [Karn.] Deductions from the public revenue for religious or charitable purposes.

*Mujráin*, incorrectly, *Mujura-cen*, [Beng.] Lands assigned as an allowance, and not subject to revenue.

**MUJRM**, [H.] A criminal, a malefactor.

**MUJTAHID**, (*Mujtahid*), [H.] A jurist, a lawyer, a doctor in law, the highest authority in Mohammadan jurisprudence : a spiritual superior or director.

**MUKABILA**, (*Mukábila*) [H.] **MOKABILA**,

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(*Mokábilá*), [Tel.] Comparing, confronting, comparison or examination of revenue accounts, or of judicial documents.

**MUKADDAM**, (*Mukáddam*), corruptly, **MO-KUDDUM**, **MOCUDDIM**, **MUGADUM**, **MUQADDAMS**, [H. &c.] [Mar.] **MAKADAM**, [Uriya.] A chief, a leader, one who goes before : in India, applied especially to the head man of a village or of a caste or corporation : in the Marátha villages the head man was usually charged with the realization of the revenue and its payment to the district collector, with the superintendence of the cultivation, the management of the affairs of the village, and the disbursements of its expenses : he was also intrusted, to a certain extent, with jurisdiction in disputes among the cultivators, and with the police : in Hindustan, the *Mukáddam* has, in some places, become solely responsible for the public revenue, having been suffered to assume the character of a petty proprietor, and being designated as *Málik-mukáddam* ; under the former system the title was not unfrequently given to the village Zamindárs. In some places the term is applied to the hereditary occupant of an estate in a village, immovable as long as paying a fixed rate to the Zamindár or the Raja. The *Mukáddam-biswadár* is usually a head man who holds an entire share of a village, and sometimes an entire village, but in some places he appears to have been reduced to the state of hereditary cultivator from having been part proprietor of the village. in consequence of the title having been appropriated, through fraud or violence, by some individual proprietor. In Cuttack, the *Mukáddams* are regarded in a similar light, but are divided into two classes, the *Maráṭhí-mukáddam*, who pays direct to govern-

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ment (the term *maxkûrî*, q. v., having here the reverse of its usual meaning), and the *Zûti*, or *Jâti-muqaddam*, who pays through an intermediate revenue payer, or *Mâl-guzâr* : the title is sometimes applied to a farmer of several villages. Where the *Muqaddam* only represents the village he is sometimes allowed a portion of land, either rent-free or held at a quit-rent. Beng. Reg. ix. xii. 1805 ; vii. 1822. In [Guz.] a *Muqaddam* is commonly the name of a supervisor, especially of one employed by a merchant to superintend the landing or shipment of goods, &c. *A head man of a village holding land at a fixed rent.* *Ali Ram Prasad v. Raghunandan*, I.L.R. 7 All. 738 (744). *He is a proprietor but not a recorded proprietor. He contracts with the Collector for a certain amount of revenue to be derived by him from a certain number of contributors. He has no hereditary and transferable tenure.* *Bhagwati v. Hanuman*, I.L.R. 23 All. 67 (70); *Kashi Prasad v. Indu Kumar*, I.L.R. 30 All. 490. *The Muqaddams are the old Hindu village head men or 'padhans', under a Mohammedan name. They are of three classes : (1) 'Maurasi', or hereditary, (2) 'Kharidadars', those who purchased an hereditary right from the 'talukdar' or 'Muquaddam', (3) Or 'Zati', i.e., appointed by the people of a village as their representative or, sometimes, created by Zamindar.*—Vide *Finncane & Amcer Ali's*, B. T. Act.

*Muqaddam-karj*, [Mar.] A debt due by a village through its head man or representative.

*Muqaddami*, *Mooqudumee*, *Muquaddami*, corruptly, *Mocudmy Mocuddimy*, [H.] Relating to the office, duties, or rights of a *Muqaddam* : dues paid to him by the cultivators, or, when the revenue is collected by the state, as a money allowance to the *Muqaddam*, it

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denotes, in the upper provinces, a rate of from 5 to 10 per cent. on the collections : it sometimes appears as a deduction of from 3 to 4 per cent. on the gross collections. A *Muqaddami* settlement is that made with the heads of villages as representatives of the village proprietors : a *Muqaddami* tenure is recognised in some places as a proprietary tenure.

*"No distinction was made (during the settlement of Orissa between the three classes [viz. (1) 'Maurasi' hereditary, (2) 'Kharidadar' purchased, and (3) 'Zati,' appointed] of 'Muquddami' tenures, provided only that the tenure had been in existence before the British conquest ; and the incidents ; as recognised in the settlement and how modified by Act X of 1859, are—*

(1) *The tenure is hereditary.*

(2) *It is divisible, subject to the limitation that no 'Zamindar' is required to admit to registry or give effect to any distribution or division of the rent payable on account of any such tenure. A division of rent allowed in writing by a 'Zamindar' is binding as against his successor in interest, but not as against an auction purchaser.*

(3) *It is transferable.*

(4) *The 'Muquaddam' is entitled to collect the rents fixed at the settlement and to any lawful increase in the rental.*

(5) *The 'Muquaddam' is entitled to the possession of all lands in the village not leased to any tenant, and to all profits derived during the term of settlement from the reclamation of the waste lands.*

(6) *The 'Muquaddam' exercises within his village all other functions and privileges of a 'Zamindar'.*

(7) *He is liable to the payment of a fixed annual sum to the superior 'Zamindar,' and the amount so payable is only liable to alteration when the revenue payable by the Zamindar is revised.*

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(8) On default in payment, the Zamindar must sue the Muquaddam for the amount due, under [the Rent law in force] and, if all the landlords join in the suit, the tenure may be sold in execution of the decree, the balance of the purchase money, after the satisfaction of the claim going to the defaulter.

(9) On such sale the Muquaddams are liable to be ousted from the lands in their possession, even though forming part of their ancestral 'pitrali' land.

(10) On recusancy they are entitled to a 'Malikana' of 5 per cent, but not to re-entry at the next settlement.

(11) On purchase by the superior landlord the tenure does not lapse, but remains separate and distinct.

It has been held by the High Court that the Zamindars cannot extinguish a Maquaddami tenure, since such tenure is not derived from him.

The 'Muquaddams' of Bhogalpur have been held to be entitled to all the privileges of 'maliks' and to be quite independent of the 'Zaminadar'—vide Finnicane & Ameer Ali's B. T. Act.

\* *Miadi-Muquaddami*. "It is a class of 'Muquaddami' tenure where though the claimant failed to prove a good title, he was, as being actually in possession, recorded in the settlement papers, and given an allowance, but his tenure was voidable on sale of the estate for arrears of revenue or under the decree of a Civil Court. xxx As a rule the temporary tenure-holders received the same allowance as 'maurasi, muquaddams' but in a few instances only 10 per cent was given."—Vide Finnicane & Ameer Ali's B. T. Act.

\* *Padhani-Muquaddami*. "The old Hindu name of the village headman was 'padhan' but most of this class became absorbed as 'Muquaddams' into the Mo-

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ammedan system; the survivors being for the most part in Lcmbai and the other parganas of Puri allotted to the Raja of Khurda. Their position differed from that of the 'Muquaddams' in two points—

(1) that, unlike the Muquaddams who held a fixed amount of 'jagir' lands, the 'padhan' had a customary right to hold one 'mân' in every two 'mân' of 'raiyati' land in cultivation, free of assessment, as his 'pitrali' of ancestral land;

(2) that, in default of sale of the tenure, the 'Muquaddam' retained his 'jagir', but the 'padhan' was ousted from his 'pitrali'.

At the settlement of 1837 they received exactly the same treatment as 'Muquaddams' with this exception, that while to the latter the right of re-entry after recusancy was disallowed, to 'padhans' it was conceded."—Vide Finnicane & Ameer Ali's B. T. Act.

\* *Pursethi-Muquaddami*. "The word 'Pursethi' is of Sanskrit derivation, and means the headman of the 'patna'. There are two classes of Pursethis. The first and the most numerous are 'Pursethis' of a particular class of 'patna', appointed by the founder of the Patna or the village community. His office, which depends on the will and pleasure of his superior is to collect the rents, superintend the cultivation, settles 'raiya'ts' in the village and perform all other functions of a purely ministerial nature. His emoluments are, in part, lands at low rates and in part a profit of the collections, varying in proportion to the extent of the village. The proprietors in some instances allow them to engage for the revenue of the village, in which case they are found to pay a fixed sum as rent, and are allowed to enjoy whatever they can realise over and above that amount.

\* Reference see page 1.

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The other class are 'Puresthis' who have purchased or acquired from the Zamindar a grant of land and established a village on it, which is designated 'Patna.' The rights of these very nearly assimilate to those of the 'muqaddams'. They can alienate their property, which is hereditary, bequeath it to others, and may in every respect be considered, like 'muqaddams' proprietors of the land contained in the 'patna', subject to a certain fixed demand."—*Vide Fynnucane & Ameer Ali's B.T. Act.*

**Muqaddama**, [H. &c., Beng.] *Makaddama*, or *Mukaddamā*, *Mukadamā*, [Mar. Tel.] *Mukadamo*, or *Mukardamo*, [Guz.] Business, affair, especially law affairs, a law suit. See **MOQUADMA**.

\* **MUKAMMAL**. It is a perfect 'pattidari' tenure, the lands of which are held in severally by the proprietors who are jointly responsible for the revenue. *Bajinath v. Sital Singh*, I.L.R. 13 All. 224 (238).

**MUKANIYAN**. (*Mukāniyan*), [Mal.] A Brahman of a particular tribe in Malabar, wearing the tuft of hair on the fore-part of the head.

**MUKALLAF**, [A.] A person legally responsible or accountable for his actions.

**MUKARAZ**. (*Mukārā*), [A.] The person who, in a contract where one supplies the stock and the other the labour, is the provider of the stock.

**Mukārix**, [A.] The agent or manager, the active partner in the sort of contract last named.

**MUKARRAR**, (*Muḥarrar*), corruptly, **MOCURRER**, **MOCURREY**, [H.] (A) Fixed, established, agreed upon; exact, as a total stipulated sum.

**Muḥarrari**, [H.] Relating to what is fixed: as a revenue term it is applied to a tenure held at a fixed and permanent rate of rent when payable to a proprietor, or revenue when payable to

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the government. Ben. Reg. viii. 1793; i. 1815; ix. 1825; Act. i. 1815. See '**MOKRA**', &c.

\* **Mukarari Chakk**. Tenancy right in land. *Dharani Kanta v. Gaber Ali*, I.L.R. 30 Cal. 339 (356).

**Muḥarrari-dār**, [H.] The occupant of a farm or estate paying a fixed and permanent rate of rent or revenue.

**Muḥarrari-istimrāri**, [H.] See '**Mokurari-Istemrari**'.

**Muḥarrari-jamā**, [H.] A fixed and permanent rate of assessment.

\* **Mukarari Khorpos**. Maintenance grant, allowance for maintenance, or an estate for life in lieu of maintenance granted by the owner of the *Zemindari* to a member of his family, but such a grant is resumable by the successor on the death of grantor. *Udloy Addittya v. Jadub Lal*, I.L.R. 5 Cal. 113 at 118. Permanent lease at a fixed rent granted for maintenance. *Raja Udaya Aditya v. Jadub Lal Aditya*, I.L.R. 8 Cal. 119 (P.C.)

**Muḥarrari-pattā**, [H.] A lease for a definite extent of land at a fixed sum, not liable to any extra charge. The word "**Mukarari**" does not necessarily import perpetuity, although it may do so if used in connection with the grant of an '*ijra*' in a '*patta*', this word is not inconsistent with such interest being only for life. The word '**Mukarari**' alone does not imply perpetuity, the intention of the grantor is to be seen in order to determine the perpetual character of the grant. *Bilasmoni v. Raja Sheoprasad*, I.L.R. 8 Cal. 665.

**Muḥarrari-tankhah-rahmi**, [H.] (A. from *tanikh* assignment, and *rahm*, a written order) The fixed assessment of the revenue in Cuttack.

**Dar-muḥarrari**, [H.] An estate held under a holder of land at a permanent rate.

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**MUKATTA**, (*Muḥattā*), [H.] Fixed rate of assessment. See *Maktā*.

**MUKASIMA**, (*Mukāsima*), [H.] Dividing: partition of the crop between the proprietor or cultivator and the state, either in kind or value.

**MUKATABAT**, (*Mukātabat*), [A.] Ransom or emancipation of a slave, effected by his own earnings with his owner's assent.

*Mukātib*, [A.] In law, a male or female slave who has been permitted to work out his or her emancipation according to a *kitābat*, or written covenant.

**MUKAYAD**, (*Mukāyad*), [A.] Bound, fettered, in confinement.

**MUKHAGNI**, (*Mukhāgni*), [S. &c.] Fire put into the mouth of the dead body at the time of burning (from *mukha*, the mouth, and *agni*, fire).

**MUKAVAN**, [Mal.] A particular tribe of fishermen in Malabar.

**MUKHASA**, (*Mukhāṣa*), corruptly, **MOCASSA**, **MOKASSA**, **MOCASAU**, [H.] (A.) (to have as one's own: see *Khās*), **MUKASA**, (*Mukāsā*), [Tam.] **MUKHASA**, (*Mukhāṣā*), or **MOKHASA**, (*Mokhāṣā*), [Tel.] **MOKASA**, (*Mokāsā*), [Mar.] A village or land assigned to an individual either rent-free or at a low quit-rent, on condition of service; or a village held *khās* by the state, the revenue being paid to the government direct; or the share of the government in a village, or in the revenue paid by it: the term, as current among the Marāṭhas especially, is somewhat differently explained by different authorities: according to one statement, it was applied to the remaining portion of the *chauth*, or fourth of the revenue of tributary countries after the fourth set apart for the Raja had been deducted; from this, again, a further portion, or six Per cent. on the *chauth*, being set apart for certain officers of the state, the remainder, ter-

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med *Ain Mokāsā*, or simple assignment, was distributed amongst the military chiefs in requital of their services. According to a different account, the *Mokāsā* was the remainder of the whole revenue after a fourth had been set aside; this remainder, or three-fourths of the whole, was subject to the deduction of six per cent. upon it, termed *Sahotra*, and to two per cent. termed *Nargaud*; the former of which was appropriated to the *Pant-suchin*, the latter to the different subordinate functionaries: the several designations were preserved after the lands or villages on which the *chauth* had been levied as a tribute were incorporated with those of the Marāṭha principality: (the term, although supposed to be of Hindustani derivation, is not familiarly used in Upper India, and is chiefly current, in its vernacular forms, in the south).

\* Nearly equivalent to that of 'Saranjam'. It is defined as villages or lands, or a share in the rule over them, and revenue arising from them, granted on condition of military service or *inam*. *Shekh Sultan v. Shekh Aimodin*, I.L.R. 17 Bom. 431 at 443 (P.C.)

\* *Mokasa-Amal*. The word 'Mokasa' means a village or land assigned to an individual either rent free or at a low quit-rent on condition of service, and the word 'amal' means a share of revenue after expenses and extra charges are defrayed, so the expression 'Mokasa Amals' means alienations of the revenues of a village in consideration of certain services rendered or to be rendered to the State. The expression would seem to properly imply benefits derived from the land revenue attended with a reciprocal obligation of service, whether the rendering of such service was a condition of the right to the benefit or not.



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*Shivram v. The Secretary of State*, I.L.R. 11 Cal. 222 (227).

*Mukhāsa*-, *Mokhasa*-, or *Mokāsa dār*, [Tel. &c.] The holder of a village. or of lands, at a quit-rent, or rent-free, on condition of service : under the Marāṭha government the *Mokāsa-dār* had much the same powers as the *Māmlat-dār*.

*Mokāṣī*, or *-sī*, [Mar.] The holder of an assignment, the farmer of a certain portion of the revenue of a village, either on the part of the state or an individual.

*Kaṣar-mokāsa*, [Mar.] (from *A. Kaṣar*, q. v.) An addition to the *Mokāsa*, an enhanced rate of it.

\* **MUKHIA**. *Ordinary officiating priest. Gossami Sri Giridharīji v. Romanlalji*, I.L.R. 17 Cal. 3 (17) P.C. = 16 I.A. 137.

† **MUKHBIR**, [H.] An attesting witness to a deed.

**MUKHTAR**, (*Mukhtār*), corruptly, **MOOK-TAR**, **MUKHTEEAR**, **MOOKTIYAR**, (*Moocktiyār*), [H.] **MUKHTYAR**, (*Mukhtyār*), [Mar.] An agent, a representative, an attorney : in Hindustani, the *Mukhtār*, as employed in legal affairs, is not allowed in general to plead ; that is the function of the *Vakil* : amongst the Marāṭhas the term is also applied to the person appointed by the co-sharers of a hereditary office to discharge its duties.

*Mukhtār*-, 'or *Mukhtyār-nāma*, [H. &c.] A deed appointing a representative or agent, a power of attorney : a deed executed by the co-sharers of a hereditary office, delegating its duties to a representative. *A mukhtear cannot bind his principal by making statements which he is not authorised to do. Sudhist Lal v. Mussamut Sheoharat*, I.L.R. 8 Cal. 245 (P.C.)

*Mukhtārī*. [H.] *Mukhtyārī*, [Mar.] Agency, representation, the office or character of a representative.

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† *Mukhtyār-namajāt-i-azm* [H.]

General or Universal power of attorney.

**MUKHTASAR**, (*Mukhtāṣar*), corruptly, **MOOKTISSUR**, **MUKHTESSUR**, **MOOKTESSOR**, [H.] An abridgement, an abstract : in Mangalore the term is applied to a deputy, an agent or commissioner, also to the head man of a caste entitled to certain honours and privileges.

**MUKHYA**, [S. &c.] Chief, principal, the head cultivator of a village, the manager of an estate, the leader or principal in any affair.

*Mukhyasthan*, corruptly, *Makiastan*, [Mal.] The head man of a village ; a chief, a noble.

**MUKIM**, (*Mukīm*), erroneously, **MOKIM**, [H.] **MUKHIMU**, [Tel.] A broker, an appraiser : an officer whose duty it was to estimate the value of standing crops.

*Mukīmā*, [H.] Brokerage, appraisement, valuation.

**MUKIRR**, (*Mukīrr*), [A.] One who admits a claim, or confesses a crime, one who pleads guilty.

*Mukīrr-baḥī*, [A.] The thing or claim which is admitted, a crime confessed.

*Mukīrr-lahū*, [A.] The person in whose favour a claim is admitted.

**MUKKAL-PALISA**, (*Mukkal-palīsa*), [Mal.] A rate of interest = three-fourths of ten, or 7½ per cent. per annum.

**MUKKAMPALU**, (*Mukkampālu*), [Tel.] One-third share of the gross produce of lands allowed to the cultivators.

**MUKKAVAN**, (*Mukkhāvan*), [Mal.] A caste of fishermen, or a member or it : in Malabar he is sometimes a slave.

**MUKKUSA**, [Tel.] A measure of capacity, three-fourths of a *Tām*.

**MUKSA**, [Tel.] A measure of capacity, one-sixteenth of a *Khandi*.

**MUKTASIB**, [H.] In law, one who makes profit, a gainer, an acquirer.

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**MUKTI**, [S. &c.] Liberation, setting free in general, final liberation of the soul, and exemption from future transmigration.

**MULA**, (*Māla*) vernacularly, **MUL**, (*Māl*), [S. &c.] Root, lit. or fig., the root of a tree, the origin of a family : stock or capital : the authority of a doctrine or faith.

*Mūladhana*, or *Māldhna*, [Karn.] Stock, capital, original wealth or property.

*Mūlaganac*, or *Mālgānac*, [Mar.] The original residence of the founder of a family, the original village on an estate.

*Mūlagār*, or *Mālgār*, [Karn.] An owner, an original proprietor, one holding an estate originally through a loan or mortgage : a lessee, a mortgagée : the original holder of a perpetual lease.

*Mūlagrantha*, [S.] A work of authority, also a book of genealogies. (sic !)

*Mūlapatra*, [Mar.] An original document, not a copy.

*Mūlasūddhanam*, [Karn.] An acknowledgment given by the principal cultivator to the government or the landlord : a grant or assignment to an original occupant or assignee.

*Mūlgaini*, corruptly, *Moolgueny*, *Moolghenny*, [Karn.] The tenure of an original occupant, either of new and previously uncultivated lands, with hereditary succession, or of a hereditary farm or land at a fixed rate, corresponding with the tenure of the hereditary non-proprietary cultivator of the north-west provinces, and indefeasible as long as the stipulated rent is paid : a perpetual lease. (In the Gl. 5th Rep., *Shud-mulgueny* is said to be a tenant by simple purchase, which is no doubt erroneous ; but what is intended by *Shud* is not verifiable, unless it be *Suddh*, pure, simple.)

\* *Mūlgaini-dar*. Permanent holding at

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a fixed rent. *Ranga v. Suba*, I.L.R. 4 Bom. 473.

*Mūlgaini-chēti*, [Karn.] A permanent lease, the document conveying it.

*Mūlgaini-gār*, [Karn.] A hereditary cultivator, a tenant holding a perpetual lease, not removable as long as he pays his rent.

*Kraya-mūlgaini*, [Mal.] Tenure of occupancy obtained originally by purchase at a public sale.

*Mūlpatta* more correctly, *Puttayam*, [Mal.] A lease granted to the purchaser of an estate, constituting him original or absolute proprietor, with right of transmission to his heirs.

† *Mulsasanam*, [S. &c.] Primary deeds or documents, original title deeds.

*Mūl-vargga*, *Mūl-vargdar*, corruptly, *Moolvurg*, [Mal.] Original proprietary right to an estate. *Superior holder*. *Ranga v. Suba*, I.L.R. 4 Bom. 473.

† *Mūl-vigraha*, [S. &c.] The chief idol of a temple.

*Mūlya*, [S. &c.] Price, value, wages, hire.

*Mūlū*, [Uriya] A hired labourer.

**MULA**, (*Mula*), [Mal.] **MULAI**, (*Mulai*), [Tam.] A shoot, a sprout, a young plant first springing from the ground.

**MULHAZA**, (*Mulāhaza*), [H.] Looking at ; but used as well as *Mukābila*, with the P. *shud*, as *Mulāhaza*, or *Mukābila shud*, Seen, examined, a phrase written by the proper native officers on public documents.

**MULAKA** (*Mulaka*), [Mal.] Black pepper, pepper in general.

*Mulaka kōṭi*, [Mal.] The pepper vine.

*Mulakamatissila*, [Mal.] The pepper department of the monopoly of the Raja of Travancore.

**MULAM**, (*Mulam*), or **MUZHAM**, [Tam.] **MURAM**, (*Muran*), [Mal.] A cubit measur-

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ed from the elbow to the tip of the middle finger.

*Muḥakol*, [Tam.] *Muḥakol*, [Mal.] A rod or measure of one cubit.

**MULANA**, (*Mulanā*), **MULANA**, (*Mulānā*), [Mar.] (from the A. *Maulāna*) A Mohammadan lawyer, but usually applied to a Mohammadan village school-master.

**MULAYAN**, (*Mulayan*), [Mal.] A servile tribe, or individual of it, the same as the *Palayan*, or the son of a *Palayan*.

**MULAZAMAT**, (*Mulāzamat*), [H.] Assiduous service or attendance; in law, continued watch over an insolvent debtor by his creditors, although he has been discharged by the *Kāzī*, to discover if he possess or acquire any property that may be applied to the liquidation of his debts.

† **MULAZIM**, [H.] A servant, an attendant, a person employed to watch a debtor.

\* **MULGENIS**, **MULGENI**. *Permanent tenants. They were a permanent class of people unknown to Malabar, on condition of the payment of a specified invariable rent to the Muli or landlord, obtained from him a perpetual grant of certain portion of land to be held by them and their heirs for ever. This right could not be sold by the Mulgeni or his heirs but it might be mortgaged by them. Vyankatraya v. Shirarambhat, I L.R. 7 Bom. 256 (259). "Mulgeni" is a permanent heritable tenure though subject to forfeiture in certain circumstances. It is not an interest subordinate to that of the lessor and it is certainly greater than that of a simple mortgagee, who has not the possession. Seshappaya v. Venkataramana, I.L.R. 33 Mad. 459 (463); Vidyapurna v. Ugganmu, I.L.R. 34 Mad. 231 (233).*

\* *Mulgenigar. The permanent tenant who on condition of the payment of a*

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*specified invariable rent to the Muli or landlord and his successors, obtain from him a perpetual grant of certain portion of land to be held by them and their heirs for ever. Vidyapurna v. Ugganmu, I.L.R. 34 Mad. 231 (237).*

\* *Mulgeni Kabuliyat. A lease at a fixed rental. Babshetti v. Venkataramana, I.L.R. 3 Bom. 154.*

**MULK**, (*Mulḥ*), **MOOLK**, corruptly, **MOOLUCK**, [H.] **MULUK**, (*Mulūk*), [Beng.] **MULUK**, (*Mulūk*), [Mar.] A kingdom, a principality, a country.

*Mulḥi*, [H.] Relating to a kingdom or a country, native, domestic, provincial: the name of an era current in Puraniya, the same as the *Fasli* of Bengal, except that it commences two months earlier, on the first of *Srāvāṇa*, instead of the first of *Āśvīn*.

*Mulḥi-ādālat*, [H.] A provincial court of justice.

*Mulḥi-dīwānī-ādālat, Mulḥi-faujḍārī-ādālat*, [H.] A civil and a criminal provincial court established at Benares in 1786, for administering justice to the province, exclusive of the city: these courts were abolished by Ben. Reg. vii. 1795.

*Mulḥi-khazāna*, [H.] The royal or state treasury.

*Mulḥigiri*, [H. Mar.] *Mulḥk-giri*. Taking possession of a country or kingdom, exercising sovereignty: periodical progress or incursion of a military force for the collection of tribute or revenue by violence or intimidation: occasional peregrination of migratory dealers or adventurers.

**MULLA**, (*Mullā*), [H.] A Mohammadan lawyer or learned man, a judge, a magistrate, the deputy of a *Kāzī* (*Kāzī*); applied also, in some parts of India, to the village Mohammadan school-master, who also has the charge of the village mosque, and sometimes acts as butcher

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for the Mohammadans of the village : he is more usually styled *Mulana*. It is not equivalent to trustee. *Bala Tripura Sundaramma v. Secretary of State for India*, 27 L.W. 101 = 106 Ind.Cas. 891 = A.I.R. 1928 Mad. 282.

*Mullā-kurāni*, [H.] The law officer of the courts employed to take the oaths of the Mohammadan witnesses on the Kúran.

**MULLA**, (*Mulla*), [Mal.] A thorn.

*Mullarallai* [Mal.] Thorn money, i.e. the cost of keeping up orchards or plantations.

\* **MULRAIYAT**. A village headman or settlement holder whose rights are transferable and attachable. The privilege of a 'Mulraiya' is that he may alienate his tenure but in that case he must transfer his whole right in the village, including his right of managing the village and collecting the rent. He cannot split up the tenure so as to part with a portion and retain the remainder. *Darbari v. Beni Roy*, I.L.R. 32 Cal. 1014.

**MULTAKIT**, (*Mullakít*), [A.] One who finds and brings up a deserted child, one who finds a treasure.

**MULTANIA**, (*Mullánia*), [Thug.] A class of Thugs who are all Mohammadans, and assume the character of Banjaras, trading in corn, and travelling with their families, but putting most of their female children to death: they strangle travellers with their bullock ropes: they are considered among the ancient Thugs.

**MULTAVI**, [H.] Crooked: fraudulent: postponed, pending. **MULTABI** [Tel.] Fraud, trick, delay.

*Multaviát*, [H.] Suits undecided or pending.

**MULTAZIM**, [H.] A tenant or hirer; a farmer or collector of tolls or customs.

**MULUMU**, [Tel.] Lands which are cultivated for various kinds of millet chiefly.

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**MUMANI**, (*Mumáni*), [H.] A husband's brother's wife, an aunt.

**MUMIN**, (*Múmin*), incorrectly **MOMUN**, [H.] Faithful, orthodox, a believer: in Guzerat, a convert to Mohammadanism: in the Maráthha and Tamil countries a tribe of Mohammadan weavers is so styled.

*Amir-ul-múminín*, [A.] The commander of the faithful, a title adopted by the Khalif Omar, and retained by his successors in the Khalifat.

**MUNABAZAT**, (*Munábazat*), [A.] Throwing; a particular custom in buying and selling, by which a person to whom the vendor threw his goods was obliged to become the purchaser; considered illegal.

**MUNADI**, (*Munádi*), [H.] A public crier; also the small drum which he usually beats to call attention.

**MUNASIB**, (*Munásib*), [H.] Proper, right, expedient, discretionary.

*Munásib-jamâ*, [H.] A reasonable assessment.

**MUNAFAT**, (*Munafât*), [H.] Gain, profit.

*Munáphá*, *Munafa*, [Hindi] The surplus proceeds or nett profits of an estate, the nett rent.

**MUNAJJIM**, [H.] An astrologer, an astronomer.

**MUNAKID**, (*Munâkíd*), [H.] Bound, engaged by a contract or covenant of marriage, &c.

**MUNASKHA**, [H.] A table of partition of inheritance according to Mohammadan law.

**MUNDA**, (*Munḍa*), or, vernacularly, **MUND**, (*Münd*), [H. &c.] The head: a head man—Chuta Nagpur.

**MUNDA**, (*Munḍa*), [S. &c.] Shaven, shorn, as an ascetic, or, fem., a widow.

**MUNDA**, (*Munḍa*), [Mal.] The cloth worn round the waist by natives of both sexes in Malabar.

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**MUNDAKAN**, (*Mundakan*), [Mal.] Wet or irrigated lands.

**MUNDAKAM**, (*Mundakam*), [Mal.] A rice crop sown in August and ripe in January.

**MUNDAM**, (*Mundam*), [Tel.] A stump, a residue.

**MUNDAN**, (*Mundan*), **MUNDANA**, [H. &c.] Shaving the head, a ceremony performed on the children of both Mohammedans and Hindus : the latter commonly, and sometimes the former, leave a lock of hair on the crown of the head. *Shaving of head by holding up the hair and cutting off the ends to the extent of one or two fingers. Lakshminibai v. Ramchandra*, I.L.R. 22 Bom. 590 (591).

**MUNDAN**, (*Mundan*), [Mal.] The stem of a cocoa-nut-tree, from which *tári* is extracted.

*Mundam-kotti*, [Mal.] A gatherer of the juice of the cocoa and other palms, or *tári*.

**MUNDA-PHORA**, (*Mundá-phorá*), [Guz.] A Mohammedan mendicant in the west of India, who, to extort charity, draws blood from his own head or other parts of his body.

**MUNDBANDI**, (*Mundbandi*), [Mar.] In the Dakhin, the partition of the lands of a village among the cultivators, whether proprietors or permanent tenants, agreeably to certain proportions, and subject to a collective rate of rent, at which they may be let to cultivators : it corresponds apparently with the village Zamindári tenure of the north-west provinces.

*Mundpatti*, [Mar.] An extra rate levied on the lands of a coparcenary village (?) (it is probably the same as the preceding).

**MUNDHA**, (*Mundhá*), [H.] Sugar-cane shooting from the roots of canes cut down in the previous season.

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† *Mundwahik*, [Mar.] A cultivator of a parcel of village land at a stipulated rent.

**MUNIMANAMADU**, (*Munimanamadú*), [Tel.] A male descendant of the fourth degree, a great grandson.

*Munimanamaralu*, [Tel.] A great granddaughter.

**MUNG**, or **MUG**, (*Múg*), [H. &c.] A kind of pulse (*Phaseolus mungo*) much used by the natives of India as an article of food.

**MUNGUTTIGE**, [Karn.] (from *mun*, former) Rent or tax on land paid in advance.

**MUNI**, [H. &c.] A holy man, and inspired sage.

**MUNIB**, (*Munib*), corruptly **MONEEB**, [H. &c.] A master, a principal, one who employs an agent or representative, a constituent, the native superintendent of a mercantile establishment.

*Munib-gumáshta*, [H.] A head clerk or manager of a bank or mercantile establishment.

*Munibána*, [H.] Fee or perquisite of a manager : a redemption fee paid to the owner of a female slave, formerly, in Sylhet, upon her marriage to a stranger.

*Munim*, corruptly '*Moncem*', [Mar.] (corruption of *munib*) A factor, an agent, a deputy, a manager. *The word 'Munim' connotes agency. Haribhau v. Emperor*, 19 N.L.J. 217.

**MUNIGUTTA**, (?) [Tel.] Illegal collections or exactions, forestalled rent. (If correct, it is a vernacular corruption of the A. *maná*, forbidden).

**MUNJ**, or **MUNJA**, (*Munjá*), [S. &c.] A kind of grass (*Saccharum munja*) of the fibres of which the girdle of a Brahman should be made : it is also loosely and incorrectly applied to the sacrificial thread worn by the Brahman over one shoulder, and to the ceremony

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of putting it on, or *Upanáyan* : the grass grows on sandy soil in the rains, and is cut for making cord from its fibres.

**MUNKAZI**, (*Munkāzi*), [H.] Past, elapsed : arrears of payment.

*Munkāzi bāḡi*, [H.] The balance of revenue of previous or past years, exclusive of that of the current year.

**MUNKIR**, [H.] One who denies : in law, the defendant, the respondent.

**MUNNAMAN**, (*Munnámán*), or **MUNNA-MAVAN**, (*Munnámavan*), [Mal.] (from *munna*, three) A third or middle-man, a surety, an arbitrator.

**MUNNILAKARAN**, (*Munnīlakāran*), [Mal.] The head man of a hamlet or village, a petty officer over a village.

**MUNNAMENINELLAM**, [Mal.] A field of rice returning three or four-fold.

**MUNNIRIPPA**, [Mal.] Former balance, what was in hand.

**MUNSHI**, (*Munshī*), [H.] A writer a secretary ; applied by Europeans usually to teachers or interpreters of Persian and Hindustani.

**MUNSHID**, [A.] A person who points to the place where a thing has been lost ; applied either to the loser or the finder.—Mohammadan law.

**MUNSIF**, (*Munsif*), corruptly, **MOONSIFF**, [H.] Equitable, just : a decider of what is just, an arbitrator, a judge : applied, under the British government, to a native civil judge of the first or lowest rank, the limit of whose jurisdiction in Bengal was gradually raised from suits of the value of 50 rupees to that of 300. In Madras a similar extension of the authority of district *Munsifs* took place of from 100 to 1000 rupees, the head men of the villages acting as village *Munsifs* in suits of trifling amount. At Bombay the office of *Munsif* was replaced by that of junior native commissioner, with a limit of jurisdiction of the value of 5000 rupees ; but

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the title of *Munsif* was again resumed. In some places the *Munsif* was an officer on the part of the Zamindár, employed to superintend the measurement of the lands of a village in concert with the villagers. Ben. Reg. xxiii. 1814 ; ii. 1821 ; v. 1831. Act viii. 1836 ; vi. 1843 ; i. 1845. Mad. Reg. iv. vi. 1816 ; iii. 1833. Bom. Reg. ii. 1827 ; xxiv. 1836.

*Munsif-dár*, [H.] A *Munsif*, or native judge (the term is a provincial pleonasm).

*Munsif-kachhari*, [H.] The *Munsif's* court or office.

*Munsif-náma*, [H.] The decree of a native judge or arbitrator, an arbitration bond.

**MUNTA**, (*Munta*), [Tel.] A grain measure containing three *sirs* and a half.

**MUNTAKHAB**, [H.] A selection, a compendium, an abstract in general ; also an abstract of the village accounts, shewing in one view the fields situated in different parts of the village owned or cultivated by the same individual. In the north-west provinces it is the detailed account of the village cultivation, and is synonymous with *Khatauni*, q.v.

**MUPAN**. written, also, **MOOPEN**, (?) [Mal.] A class of agrestic slaves in Malabar.

**MUPPAN**, (*Múppan*), [Tam. Mal.] An elder, a senior, the head man of a class or business, one who presides over ploughmen and shepherds : a head man among the Mohammadans.

*Múppa-panam*, [Mal.] A premium or present made to an owner or landlord by the tenant.

*Múppukkalaru*, [Tam.] Dues payable to the head man of a village : deduction from the revenue on that account.

**MUPPARA**, (*Muppara*), [Mal.] A measure of three *paras* : a certain amount of tax on land.

**MURA**, (*Māra*), [Tel.] A cubit from the elbow to the tip of the middle finger.

**MURA**, (*Murá*), or **MUDA**, (*Mudá*), [Mar.]

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- A quantity of grain ; at Bombay, twenty-five *maunds* ; in other places, twenty eight.
- MURA**, (*Múra*), [Mar.] A concealed vent through which water oozes : looseness of soil.
- MURABAHAT**, (*Murābahat*), A Gaining, making a profits : in law, legal profit on the sale of any article.
- MURABBI**, (*Murabbi*), [H.] A patron, a guardian, a manager, a director, an advocate.
- † **MURAFAA**, [H.] A law suit, an action.
- † *Murafi*, [H.] A plaintiff.
- MURAHIK**, (*Murāhik*), [A.] A youth, an adolescent, one who is nearly of years of maturity.
- MURAI**, (*Murai*), [Tam.] Legality, lawfulness : turn, alternative, rotation.
- Murai-nir*, [Tam.] Supply of water for irrigation in settled order or rotation.
- \* **MURALI**. *A female dedicated to the God "KHANDOBA" and she is supposed to have been married with the deity. So 'Murali' is incapable of contracting human union. Tara v. Krishna, I.L.R. 31 Bom. 495.*
- MURAMBU**, [Tam.] A salt-pan, a creek of the sea : a heap or hill of stones and gravel.
- MURAN**, (*Murān*), [Mar.] Blighted corn ; a field of such corn.
- MURATIB**, (*Murātib*), [H.] (plur. of *Martaba*), Dignities, honours.
- MURATTAB**, [A.] Arranged, put in order ; settled, as an account.
- Muratib*, [A.] An arranger, a director.
- MURDA**, [H.] Dead : a dead body.
- Murda-farāsh*, [H.], (from P. *farāsh*, a sweeper).
- Murāḍapharās*, [Beng.] A man of low caste, who, amongst other unclean offices, is the remover of dead bodies : (the word occurs also, *Murdafarosh*, from P. *farosh*, who sells).

† \* Reference see page 1.

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- Murdār*, [H. Mar.] Impure : a dead body : in Mohammadan law, the carcase of an animal that has died a natural death, or has not been killed in the lawful manner, and is therefore unfit for food.
- Murdārkas*, (?) [Mar.] A cess upon the village Mahars for the privilege of appropriating the skins of dead animals.
- MURDDHABHISHIKTA**, (*Murdhābhishikta*), corruptly, **MOORDAWUSIKHT**, [S. &c.] A mixed caste, or a member of it, sprung from a Brahman father and Kshatriya mother, and following the profession of arms.
- MURHEN**, (*Murhey*), [Mar.] Mist : the hill country on the skirts of the Sahyādri range, from its being commonly in a mist.
- MURI**, (*Muri*), or **MUDI**, (*Mudi*), [Beng.] Parched rice.
- MURI**, (*Muri*), corruptly, **MOORY**, [Tam. Mal.] A leaf, a written bond, a receipt, a bond given with the sale of a slave ; any written relinquishment of property.
- Muri-pampu*, (?) [Tel.] Relinquishment of land or property in favour of another.
- Murippattaiyam*, *Muri-sādanam*, [Tam.] A promise or agreement in writing : a bill of sale of a slave.
- Muriyan*, [Tam.] A slave.
- MURI**, (*Muri*), [Mal.] A division of a village. Relinquishment of rent or profit in favour of another party.
- Murikāran*, [Mal.] A villager, one living in a division of a village.
- MURID**, (*Murid*), [H.] A disciple, a scholar.
- MURIS**, (*Muris*), The person from whom an inheritance is derived, whether in the descending or ascending line.
- MURAS**, (*Murās*), inheritance : an heir.
- Muris-āāl*, corruptly, 'Moorisullah'. [A.] A remote progenitor.
- MURSHID**, [H.] A religious instructor, a spiritual guide.

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**MURTADD**, [A.] A renegade, an apostate, one who has seceded from the Moham-madan religion, and is consequently an outlaw.

**MURTAHIN**, (*Murtahin*), [A.] One who takes any thing in pledge, a pawn-broker, a mortgagee.

**MUS**, [Hindi] Land along the high banks of rivers.—Puraniya.

**MUSA**, (*Mūsā*), or **MUWASSA**, (*Muwassā*). [A.] Commanded or devised by will.

*Mūsā-bahī*, [A.] (with respect to it, the thing) A legacy, a bequest.

*Mūsā-lahu*, [A.] (with respect to him, the person) A legatee.

*Mūsī*, or *Muwassī*, [A.] A testator.

*Mūsīat*, [A.] A testatrix.

† **MUSAEDAT**, (?) [H.] An embankment, a reservoir (?).

**MUSAFIR**, (*Musāfir*), [H.] A traveller.

*Musāfir khāna*, [H.] An inn, a *sarāi*, a place for the accommodation of travellers.

**MUSAHIB**, (*Musāhib*), [H.] A companion, an associate, an aide-de-camp.

**MUSAJJAL**, [H.] Proved, authenticated by a judge.

**MUSAL**, [H.] A pestle, especially a large wooden pestle used for beating grain in a mortar to free it from the husk.

**MUSALAHAT**, (*Musūlahat*), [H.] Compromise, reconciliation.

**MUSALI**, (*Musāli*), [Mal.] A brazier, a caster or melter of metals.

**MUSAMMAT**, (*Musammāt*), **MOOSUMMAT**, (*Moosummāt*), corruptly, **MUSSOMAT**, **MUSSUMAT**, [H.] (from A, *musammā*, the named) A title prefixed in Hindustan to the names of respectable women in public documents and judicial proceedings.

**MUSANDA**, (*Musandā*), **MUSANDA**, (*Musāndā*), [Mar.] A torrent; fig. the rush of a crowd.

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**MUSAR**, (*Muṣar*), (?) [H.] A tribe in Bahar from whom bond-slaves are derived.

*Muṣār-khor*, [Mar.] A hired servant.

\* **MUSHA**. *Confusion*. The rule that a gift of an undivided share in a subject capable of division is not good because it would lead to confusion. *Alabikaya v. Mussakaya*, I.L.R. 24 Mad. 513. An undivided share in the property which lay down the principle that the prohibition of gifts of undivided share is inapplicable to the modern condition of societies. *Fakir Nyner v. Kandasamy*, I.L.R. 35 Mad. 120 (130).

† **MUSAVI**, corruptly, **MOSAVI**, [H.] An embankment, a reservoir (?).

**MUSHAA**, (*Mushāā*), **MOOSHAA**, [A] An undivided part in things susceptible of partition. *Emuabai v. Ilaxirabai*, I.L.R. 13 Bom. 352 (355). Mixed as common property, so that the shares cannot be distinguished. A gift of an undivided share in any property is invalid because of 'Mooshaa' or confusion, on the part of the donor, and a gift of property to donees first separating and dividing their shares in land because of the confusion on the part of the donees. *Mullick Abdool v. Maleka*, I.L.R. 10 Cal. 1112 (1125). But if there are two shares of property, one may give his share before division. *Ameen Bibi v. Zeifa Bibi* 3 W.R. 37. *Md. Buksh Khan v. Hosseini Bibi*, I L.R. 15 Cal. 684 at 701 (P.O.) Prohibition of gifts of undivided shares in property which is divisible. *Ibrahim v. Saiboo*, I.L.R. 35 Cal. 1 (P.C.) *Abdul Aziz v. Fateh Mahomed*, I.L.R. 38 Cal. 518 (521); *Md. Mumtaz v. Zabaida*, I.L.R. 11 All. 460 (P.C.); *Emnabai v. Hajirabai*, I.L.R. 13 Bom. 352 (355).

**MUSAHARA**, (*Mushāhara*), corruptly, **MOOSHAIRA**, **MOSHAIRA**, **MUSHAIRA**, [H.] **MUSARA**, (*Muṣārā*), **MUSAHIRA**,

† \* Reference see page 1.



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(*Muṣāhīrā*), [Mar.] Monthly or other periodical pay or allowance; settling or hiring by the month. In Bengal, a monthly allowance granted to revenue payers and Zamindārs for collecting the revenue; also a monthly allowance paid to Zamindārs from the proceeds of their estates when deprived of the management of them on their own behalf. Amongst the Marāṭhas, a money allowance from the state to the *Pāṭil* and *Changhala*.

*Mushāhara-kulkarnam*, [Tel.] (?) An allowance granted to the village accountant in the south of India.

**MUSHAKHAS**, (*Mushakhaṣ*), or **MUSHAKHASI**, (*Mushakhaṣi*), corruptly **MOSHUKSY**, **MUSHAKHASI JOT**, [H. &c.] **MUSAKKAS**, **MUSAKKASI**, (*Musakkaṣi*), [Beng.] Ascertained, stipulated: applied to lands or districts for which a settlement of the revenue has been made: it is also applied to subordinate tenures for which the holders engage to pay a fixed rent annually upon the whole lot. A farm or lands held at a stipulated rent.

† *Mushakhasidar*, [H.] A landholder with whom a settlement has been made.

*Mushakhasi jamā*, [H.] Stipulated revenue, net amount of the revenue.

**MUSHARIK**, (*Mushārik*), [H.] A partner, an associate.

*Mushārikat*, [H.] Partnership.

**MUSHRIF**, [H.] An examiner, an inspector, an officer of the treasury who authenticates accounts and documents.

**MUSHRIK**, (*Mushrik*) [H.] The east.

**MUSHRIK**, [H.] An idolater, a polytheist, one who gives an associate to the one God, hence applied by the Mohammdans to Christians.

**MUSHT**, (*Musht*), or **MUSHTI**, (*Mushti*), [H. &c.] also **MUTH**, (*Muth*), and **MUT-**

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**THI**, (*Mutthi*), The fist closed, a handful of any thing, a hand's breadth, a measure equal to four fingers.

*Mushtigār*, [Karn.] A man of a tribe in Mysore calling themselves *Kshatriyas*, and following agriculture, but in some respects resembling the Jettis or boxers.

*Muthiyā*, [Hindi] Taking the fist handful of seed to be sown.

*Muthi*, [H.] A handful, bunch.

† *Musht*: *Ek-musht*, [Hindi.] Ready money payment, prompt payment.

† **MUSHTARAKA**, or **MUSHTARIKA**, [H.] Held in common or partnership, land, &c.

† **MUSHIBAT**, [H.] Any urgent necessity or misfortune, such as might justify alienation of trust property: any unavoidable expense.

**MUSHTARI**, (*Mushtari*), [H.] A buyer, a purchaser, a buyer of land sold for arrears of revenue.

**MUSLIM**, [H. &c.] A believer, applied especially to a Mohammdan: one who believes in the true faith.

*Musalmān*, [H.] A believer, a Mohammdan.

**MUSLIM**, [A.] Advanced, paid beforehand, as the price of an article to be subsequently delivered.

*Muslim-fihī*, [A.] The goods on which the advance is paid.

*Muslim-ālehi*, [A.] The seller to whom the advance is paid in the kind of sale called *Salām*, or *Silīm*.

\* **MUSNUD**. *Throne of independent principality. Samarendra Chandra v. Birendra Kishore*, I.L.R. 33 Cal. 777 (778).

**MUSSAT**, (*Mūssat*), also written **MUSSAD**, and **MUNSAD**, [Mal.] An inferior tribe of Brahmans, or a member of it, in Malabar, said to be descended from those for whom Parasurāma recovered the province from the sea.

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**MUSTA**, vernacularly, **MUTHA**, (*Muthá*), [S. &c.] A kind of grass with bulbous roots growing abundantly on rich cultivated lands, and hard to be extirpated (*Cyperus rotundus*).

**MUSTABIN**, (*Mustabin*), [A.] Become evident ; but used as a technical term in Mohammadan law in combination with other words as

*Mustabín-marstán*, A regular deed or contract, one executed in the proper legal forms.

*Mustabín-ghair-marstán*, A partially irregular deed, one deficient in some formalities, and not admitted as legal evidence, but as intimation of the intention of the executer.

*Ghair-mustabín*, A contract or deed wholly irregular and invalid.

**MUSTADAI**, (*Mustadái*) [H.] A petitioner, a suitor.

**MUSTAGHIS**, (*Mustaghís*), [H.] A complainant, a plaintiff.

\* **MUSTAGHRAG**, *Submerged, hypothecated. When used in a bond it implies a power of sale in default and denotes a mortgage without possession. Kishanlal v. Gangaram*, I.L.R. 13 All. 28 (35).

\* **MUSTAGIL**. *The word means 'permanent,' has merely a temporal significance and does not connote absolute ownership. Abbas Bawli Bibi v. Hanuman Sahu*, 6 O.W.N. 169 = A.I.R. 1929 Oudh 193.

\* **MUSTAGIR**, *A headman. He reclaims and cultivates the waste lands in the village without paying rent, or settles such lands at half rates with the other raiyats. He holds either in his own possession or settles with others. He receives a fixed commission on rent collections from the raiyats and an equal sum from the ghatal or Zamindars. Darbari Parjiara v. Beni Rai*, I.L.R. 32 Cal. 1014 at 1017.

\* **MUSTAJIR**, (*Mustájir*), [H.] **MUSTAJARI**, (*Mustájari*); **MUSTAJARU**, (*Mustájaru*),

[Tel.] A farmer, a renter, one who holds lands under a proprietor at a stipulated rate ; also a farmer of revenue appointed to make the collections on the part of a Zamindár or proprietor, on condition of paying a fixed sum. A *farming lease, Muhammad Inam v. Husain Khan*, I.L.R. 26 Cal. 81 (94) (P.C.)

*Mustájiri*, [H.] Renting, farming, holding in farm, settlement in farm.

**MUSTAKBAL**, [Tel.] Part of the public revenue paid before it is due (the word, which ordinarily means future, is peculiar, in this sense, to the Northern Sirkars apparently) : it is said also to be used in the sense of illegal exactions.

**MUSTARAD**, [H.] lit., Returned, restored : as a law term, it signifies reversing the decision of a lower court upon an appeal.

**MUSTAMIN**, (*Mustámin*), [A.] lit., One who seeks protection : applied, in law, to a stranger and person of a different religion residing in a Mohammadan state under the protection of the authorities.

**MUSTAUFÍ**, (*Mustaufí*), corruptly, **MUSTO-FY**, **MUSTAPHÍ**, [H.] Paying or receiving in full (a debt) : an examiner or auditor of accounts : the principal officer of the department in which, under the Mohammadan government, the accounts of ex-collectors or farmers of the revenue were examined. Also, an officer deputed to get information on the spot where any transaction has occurred.

*Mustaufí-garí*, [H.] The duty of an accountant or auditor.

**MUSTAYIR**, (*Mustáyir*), [A.] The borrower of a thing which he is to return. See *Árīyat*.

**MUT**, [Beng. &c.] A sort of grass (*Cyperus rotundus*) : a wild leguminous plant (*phascolus aconitifolius*).

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**MUTABIK**, (*Mutābik*), [H.] In conformity, or according to.

*Mutābik-i-sanad*, [H.] Agreeably to a grant or title.

*Mutābik-i-tārīkh*, [H.] According to the date or era.

**MUTABANNA**, (*Mutabannā*), [H. A.] Adopted (as a son).

*Mutabannagī*, [H.] Adoption.

**MUTAFARRIKAT**, (*Mutafarrikāt*), [H.] Separate, scattered, miscellaneous: the several items of an account: separate and scattered portions of land included in a village or estate.

**MUTAFFIK**, (*Mutafik*), [H.] An accomplice, an associate.

**MUTAHID**, (*Mutāhid*) corruptly, *Mutahed*, *Muthaahed*, [H.] A farmer, a contractor, one who enters into an engagement for the revenue of a tract of land.

*Mutāhūd*, [H.] An engagement or contract for the revenue of a district.

*Mutāhūd-dār*, [H.] A contractor or farmer of revenue.

**MUTAH**, (*Mutāh*), [H.] A temporary marriage, according to *Shiā* law.

**MUTAHIL**, (*Mutāhil*), [A.] A married man, a man who has a wife.

**MUTAKADDIM**, (*Mutakaddim*), [H.] Ancient, old: in Mohammadan law, such an interval between the commission of a crime and evidence in proof of it, as to bar the infliction of punishment.

**MUTAKAFFIL**, corruptly, **MOOTECOPHIL**, [H.] Becoming surety; also the person, a bail, a surety: said also to signify an auditor of the accounts of the subordinate offices before sending them to the treasury.

**MUTAKHASIM**, (*Mutakhāsim*), [H.] An opponent, an adversary, a litigant. *Mutakhāsimīn*, (A. du) Plaintiff and defendant.

**MUTAL**, incorrectly, **MUTLA**, [Mal.] Principal, capital, stock, money, property, original estate, ancestral or landed property.

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*Mutalālan*, [Mal.] A proprietor of land or any other property.

*Mutalālī*, [Mal.] A proprietor, a capitalist, a principal merchant.

*Mutalarakāsam*, [Mal.] Inheritance, right to property.

*Mutalarakāsi*, [Mal.] An heir, an heiress.

*Mutalchilara*, [Mal.] Receipts and disbursements.

*Mutale-duppa*, [Mal.] Revenue, income, profit.

*Mutalhāryyam*, [Mal.] Property in money, jewels, &c.

*Mutalpalisa*, [Mal.] Principal and interest.

*Mutalpaṭṭa*, [Mal.] Office of head man of the low caste termed *Chagon*.

*Mutal paṭṭa kāran*, [Mal.] The head man of the *Chagon* tribe.

*Mutal paṭṭika*, [Mal.] An account of property, stock, or principal.

*Mutalpera*, [Mal.] The head subordinate officer or *peon* at a police station.

*Mutalpitti*, [Mal.] The office of a treasurer.

*Mutalpitti kāran*, [Mal.] A treasurer, a cashkeeper.

**MUTALIK**, (*Mutālīk*), [H.] Dependent, connected with, dependent upon: a dependant, a servant: in Marāṭhi it was applied, under the Peshwa's government, to the deputy of any person holding a hereditary office, acting for him in his absence, and allowed to use his seal: the deputy or agent of a *Despāndya*.

*Mutālākā*, or *Mutālakt*, [Mar.] Deputyship, the office of a deputy.

*Mutālākān*, [H.] Dependants, servants: in the Northern Sirkars, daily allowances to the families of public servants.

**MUTANAZA**, [H.] Disputed, contested: in law, under dispute or litigation.

**MUTASADDI**, (*Mutagaddi*), corruptly, **MOOTSUDDY**, **MUTSEDDY**, **MUTTASEDDEE**, [H.] A writer, a clerk.

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**MUTAWALLI**, corruptly, **MOOTWALLEE**, **MOTOOWULLEE**, **MUIOWOLEE**, and **MUTWALLEE**. [H.] A person appointed to the care and management of a religious building and endowment. The office of a 'Mulwatee' is a trust which a woman, equally with a man, is capable of undertaking, but it is personal trust, and the office can not be transferred. *Wahid Ali v. Ashruff Hossein*, I.L.R. 8 Cal. 732.

**MUTAYIN**, (*Mulâyin*), [H.] Appointed; a deputy, an agent.

*Mulâyyana*, corruptly, *Mottanieh*, [H.] A station, a military or militia post, one of *Sibandî* or provincial troops.

**MUTHAN**, (*Muthân*), [Mar.] A gang, a band.

**MUTH-THA**, (*Muth-thâ*), also read **MUTHA**, (*Muthhâ*), and, incorrectly, **MUTAH**, (*Mûtah*), or **MOOTAH**, [Tel., Karn.] The subdivision of a district: in the Northern Sirkars, a large estate, including several villages, and corresponding with a Zamindâri in Hindustan.

*Muththadâr*, commonly, *Mcotahdâr*, corruptly, *Motahdâr*, *Mutteedâr*, [Tel.] The holder of a *Muththâ*, a landholder, a Zamindâr: it is said to be sometimes applied to the *Pâtâl*, or head man of a village.

*Muththadâri*, *Muthalâri*, or *Mootahdâri*, [Tel.] The tenure or office of a *Muthadâr*.

*Muththawâri*, *Mutthawâri*, or *Mootâwâri* [Tel.] Settlement of revenue, or assessment by *Muththâs*, or subdivisions of a district.

**MUTLAK**, (*Mutlak*), [H.] Absolute, principal.

*Mutlak-rakîl*, or, more correctly, *Vakîl-i-mutlak*. [H.] An agent furnished with full and absolute powers.

*Mutlak-rakalat-nâma*, [H.] A full power: a document conveying absolute authority to an agent or representative.

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**MUTRÎ**, **MOOTRY**, **MOOTEREF**, (?) [H.]

The designation of a tenure in the Benares district by which a tenant held different kinds of land, and cultivated various crops at one fixed rate of money rent to the Zamindâr.

\* **MUTT**. *The term in its original and narrow sense signified the residence of an ascetic or Sannyâsi. But since the time of Sankaracharya these 'mutts' developed into institutions devoted to the teaching of different systems of Hindu Religious philosophy. Presided over by ascetics who were held in great reverence as religious preceptors, and princes and noble men endowed these institutions with large grant of property. Thus a class of endued 'mutts' came into existence, in the nature of monastic institutions, presided over by ascetics who originally owned little or no property. Kailasam Pillai v. Nataraju, I.L.R. 33 Mad. 264 (267). Giyana Sambandha v. Kandasani, I.L.R. 10 Mad. 375 at 386.*

\* **MUTTA**, **MUTAH**, [H.] A temporary marriage according to 'Shia' law, and this form of marriage cannot be entered into by a Mahomedan woman with any one other than a Mahomedan, *Bakshi v. Thakurdas*, I.L.R. 19 All. 375 (377). Under the law of 'Shia' sect of Mahomedans, a 'mutta'-wife is entitled to maintenance, but such a provision of the law does not interfere with the statutory provision of maintenance as provided in Criminal Procedure Code. In the matter of *Iuddun Sahiba*, I.L.R. 8 Cal. 736. The word 'Muta' signifies enjoyment and as applied to a particular form of marriage indicates a marriage of a temporary character, the extent of period being left entirely to the parties who may prolong or shorten it to a year, a month or a day, only some limit must be dis-

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*tinctly specified. The result of 'Muta' marriage is to place the person of wife at the disposal of husband for the term agreed upon, the sole consideration being the dower stipulated between the parties. Her children are entitled to inherit unless there is some special contract. Under the form of marriage, the ordinary divorce cannot be effected, in as much as the marriage is dissolved on the expiration of the period agreed upon. But such marriage can be terminated by husband giving away the unexpired portion of term for which the marriage was contracted, and the consent on the rejection or acceptance on the part of the wife is not necessary for the dissolution of marriage. Md. Abul Ali v. Ludden Sahiba, I.L.R. 14 Cal. 276.*

**MUTTAIDE**, [Karn.] A woman whose husband is living.

**MUTTAJJA**, [Karn.] A great grandfather.

*Muttajji*, [Karn.] A great grandmother.

**MUTTIRACHAVADU**, (*Muttirācharāḍu*), or **MUTTIRAJU**, (*Muttirāju*), [Tel.] A caste, or an individual belonging to it: one of the Telugu subdivisions of the *Śūdras*.

**MUTTASIL**, (*Muttasil*), [H.] Contiguous, adjacent, bounding (as fields or villages).

**MUTTUWALI**, (*Muttuwali*), [Karn.] Cost, expense.

**MUTUMHAT**, (*Muṭumhāt*), [Beng.] A short cubit, one measured with the fist closed.

**MUWAJJAL**, corruptly, **MUWAZIL**, [H.] Deferred, as payment, applied to a dower, payment of which is deferred till after marriage; the opposite of *Muajjal*, q. v.

**MUWAKKAL**, [H.] A guardian, a trustee.

**MUWAKKIL**, A constituent, one who appoints a deputy or representative.

**MUWAKKAT**, (*Muwakkāt*), [A.] Fixed to a stipulated or certain time.

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**MUWALLAD**, [H.] lit., Begotten: applied in Hindustan to an Arab born in the country, whether of whole, or half blood.

† **MUWARO**, [Guz.] A dependant, an outlying village, a hamlet.

**MUWAZAT**, (*Muwaẓāt*), [A.] A sale by which loss is incurred.

**MUWAZZAF**, (*Muwaẓẓaf*), [H.] Fixed, limited, allowed: a fixed pay or pension: as a revenue term it means the rent or revenue assessed at a fixed rate on a certain quantity of land.

*Muwaẓẓafa-rātīla*, [H.] A fixed salary, pension, or contribution; fixed imposts collected by the government at stated periods.

**MUYDHONDA**, (*Muydhondā*), [Mar.] A stone fixed to mark the boundary of a village.

**MUZABANAT**, (*Muzābanat*), [A.] Sale of corn or fruit, &c. without weight or measure, as it stands in the field or hangs on the tree, or the like: considered illegal.

† **MUZAFAT**, (*Muzāfat*), plur. **MUZAFAT**, (*Muzāfāt*), corruptly **MODAFAT**, [H.] Annexed, added, resumed as lands: recent, late, as a person deceased: subst., annexations, additions, exemptions.

**MUZHARAT**, (*Muzāharat*), [A.] A formula of divorce, in which a man declares his wife indifferent to him. See *Zihar*.

**MUZHIM**, (*Muzāhim*), corruptly **MOZHIM**, [H.] Hindering, obstructing, a hindrance.

*Muzāhim-dār*, [H.] One whose rights or possessions are incidentally encroached upon. Also, one who brings a cross action or interferes in a suit, especially in order to abstract proceedings.

† *Muzahimi*, [H.] Action in bar of proceeding, a cross suit.

† *Muzahimi-nathi*, corruptly, *Mozhahimec-nuthee* (See *Nuthi*) Papers relating

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to cross suit, or suit in hindrance of proceedings.

**MUZAKKI.** (*Muzakkī*), [A.] In law, a purgator of witnesses, one who testifies the credibility or competency of a witness.

**MUZARABAT.** (*Muzārabat*), [A.] A co-partnership of stock and labour, where one party finds capital, the other management, and the profits are divided between them.

*Muzārib*, [A.] A factor, a manager, the partner that conducts the business as his share of the principal.

\* **MUZARIHAT.** *Partnership in which one partner supplies capital and the other*

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*labour.* *Abu Sayid v. Bakar Ali*, I.L.R. 24 All 100 (194).

**MUZHIR.** (*Muzhīr*), [H.] A claimant, a prosecutor.

*Muzhīr-alchi*, [H.] A defendant, one complained against.

† **MUZZIN**, corruptly **MUZIN**, [H.] The crier of a mosque who summons the people to prayer.

**MYAL.** (*Myāl*), [Mal.] Land on which rice plants are sown thickly for the purpose of transplanting: land watered by rain.

\* **MYOOK.** *A town officer.* *Kader v. Na; ean*, I.L.R. 21 Cal. 882 at 896 (P.C.).

## N

**NABALIGH.** (*Nābāligh*), [H.] An infant, a minor.

*Nābālighi*, [H.] Minority, nonage.

**NABUD.** (*Nābūd*), [H.] Non existence: in Bengal, a head of account under which remissions of revenue were formerly registered.

**NABIRA.** (*Nabīra*), [H.] A grandson, a son's son.

*Nabīri*, [H.] A granddaughter.

**NACH.** (*Nāch*), [H.] (from S. *nātya*, dancing) Dance, dancing, acting.

**NACHCHI-KOTTU.** (*Nachchi-kottu*), [Tel.] The drug *Cocculus Indicus*, also read *Nanji-kottu*.

**NACHCHU.** [Tel.] Waste land overrun with knot grass.

**NACHNA.** (*Nāchnā*), or **NACHNI.** (*Nāchni*),

or as commonly written, **NACHENNY**, **NATCHENNY**, **NATCHENNEE**, **NATCHE-NY**, [&c. Mar.] **NACHCHINI.** (*Nachchi-ni*). [Tam.] A name ordinarily given by Europeans to the Eleusine corocana, or *Cynosurus corocanus*, which is extensively cultivated for its grain, in the south of India chiefly, although not unknown in Bengal: the plant is not known in general by this name, which seems to have originated with Rumphius, who, speaking of the introduction of its seeds from Ceylon into Amboyna, calls it *Naalsjoni*, pronounced, he says, in India, *Naachani*: the Hindustani name is *Rāgi*, vulgarly, *Raggy*: it is called *Chollu* in Telugu, and, according to Van Rheede, *Jettipulugu* in Tam.

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**NADA**, vernacularly, **NAD**, or **NUD**, [S. &c.] A river, one of which the personification is male, as the Sindhu, or Indus.

*Nadam*, [Tam., Mal.] A river, one flowing from east to west.

*Nadi*, corruptly. *Nuddy*, [S. &c.] A river, one of which the personation is female, as Gangá, or the Ganges : in the south of India it implies also a river running from west to east.

*Nadi mâtuka pólamu*, [Tel.] A field that is irrigated from a river adjacent.

*Nadanirvari*, [Tam.] A tax levied in the dry districts of Trichinapali on lands watered by channels from rivers or water courses.

*Nadabhâvi*, [Karn.] A well with steps.

**NADA**, (*Nâda*), [Beng.] Dung of sheep or goats, a pellet of dung.

**NADA**, (*Nâdâ*), or **NARA**, (*Nârâ*). [Mar.] A cord, a rope, especially the rope of a draw-well, drag-rope of carts, &c. : a coloured and twisted band worn at the Muharram, by Mohammadans, round their wrists ; the tie of trowsers or petticoats, the rope or pole of rope-dancers, &c.

*Nâdebahurûpi*, [Mar.] A rope or pole-dancer.

**NADALI**, (*Nâdali*), [H.] A stone inscribed with words from the Kurán, and hung as a preserving amulet round children's necks.

**NADANI**, (*Nadâni*), or **NADNI**, (*Nadni*), [Mar.] Clearing a field of grass or weeds.

**NADAR**, (*Nâdâr*), [H. &c.] [Mar. Tel.] Having nothing, indigent, bankrupt, insolvent.

*Nâdârt*, [H. &c.] Poverty, insolvency.

*Nâdâr-munâsib*, [Karn.] An item of remission of revenue in Mysore, on account of the poverty of the cultivators.

**NADAVAR**, (*Nâdavar*), [Karn.] An agricultural hill tribe, who pretend to be pure Sudras.—Mysore.

**NADAVARAVA**, (*Nâdavarava*) [Mal.] (from

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*naða*, a temple) The income of a religious establishment.

**NADAVA-SANADU**, (*Nâdâvâ-sanadu*), [Tel.] A release, a discharge in full, an acquittance from all demands.

**NADAVU**, (*Nâdaru*), [Tam.] Planting, transplanting.

*Nâdaru-nattêrâlui*, [Tam.] An account particulars of transplanting.

*Nâdaru-payir*, [Tam.] Corn in the field newly transplanted.

*Nada-ulugu*, corruptly. *Nada-woolungor*, [Tam.] (?) Annual account of the cultivation.

**NADDAF**, (*Naddâf*), [H.] A cotton cleaner.

**NADH**, [Thug.] A village.

**NADI**, (*Nadi*) or **NARI**, (*Nuri*), [Beng.] A caste, or individual of it, who make ornaments of *lâk* for mohammadan women.

**NADICHIL** (*Nadichil*) [Mal.] Transplanting, a young plant to be transplanted.

*Nadilu*, [Mal.] Planting, transplanting.

**NADIGA**, (*Nadiga*), [Karn.] A petty chief.

**NADIGE**, (*Nadige*), [Karn.] A leasehold tenure, under which half the gross produce is the landlord's share.

**NADU**, (*Nâdu*), commonly, **NAD**, (*Nâd*), corruptly, **NAAD**, **NAUD**, or **NAUR**, [Karn, Tel.] A province, a district, a division of a country ; a country, a kingdom. (The word occurs also in Tamil and Malayalam written with the cerebral *t*, though pronounced vernacularly *Nâd*, and *Nâdu* : in their derivatives, however, the *t*, single or doubled, is retained., See, therefore, *Nâtu*, *Nât*, &c.

*Nâdina*, [Karn.] Of or belonging to a country.

*Nâdina-maryâde*, [Karn.] Custom of the country.

*Nâdugauda*, corruptly, *Natgawd*, [Karn.] The head man of a district, like the *Desmukh*.

*Nâdu-gânâbhoga*, [Karn.] The accountant of a district.

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*Nāṭu-talarāru*, [Karn.] The assistant of the head of a district.

**NAFA**, (*Nafā*), [H.] **NAPHA** (*Naphā*), [Mar.] Gain, profit, advantage.

*Nafā nufṣān*, [H.] Profit and loss

**NAFAKA**, (*Nafaḥa*), or **NAFKA**, (*Nafḥa*), [H. &c.] Necessary means of subsistence, supply of food, clothes, and lodging, which, in law, is obligatory upon certain relations, or the support of a wife by her husband, of a child by its parent, of a needy parent by its child, and of relatives and dependants in general.

**NAFL**, less correctly, **NUFIL**, [H.] Any voluntary religious act, one not enjoined by the law.

**NAFR**, [H.] **NAPHARU**, [Tel.], **NAPAR**, [Tam.] A man, an individual, a person; also, in Mar. A low mental servant, a groom; and a term used in counting camels, as, *Unt naphar dāhā*, ten head of camels: in the west of Bengal, a slave who, and his offspring, are slaves for ever, and are transferable and saleable. In Puraniya, the *Nafar* is usually a domestic slave, but it also sometimes denotes an agricultural one.

*Naphargatigā*, [Tel.] Individually, man by man.

*Napharugali-phaisalā*, [Tel.] Settlement of the revenue with individual cultivators: a Ryotwari assessment.

*Napharjamīnu*, [Tel.], *Napar-jāmīn*, [Tam.] A security for a person, bail or surety for appearance. See *Ilāẓirṣāmīn*.

**NAFI** (*Nafi*) [A.] lit, Prohibiting, rejecting: in law, the formal denial of his paternity to a child born of his wife by a husband: rejection or abandonment of a child.

**NAFS-UL-HAL**, (*Nafs-Ul-Hāl*), [H.] The essence or pith of an affair, the real merits of a case.

**NAG**, or **NUG**, (?) [Mar.] A measure of weight for cotton = 8 *maunds* of 24 lb. each, or two and a half to a *khandi* of 480 lb.

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**NAGA**, (*Nāga*), vernacularly, **NAG**, [S. &c.] A snake, a serpent deity, or a class of snake gods inhabiting Pātāla, the regions under the earth.

*Nāgpanchami*, [S. &c.] The fifth lunar day of the month *Śrāvaṇa* (July-August), in which the *Nāgas* or serpent deities are worshipped: in the south of India offerings are made to snakes, milk, grain, and other articles being taken to the holes in which they live.

**NAGIA**, (*Nāgī*), [H. &c.] A class of Hindu mendicants who go naked and carry arms, and who form sometimes mercenary bands in the service of Indian princes: a name given to various barbarous tribes inhabiting the hills along the southern borders of Asam.

**NAGALA**, (*Nāgaḷa*), [Karn.] A measure of grain equal to four *marakūls*, q. v.

**NAGALI**, (*Nagali*), [Tel.] A plough.

*Nāgalikarṇu*, [Tel.] A ploughshare.

**NAGAN**, (?) [Mar.] A contribution from the most opulent inhabitants of a town or village to defray any heavy exaction either of the state or an enemy.

**NAGAR**, **NUGUR**, corruptly, **NUGGUR**, [H. &c.] (S. *Nagara*) A town, a city: in compounds it is also sometimes changed barbarously to *Nagore*, as *Varāha-nagar* becomes *Barnagore*.

*Nāgara*, vernacularly, *Nāgar*, [S. &c.] Relating or belonging to, or originating with, a town; hence a dissolute or knavish person, one town bred: it is the name, also, of a tribe of Guzerati Brahmans.

*Nāgarī*, [H. &c.] (fem. of *Nāgara*) Relating to a town or city: applied especially to the alphabet of the Sanskrit language, and its modifications in Hindi, Marathi, &c., sometimes with *Devā*-divine prefixed, as, *Devānāgarī*.

*Nāgar*, (?) [H.] A large heavy plough. —Bundelkhand. (? *Nāngar*, for *Lāngal*, S. a plough).



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*Nagar-kaul*, (?) [Tel.] Plough tenure, land held at an assessment per plough, usually for three or four years, for dry grain cultivation only.—Northern Sirkars.

**NAGARA**, (*Nāgara*), [Karn.] A snake, a cobra capella.

*Nāgarachavuti*, or *chauti*, [Karn.] The fourth lunar day of the ninth Hindu month, when the king, of the snake gods, *Seṣha*, or *Vāṣuki*, is worshipped.

*Nāgaralli*, corruptly, *Nagole*, [Tel., Karn.] The betel-vine, also the leaf, which, with the areka nut and other things rolled up in it, is presented to guests on their arrival and departure: hence it has come to mean beginning and termination: it is also applied, in the south of India, to the concluding ceremony of a marriage, which usually takes place on the fifth day, when presents of betel and other articles are interchanged between the new-married couple and their relatives and friends, and the guests are dismissed.

**NAGAURA**, (*Nāgaurā*), [H.] A large and handsome breed of horned cattle, native in Guzerat. It is also applied to a superior breed of buffaloes from *Nawagar*.

**NAGHORI**, (*Nāghorī*), [Guz.] A tribe of Mohammadans in Guzerat, usually employed in driving carts and keeping cattle.

**NAGHU**, [Thug.] A body of soldiers.

**NAGSANT**, (*Nāgsant*), [H. &c.] The head and hood of a snake, the crest and signature of the Rājā of Chota Nagpur.—South-west frontier.

**NAGU**, (*Nāgu*), [Tel.] Interest paid in grain on account of grain lent.

**NAHAK**, (*Nāhak*), [H.] Improperly, unjustly, wrong, untrue.

**NAHAK**, (*Nāhāk*), [Uriya.] A *Nārk*; see *Nāyah*: a schoolmaster.

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**NAHIA**, (*Nāhia*), [H.] A tract, a territory, a quarter, a coast.

**NAHR**, (*Nahr*), [H. &c.] A stream, a water-course, a river.

**NAIB**, (*Nāib*), [H. &c.] A deputy, a representative, a lieutenant, a viceroy, a sub- or deputy-collector.

*Nāib-diwān*, [H.] The deputy treasurer or accountant.

*Nāib-kāzī*, [H.] The deputy of the Kazi (*Kāzī*).

*Nāib-kāmungo*, [H. &c.] The deputy of the village or district accountant and registrar.

*Nāib-nāẓim*, [H.] (A.) A deputy governor and administrator of justice: an officer nominally under the Nawab of Bengal, but appointed by the British authority to superintend the administration of criminal justice: the plan was adopted in 1755, but the office was abolished, and courts of circuit were substituted in 1790.

*Nāib-subahdār*, [H.] The deputy governor of the Subah or province.

*Nawāb*, corruptly, *Nuwaub*, and *Nabob*, [H. &c.] (plur. of *Nāib*, but used honorifically in the singular) A viceroy or governor of a province under the Moghul government, whence it became a mere title of any man of high rank, upon whom it was conferred without any office being attached to it.

*Niābat*, [H.] Deputyship, Vicegerency: the office of a *Nāib*, or *Nawāb*.

**NAIKAN**, (?) A class of slaves in Karnata.

**NAJAI**, (*Nājāi*), [H.] Deficiency in produce, a tax formerly assessed in Bengal upon the cultivators present, to make up for any deficiency arising from the death or disappearance of their neighbours.

*Nājār-lāḥud*, [H.] An extra cess or *Mahtol*, formerly levied from the Zamin-dārs in Bengal on the plea of providing against prospective deficiencies in the

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revenue by some of them, or of the farmers failing to fulfil their engagements.

*Nājāil hana*, [Uriya] Irrecoverable (as arrears).

**NAJAIZ**, (*Nājāiz*), [H.] Illegal, informal, unauthentic, not current.

**NAJIB**, (*Nājīb*), [H.] Noble, either by birth or conduct, but (sic!) the term was applied to a body of irregular infantry under the native government; some crops were retained chiefly as a kind of militia, under the British government, for a time, but the designation appears to have become obsolete.

**NAJJAR**, [H. A.] A carpenter.

**NAJKARI**, (*Nājkārī*), [Beng.] Grain crop or cultivation, as distinguished from garden cultivation (probably a vernacular corruption of H. *anāj*, grain).

**NAJM**, [H.] A star, a constellation: astrology: a horoscope.

*Nājūmī*, [H.] An astrologer.

**NAJSH**, [A.] Bidding for articles on sale without intending to purchase them, for the sake of enhancing their price, held to be illegal.

**NAKA**, (*Nākā*), [H.] **NAKA**, (*Nākā*), or **NAKEN**, (*Nāken*), [Mar.] **NAKE**, (*Nāke*), [Guz.] The extremity of a road, also a point where two roads meet; hence the site of a toll or custom station, where transit duties or customs are levied; also, sometimes, the duties or customs are levied; also, sometimes, the duties or customs so levied: it is sometimes applied to a subordinate police-station.

*Nākābandī*, [H.] Collections on account of land customs and transit duties; also, shutting up a road.

*Nākebandī*, [Mar.] Shutting up a road or avenue.

*Nākedār*, [Mar., Guz.] A receiver of customs or transit duties, a toll gatherer.

**NAKA**, (*Nākā*). or **NAKARI**, (*Nākārī*), [Thug.] Sneezing, a bad omen a setting out.

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**NAKARA**, (*Nākāra*), [H.] A kettle-drum, the use of the which was restricted to persons of high rank, as a mark of state.

*Nākārakhanā*, corruptly, *Nākkur-connah*, [H.] The chamber where the state drums were struck from time to time, usually an open alcove over the main entrance or gateway.

**NAKAR**, (*Nākār*), [Mar.] Refusing disallowing: rejection of a draft or bill, or a writting on the face of it intimating its rejection.

*Nākārūi*, [Mar.] The forfeit or money paid upon a bill that has been dishonoured.

**NAKARA**, (*Nākāra*), or **NAKARI**, (*Nākārī*), [H. &c.] **NAKARA**, (*Nākāra*), [Karn.] Incompetent, unfit, disqualified, useless, worthless.

**NAKARI**, (*Nakārī*), **NAKARIA**, (*Nākārīi*), [Guz.] Free from tax, land, &c. (from the S. *kara*, tax).

**NAKB**, (*Nākh*), corruptly, **NUCCUB**, [H.] An excavation, a breach: breaking or digging through a wall.

*Nākhzan*, [H.] A burglar.

*Nākhzani*, corruptly, *Nuccubxanie*, [H.] Burglary, breaking, or rather digging through a wall, the native houses being very generally constructed of sun-dried clay or unburnt bricks, and therefore easily perforated.

**NAKD**, **NUQD**, corruptly, **NUCKD**, [H. &c.] in the dialects the *k* is commonly changed to *g*, and a penultimate vowel inserted, as **NAGAD**, or **NUGUD**, [Beng., Mar.] **NAGADU**, [Tel. and Karn.] **NAGADA**, [Uriya] In Mar. it also occurs, in composition at least, as **NAKTA**, and **NAKTI**, (*Nakti*). Cash, money, ready money: it sometimes applies to all personal property except goods and chattels: in Bengal it implies prompt, ready, as money, &c.

*Nakdi*, *Nagdi*, *Nakadi*, or *Nagadi*, corruptly, *Nuckdy*, *Nuydee*, *Nekdy*, [H. &c.] Paid, or to be paid, in cash or

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ready money; applied especially to the land revenue which is paid in money, in contradistinction to that which is paid in kind. In Bengal, *Nagadi*, is applied also to cash, ready money; and in Malayalam, according to Mr. Græme, *Nigadi* denotes the money revenue payable to the Mohammedan government of Mysore.

\* "*Nakdi* is a tenure prevailing in Gaya '*Nakdi*' lands are of three kinds:—(1) ordinary '*Nakdi*,' (2) '*Shikam*,' and (3) '*Chakath*'. Ordinary '*Nakdi*' tenure presents no peculiarities. A '*Shikam*' holding is one held on a cash rent fixed for ever—at least such is the definition accepted by the '*Tikari Raj*'. Two derivations have been assigned to the term. Dr. Grierson accepts '*Sikka*' as its origin, the '*Tikari*' estate having fixed the cash rents in '*Sikka*' rupees. The other derivation is from '*Shikam*,' the Persian word for the belly; and this land might be justly so called, as it is invariably the best in the village, usually yielding two crops, and therefore greatly relied on for the sustenance of the family. Dr. Grierson writes this tenure as *Shikmi* but it is not so called by the people at large. '*Shikam*' being the word used. Under-raiyats in Gaya are rare, but where found their rights, as elsewhere in Bihar, are styled '*Shikmi*'. '*Chakath*' lands are those temporarily settled at cash rents. Dr. Grierson says the term is specially applied to waste but cultivable land settled for a limited term of years with a view to reclamation. He adds that the name is frequently applied to ordinary '*nakdi*' holdings. But settlement of this nature are made not only of waste lands, but also of lands which, owing to difficulty of irrigation or natural infertility, are unpopular and will be taken on no other terms.....The rents

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of lands converted by the '*Tikari Raj*' from produce into cash are called '*Chakath*'. In fact the '*Chakath*' is the link between the old and new, and by its extent the tendency of produce rents to be commuted in cash can be gauged"—Vide *Finnicane & Amcer Ali's*, B. T. Act.

*Nagadibāh*, [Mar.] The heading under which items of revenue payable in money were entered in the Maratha accounts.

*Nakdi-chhitthā*, [H.] Cash receipt.

*Nigadi-chittu*, [Mal.] A document given by a collector to each payer of revenue, stating the amount of cash demandable.—Mysore.

*Nakdi-faizulul*, [H.] Settlement of cash balances.

*Nakdi-gumāshta*, [H.] A cash-keeper.

*Nakdi-jins*, [H.] Money rent, calculated on the value of the produce.

*Nagadi-lekkā*, [Tel.] A cash account.

*Nakdi-mazkūrāt*, [H.] Miscellaneous items, in the revenue accounts allowed for and settled in money.

*Nagad-māl*, [Mar.] Ready property, money, or effects easily convertible into cash as jewels, &c.; also, the prime or chosen portion of any thing.

*Nagad-vikri*, [Mar.] Ready-money sale.

*Nagadu-risidi*, [Karn.] (Eng., receipt) An account of receipts in ready money.

*Nogadi-sirastā*, [Mar.] A general term for various money cesses imposed by the Maratha government.

*Nigadi-shistam*, [Mal.] A cash balance after payment of the government revenue, payable to the proprietor by the tenant or occupier, (sic!) either under lease or mortgage.

*Nigadi-vittu*, [Mal.] Money assessment according to the value of the seed required for a field or an estate.

*Nakd-o-jins*, [H.] Money and goods.

\* Reference see page 1.

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*Naktabáb*, or *Naktibáb*, [Mar.] Taxes in money, not in kind.

**NAKHHAS**, (*Nakhhás*), vernacularly, **NAKAS**, (*Nakás*), incorrectly, **NIKAS**, (*Nikás*), corruptly, **NUHKAS**, **NUKKAS**, **NECKAS**, **NEKKAS**, or **NEKAUSS**, [H.] A daily fair or market for slaves and for horses and cattle: the sale of living things: a tax formerly levied in Bengal, and still in some of the native states, upon the sale of horses and cattle.

**NAKHL-BAND**, [H.] A gardener, a maker of artificial flowers.

**NAKHUDA**, (*Nákhudá*), corruptly, **NAKOU-DA**, **NACODAH**, [H.] The captain or commander of a ship.

**NAKIB**, (*Nakib*), [H.] A servant who announces his master's approach, and repeats his titles; a kind of herald or chamberlain.

**NAKIRD**, (*Nákird*), [Mar.] **NAKHIRUDU**, (*Nákhirudu*), [Tel] Lying waste or fallow (land),

*Nákirdsár*, [Mar.] Land incapable of cultivation.

**NAKIS**, (*Nákis*), [H.] **NAKAS**, (*Nákas*), [Hindi] Defective, deficient: as applied to land, it is said to signify either land in which wells cannot be sunk without masonry, or that which is fit for the cultivation of Bija: it is also applied to land that is unproductive and not worth cultivating.

**NAKKAPPANDUGA**, [Tel.] A ceremony performed at the salt-pans before the salt is brought from them.—Northern Sirkars.

**NAKL** (*Nakl*), **NUQL**, vernacularly, **NAKAL**, (*Nakal*), or **NUQUL**, corruptly, **NACCAL**, [H. &c.] A copy, a transcript, any recorded written document, a register.

*Nakl-i-pattá*, or *-pattáját*, [H.] A record or register of leases or revenue engagements: an account kept by the village accountant, giving, under the name of each cultivator, an abstract of

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his tenure, shewing the extent of his farm and amount of revenue, and the name, measurement, assessment, and revenue, of each field.

*Naklá*, *Nuqla*, corruptly, *Nuglá*, [H.] A smaller village dependent upon a larger, or upon an estate, forming a subordinate part of it: (included in the register, or *Nakl*).

*Nakíl*, [H.] A reporter, a registrar.

\* **NAKRI**. *The lands held free of assessment. Waghela Raisangji v. Shaik Masbudin*, I.L.R., 13 Bom. 330.

**NAKSHA**, (*Naksha*), or **NAKASHA**, (*Nakashá*), [H. &c.] A picture, a plan, a map, a general description, an official report.

*Naksha-intikáti*, [H.] A deed of conveyance or transfer of landed property.

*Naksha-i-khewat*, [H.] The draft or transcript of the the village register.

*Naksha-jux-o-kul*, [H.] Detail of particulars, small or great: a report drawn up by the native collector or surveyor, furnishing details of cultivation, the condition of the cultivators, the quality of the lands, the mode, of management, &c., so as to form a guide to the assessment.

*Naksha-tabdili*, [H.] Record of transfer of shares in landed property.

*Kisht-wár-naksha*, [H.] (A.) A settlement map, a plan of fields according as they are assessed.

**NAKSH-BANDIA**, (*Naksh-bandia*), [H.] A Mohammadan religious mendicant, characterised by carrying a lighted lamp in one hand and going about singing verses in honour of the Prophet, &c.: they derive their institution and name from *Khája Bahá-ul-din*, of *Nakshband*.

**NAKSHATRA**, [S.] An asterism or collection of stars, which are classed in twenty-eight divisions, and serve to mark the moon's course through the

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ecliptic, hence called a lunar mansion : any constellation.

**NAL, NUL, or NALA, NULU, [H. &c.]** A rod, a bambu, a reed, a measuring rod : as a standard of measure it consisted of three *Ilâhi-gaz* or yards of Akbar, but the length varied in practice from 7½ to 9 feet ; a larger rod was also in use varying from 26 to 33 feet ; and another was known in Bengal of 400 cubits.

*Naliyâ, [Beng.]* A bird-catcher : one who catches birds with lined rods.

**NAL, (Nâl), [H.]** A horse-shoe.

*Nâlband, [H.]* A farrier.

*Nâlbandî, [H.]* Farriery : horse-shoe money : under the Mohammadan government, a contribution exacted from petty princes or the peasantry, on the plea of keeping up the cavalry of the state, or as the price of preventing the horsemen from devastating the country, but which was converted into a small permanent tribute : among the Marâthas, the equipment of cavalry for the field, or an advance to a troop when enlisted or sent on service.

*Nâlqabâ, [Mar.]* A set of horse-shoes (four) : a claim of the state or public officers to a set of horse-shoes, annually, from the village blacksmith, or the money-value instead.

*Nâlqâhib, [H.]* A man who runs as fast as he can, carrying an artificial representation of a horse-shoe as typical of the horse of Hasain at the festival of the *Muharram*.

**NAL, (Nâl), (?) [Hindi.]** A gang or body of the freebooters in Bundelkhand known as *Sanorias*, or *Uthâigtrs*.

**NAL, (Nâl), [H. &c.] NALA, (Nâla), [Mar.]** A tube, a pipe, a hollow reed or cane.

**NALA, [S. &c.]** The 50th year of the Hindu cycle.

**NALA, (Nâlâ), or NALA, (Nâla), corruptly, NULLAH, [H. &c.] NALU, (Nâlu), NALUVE, (Nâluvé), [Karn.]** A water-course, a channel or gully cut in the

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soil by rain, down which, in the rainy season, rushes a considerable body of water : a rivulet, a creek, a drain, a ravine.

*Nâlâkandi, [Uriya]* An aqueduct for salt water.

**NALA, (Nâla), [Mar.]** An aqueduct, a conduit pipe.

*Nalapatî or Nalpatî, [Mar.]* A tax on the people of a town or district to defray the cost of keeping aqueducts in repair.

**NALAIK, (Nâlâik), [H.]** Unfit, unworthy, improper : as applied to land, barren, unproductive, incapable of cultivation.

**NALGORU, (Nâlgôru), NALKUKORU, (Nâl-kukôru), [Karn.]** (from *nâlku*, four) Four shares ; land which, having been untilled, is let to farmers on agreement that government shall have one share of the produce and the cultivators three.

**NALI, (Nâlî), NARI, (Nârî), or NAZHI, (Nâzhi), [Tam.]** A measure of capacity, a *padi*, or one-eighth of a *marukâl*, about 3 lbs. 6 oz.

**NALI, (Nâlî), [H. &c.]** A tube, a pipe, a hollow reed or bambu, a drill pipe, a channel, a drain : in Kamaon, a measure of space, half a *bisi* ; also a measure of grain, twenty of which, of seed, are the contents of a sheep saddle-bag, and should be sown in a *bisi* of land.

**NALISH, (Nâlîsh), [H.] NALIST, (Nâlîst), or NALISTI, (Nâlîsti), [Mar.]** Complaint, statement of wrong and prayer of redress, plaint, accusation (in a court of law).

*Nâlîsh-ghair-sarsari, or Nâlîsh-numberi, [H.]* A regular suit at law, one in which the plaint has been duly preferred and recorded according to its number.

*Nâlîshi [H.]* A complainant, a plaintiff.

*Nâlîshi ârât [H.]* A plaint, the representation of the complainant.

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**NALKI**, (*Nálki*), [H.] An open litter or palankin used by persons of rank.

**NALLABHUMI**, (*Nallabhūmi*), [Tel.] Black soil.

**NALUGU**, (*Nálugu*), [Tel.] Staining the hands and feet of the bride and bridegroom yellow, part of the marriage ceremony in the Dakhin : rubbing the body with the flour of certain grains to cleanse the skin.

**NALVA**, [Karn.] [Mal.] A furlong, a distance measured by 440 cubits.

**NAMA**, (*Nāma*), also, vernacularly, **NAON**, (*Naon*), **NANO**, (*Naño*), [H.] and **NAO**, (*Não*), or **NAO**, [Mar.] vernacularly, **NAM**, (*Nām*), [H. &c.] Name, a name, reputation ; also, in Karnataka, a sectional mark of three perpendicular lines, of which the centre is red, the other two white, made on the forehead by the worshippers of *Vishnu* : also the white clay used for the purpose.

*Nāmdār*, [H.] Famous, renowned.

*Nāmāvali*, [Beng.] A kind of cloth, or a scarf or belt stamped with the names of a deity, worn by the Hindus.

*Nāmadārti*, [Tam.] A *vaishnava*, one wearing the sectarial marks.

*Nāmkaran*, or *Nāmakaraṇa*, [H. &c.] Giving a name to a new-born child with appropriate ceremonies : one of the initiating rites or *Sanskāras* of the Hindus.

*Nāmakirtana*, [S. &c.] Repeating the names of a divinity as an exercise of devotion : in Bengal, also, the insertion of a name in a legal document or deed.

*Nāmbarda*, [H.] Named, mentioned, aforesaid.

*Nāoniṣāṇ*, [Mar.] Name and particulars (as country, residence, occupation, &c.).

*Nāoniṣi*, [Mar.] A roll or list of names, also a single name borne upon it.

*Nāoniṣṭwār*, [Mar.] Name by name according to the roll.

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*Nāoras* [Mar.] The name given to a child with reference to its horoscope.

**NAMA**, (*Nāma*), **NAMU**, written, **NAMAH**, **NAMEH**, in the Hindu dialects most usually **NAMA** (*Nāmā*), [&c., H. &c.] A writing, a written document, a deed : its particular appropriation is indicated by the word with which it is connected, and which usually precedes it ; as, *Ikrār-nāma*, a deed of agreement ; *Rāxi-nāma*, a deed of assent ; *Taksim-nāma*, a deed of partition ; *Tamlḥ-nāma*, acknowledgement of ownership or property, &c. : or the terms may be transposed with the sign of connexion ; as, *Nāmu-i-ikrār*, *Nāma-i-taksim*, but in Hindustani this is less usual.

**NAMAK**, or **NIMAK**, corruptly, **NEMUK**, **NIMUCK**, **NEEMUCK**, [H. &c.] in other dialects the form is **NIMAK** only, as [Beng. Mar.] Salt.

*Namak*-, or *Nimak-chasht*, [H.] Feeding a child for the first time when about six or seven months old, on which occasion various ceremonies are observed ; also the interchange of trays of sweetmeats between the families of the bride and bridegroom at the time of betrothment.

*Namak*-, or *Nimak-halāl*, [H.] Faithful, loyal.

*Namak*-, or *Nimak-harām*, [H.] Faithless, disloyal, treacherous.

*Namaki*, or *Nimakt*, [H.] Saline, salt : applied in Orissa to land overflowed by the tide, and where salt is manufactured.

*Nimak-dalāli*, [H.] A tax formerly levied in Bengal on salt-brokers or vendors.

*Namak-mahāl*, [H.] The salt revenue as a separate head of revenue.

*Namak*-, or *Nimak sār*, [H.] Salt-revenue, a saltpit, saline.

*Nimak-parivāda*, [H.] A favourite and confidential servant.

**NAMASKAR**, (*Namaskār*), [S. &c.] Reveren-

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tial, salutation, especially to an idol or a Brahman.

**NAMAZ.** (*Namâz*), [H.] vernacularly, **NAMAJ** (*Namâj*), Prayer, especially that prescribed by law to be recited five times a day. \*

*Namâx-gâh*, [H.] A place of prayer, the part of a mosque where the prayers are read, or a temporary building or platform for the same purpose.

*Namâx-i-janâza*, [H.] Funeral service of the Mohammadans.

**NAMBI, NAMBIYAN,** (*Nambiyân*), [Tam.]

**NAMBI**, or **NAMBADI**, (*Nambadi*) [Mal.]

**NAMBIYAVA**, [Karn.] The title of a caste, or member of it, an inferior class of Brahmans, said to be sprung from a Kshatriya mother and Brahman father, and usually officiating as priest in Vaishnava temples in the south of India.

**NAMBUDIRI**, (*Nambudiri*), commonly pronounced, and written, **NAMBURI**, (*Nambûri*), or **NAMBOORI**, [Mal.] **NAMBURI**, (*Nambûri*), [Tam.] A Brahman of the highest order in Malabar, also the name of the caste to tribe.

**NAMBU-VETUVAR**, (?) A class of slaves in Karnata.

**NAMBYARA**, (*Nambyâra*), [Mal.] A tribe of Nâyars, or Nairs, in Malabar, also a member of it.

**NAMUCHIO**, (*Namuchio*), [Guz.] A man without mustaches, a beardless man, a term of reviling.

**NAMUDAR**, (*Namudâr*), [H.] (from *namudan*, to show) A sample, a specimen.

*Namudâr*, or *dârî*, [H.] Payment made by a cultivator upon his being exempted from actual measurement, settling his assessment by samples of the crop (?).

*Namuder-begî*, [Beng.] Increase of the rate entered on the vouchers exhibited.

*Namuder-kamî*, [Beng.] Deficiency, or

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diminution of the exhibit rate. See the preceding.

*Namûna*, *Numoona*, erroneously, *Mumoona*, [H. &c.] *Namunâ*, or *Namonâ*, [Mar.] A sample, a specimen, a pattern. In Guzerat, Government register of assessment rates.

*Namushudra*, corruptly, *Numoosodr*, (?) [Beng.] A low caste, or an individual of it, a *Chandâla*.

\* **NAMUKAMMAL.** *It is an imperfect 'Pattidari' tenure. Part of the land being held in common; and the profits of this go first to meet the revenue and the remaining part is held in severalty.* *Baij Nath v. Sital Singh*, I.L.R. 13 All. 224 (238).

**NANA**, (*Nânâ*), [H.] A maternal grandfather.

*Nâni*, [H.] A maternal grandmother.

**NANAD, NANANDA**, (*Nanandâ*) **NANADI**, (*Nanadi*), **NANADINI**, (*Nanadini*), [Beng.] A husband's sister.

**NANAK**, (*Nânak*), or **NANE**, (*Nâne*), [Mar.]

**NANU**, (*Nânu*), [Guz.] Coin, a coin, anything bearing an inscription, money.

*Nânecalli*, or *-valli*, [Mar. Guz.] A money-changer.

*Nânecallam*, [Mar.] *Nânâra a* [Guz.] Money-changing, the business of a money-changer: the money-market, the place where the money-changers' shops are.

*Nânaya* or *Nânaya*, [Karn.] Coin, money.

*Nânayagâr*, [Karn.] A money-changer.

*Nânayamûhadulu*, [Karn.] Exchanging coins.

*Nânayamurupâdi*, [Karn.] Changing large for small money, giving change.

*Nânayarkhârapî*, [Karn.] Trying coins, determining if they are full weight and value.

*Nânayarallam*, [Tam.] Difference in exchange of coins, premium or discount.

\* Reference see page 1.

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**NANARI**, (*Nānārī*), [Mal.] A measure of quantity = four small measures.

*Nānārikandam*, [Mal.] Sown with four measures of seed (a field).

**NANASAI**, (*Nānasāl*), (?) [Mar.] A religious mendicant of a low order, who, in the west of India, extorts alms from the shop-keepers and others by importunities, abuse, and threats: (?) intended for *Nānakshāhī*, vagrant mendicants professing to be followers of *Nānak Shāh*, the founder of the Sikh religion).

**NANCHANEBARA**, (*Nānchanebāra*), [Uriya] Bribery and corruption (the first term is more correctly *Lānch*, q. v., the second is probably *Lewāra*, from [H.] *lāna*, to take).

**NAND**, [Mar.] A cant term amongst traders and shop-keepers, for an undue profit.

**NANDANA**, [S. &c.] A son; also the 26th year of the cycle.

**NANDAVANAM**, [S. &c.] The grove of Indra, but used in the south of India to designate a garden, the flowers of which are appropriated to some temple.

**NANDI**, (*Nandī*), **NUNDEE**, [S. &c.] The bull of Śiva, a figure of whom is usually placed in front of temples dedicated to that deity.

**NANDI**, (*Nāndī*), [S. &c.] A benedictory verse eulogising a king or a deity.

*Nāndī-mukha*, *Nandī-mukh*, or *Nāndī-grāddha*, or *Bridhī-Sradh*, [S. &c.] A commemorative sacrifice or offering to the manes of deceased ancestors, as preliminary to a marriage or other occasion of festivity: also, in Bengali, an ancestor. *The 'sradh' is performed at the time of marriage with a view that the departed ancestors might partake in spirit of rejoicing and render ceremony auspicious by their blessing. But it is not regarded by the Hindu law as an essential ceremony. The non-performance of which do not render the*

*marriage invalid. Brindaban v. Chundra*, I.L.R. 12 Cal. 140.

**NANDINI**, (*Nāndinī*), [H.] A husband's or wife's sister.

**NANDOI**, (*Nandoi*), **NANDOSI**, (*Nāndosi*), [H.] A husband's sister's husband.

**NANGAR**, (*Nāngar*), [Mar.] **NANGAL**, (*Nāngal*), [Beng.] A plough.

*Nāngarat*, *-rath*, or *-rad*, [Mar.] Newly ploughed ground.

*Nāngaryā*, [Mar.] Ploughing.

*Nāngaryā*, [Mar.] Relating to a plough, a ploughman, a bullock, &c.

\* **NANJAH**. *In Tinnevely and in other districts, occupied irrigated land is called "Nanjah" in the Revenue accounts. Theiv Pandithan v. Secretary of State*, I.L.R. 21 Mad. 433 (452).

**NANJAI**, (*Nāñjai*), or **NANJEY**, (*Nāñjey*), commonly pronounced **NANJA**, or **NUNJA**, corruptly, **NUNJAH**, [Tam.] (from *Nal*, good, and *shai*, cultivation), **NANJA**, [Tel.] Soil that is fit for the cultivation of rice, admitting of artificial irrigation, and hence commonly termed 'wet ground' or soil, in contradistinction to *Panya*, or dry.

*Nāñjai met puñjai*, or *taram puñjai*, [Tam.] The cultivation of grains not usually requiring irrigation on irrigated soils, but where the actual supply of water is inadequate for the growth of rice: the revenue in such a case is assessed at a medium rate between that customary on dry and on wet lands.

**NANJI**, (*Nāñji*), [Uriya.] A strip of alluvial land.

**NANKAR**, (*Nānkār*), less correctly, **NANCAR**, [H. &c.] In Bengal finance, a term applied to an assignment of a portion of the land or revenue of an estate, made to the occupant or *Zamindār* as an allowance for his subsistence, usually amounting to about five, or sometimes ten per cent. on the assess-

\* Reference see page 1.



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ment payable to the state. If removed from the management of the estate, the *Nānkār* was occasionally withdrawn, in contradistinction to the *Mālikāna*, which was always granted: the terms, however, are not unfrequently confounded, or used indiscriminately to signify the same thing. The term was also applied to assignments of land or revenue made as subsistence-money to fiscal and village officers. Ben.Reg. viii. 1793; xxv. xxvii. 1803; ix. 1805. A rent-free grant of land for service in lieu of pay.—Kamaon. Literally '*Nankar*' means bread for work. '*Nankar*' is stated to be land given by the '*amils*' or '*nazim*,' or the *Zamindars*, *Chaudhuris*, *talukdars*, for some service performed. It was, however, an allowance received by the *Zamindar* while he administered the concerns of the *Zamindari*, from Government, without reference to proprietary right. When he administers the affairs of the *Zamindari*, no '*nankar*' was allowed. (Galloway's India). Mr. Field says: "*Nankar* was an assignment of land or revenue for subsistence, consisting sometimes of one or more entire villages, sometimes of a portion only of a village. It was made in some instances to proprietors, in other instances to persons having no proprietary right, such as '*Kanungos*,' '*Muqaddams*,' '*Chaudhris*,' '*Kaxis*,' who were generally however servants of the State; and it was doubtless in this capacity that the allowance was made to *Zamindars*. Sub-proprietary, '*nankar*' is usually an assignment like '*didari*,' but differing from it in this, that no land, but a portion of the rental in money was the subject of the assignment. Sometimes a fixed sum was given, and sometimes a fractional share

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of the then rental. In the latter case, however, the item remained fixed and not subject to enhancement or abatement."—Vide *Finnucane & Ameer Ali's B.T. Act*.

*Nānkār-mujrāi*, [H.] Deductions from the revenue, assignments from it, on account of *Nānkār*, or subsistence allowance.

*Nānkār murjāi wāṣil bāki*, [H. &c.] An account of the revenue deducted or assigned on account of *Nānkār*: items in the general account of receipts and balances kept by the village accountants, exhibiting such deductions.

*Nānkār-zamīn*, [H. &c.] Land assigned rent-free to *Zamindārs* or public officers for their maintenance.

*Nānparicarshi*, [Karn.] A pension, a grant, a salary or allowance made to a person when incapable of service.

\* *Nankar-village*. It means a village held by a proprietor in Mahomedan times in lieu of bread money or remuneration for services. *Kamakshya Narayan Singh v. Jado Charan Singh*, A.I.R. 1928 Pat. 294 = 114 Ind.Cas. 194.

**NAP**, (*Nāp*), [H.] for *Māp* Measuring, measure.

**NAPAT**, (*Nāpat*). [Mar.] Want of credit or character (among mercantile people).

**NAPIT**, (*Nāpit*). [H. &c.] along with the original term the dialects have various modifications of the word, as **NAI**, (*Nāi*). [H.] **NAIDA**, (*Nāida*), **NAINDA**, (*Nāinda*), [Karn.] **NAU**, (*Nāu*), **NAHU**, (*Nāhū*.) **NAHAWI**, (*Nāhawī*), and **NAHAWI**, (*Nāhāwī*), **NHAU**, (*Nhāu*), and **NHAWI**, (*Nhāwī*). [Mar.] **NAPIG**, (*Nāptig*). [Karn.] A barber, a shaver, who usually acts also as a surgeon: the village barber, and barber-surgeon.

**NAPTA**, (*Nāptā*), **NAPTRI**, (*Nāptri*), [S. &c.] A grandson, a grand-daughter.

**NAR**, [Sindhi.] A large water-wheel.

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**NAR**, (*nār*), [Mal.] Young corn or paddy fit for transplanting.

*Narrukūla*, [Mal.] A bed or piece of ground from which young rice plants have been removed.

*Nārrupatti*, [Mal.] A bed or piece of ground in which rice plants have been sown for transplanting.

**NARA**, (*Nāra*), [Tel. Mal.] The hempen fibres of various plants, whether from the stem or the bark, as the palm, the cocoa-nut, the aloe, the *San*, &c.

**NARA**, (*Nārā*), or **NADA**, (*Nādā*), [Beng.] Stubble, the stubble of rice or other grain after reaping.

**NARAKA**, [S. &c.] Hell, the place of torment for sinners : various subdivisions are enumerated.

**NARATTA**, (*Narātta*), [Karn. Tel.] Land broken by chasms and creeks.

**NAR-**, (*Nar-*), or **NAD-GIR**, (*Nād-gīr*), [Mar.] A revenue officer.

*Nār-*, or *Nād-gaumī*, [Mar.] The head revenue and police-officer of a district in some of the Marāṭha provinces, corresponding to *Desmukh* in others.

*Nārgun*, (?) [Mar.] The head of the shepherds, as holding a *watan* or claim on the revenue of a village or district : (it should be, probably, the same as the preceding).

**NARI**, (*Nāri*), or **NADI**, (*Nādī*), [S. &c.] Any tubular pipe or vessel, a blood-vessel, the pulse.

*Nārītepā*, [Beng.] A physician.

**NARI**, (*Nāri*), or **NARIKA**, (*Nārikā*), [S. &c.] **NALIKAI**, (*Nālikai*), or **NAZHikai**, (*Nāzhikai*), **NADIKAI**, (*Nādikā*), [Tam.] **NARIKA**, (*Nārika*), or **NARIGA**, (*Nāriga*), [Mal.] A measure of time, an hour of twenty-four minutes, or one-sixtieth of the day and night ; also, in Tam. an Indian mile, the distance a person walks in a *Nārika*.

**NARI**, (*Nāri*), [S. &c.] A woman.

**NARI**, (*Nāri*), [Mal.] A measure of capacity,

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the fourth part of an *Edangali*, or sometimes the same as the *Edangali*.

**NARIAL**, [Thug.] The head.—*Dakhini*.

**NARIHAR**, (*Narihar*), [Thug.] Unsafe, as the place appointed for the murder.

**NARIKELA**, (*Nārikela*), [S. &c.] sometimes modified in the dialects, as **NARYAL**, (*Nāryal*), [H.] **NARAI**, (*Nārai*) **NARALI**, (*Nārālī*), and **NAREL**, (*Nārel*), [Mar.] The cocoa-nut tree (*Cocos nucifera*) ; a cocoa-nut.

*Nārālī punar*, or *paurṇimā*, [Mar.] Day of full moon in the month *Srāvan*, when a cocoa-nut is thrown into the sea, and the monsoon is declared to be broken up.

*Nārālī utpanna*.? Amount produce of the cocoa-nut trees of the state, or of the impost on private plantations.

*Nārālmār*, [Mar.] A cocoa-nut tree kept for fruit, in distinction to the *Bandhārmār* one kept for *tārī*.

*Nārikela-tail*, [Beng.] Cocoa-nut oil.

*Nārikela-mālā*, [Beng.] (from '*mala*', the shell of the cocoa-nut) The internal hard shell, a cup made of it.

*Nāryālī*, [H.] *Tārī* from the sap of the cocoa-nut tree.

**NARODA**, (*Nārōdā*), [Guz.] A tribe of half-caste Rājputs.

**NARU**, (*Nāru*), [Karn.] The fibres of plants, whether from the stem or the rind.

*Undi-nāru*, [Karn.] Common hemp.

*Dengina nāru*, [Karn.] The fibres, or *coir*, of the cocoa-nut.

*Nulīnāru*, [Karn.] Any sort of hemp.

**NARUKARU**, (*Nārūkārū*), [Mar.] The inferior village servants, those comprised under the designation of *Aluta*, q.v. [or, rather the artisans of the village, as the carpenter, etc.]

**NARU**, (*Nāru*) [Tel., Tam.] Young plants of corn fit to be transplanted.

**NARRU**, (*Nārru*), pronounced **NATTU**, (*Nāttu*), [Tam.] Plants thickly sown, for the purpose of being transplanted.

**NARRANKAL**, (*Nārrānkāl*), pronounced

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**NATTANGAL**, (*Nāṭṭaṅgāl*), [Tam.] A bed, or part of a field, kept moist, in which rice is sown for the purpose of being transplanted when it grows up.

*Nāṭṭunadavu*, or *Nāṭṭunudavu*, [Tam.]

The act of transplanting.

**NAS**, (*Nās*), or **NAS**, (*Nās*), [Mar.] Loss, injury, destruction.

*Nāṣwant*, [Mar.] Rain out of season spoiling the crops.

**NARTA**, (*Nārta*), Dakh. [Thug.] A soldier or policeman.

\* **NARVA**. *It is in main an equivalent to 'Bhagdari' tenure. Although 'nareadars' and 'bhagdars' are in a certain sense, always deemed proprietors of the soil, yet the majority of villages held on 'nera' and 'bhagdari' tenure are liable to full assessment and in that sense, are styled 'Khalsa' or 'Sarkari' villages. In some few 'nera' and 'bhagdari' villages the assessment is permanently fixed, i.e., those villages are partially exempt from land assessment. Villages held on 'nera' and 'bhagdari' tenure are also sometimes styled 'Udhad-bandai' or 'hunda-bandai'. The leading features of the 'nera' or 'bhagdari' tenure are that the village community, i.e., shareholders in the village lands settle hereditarily and in the gross for the payment of the revenue assessment on those lands to Government. Dolsang v. The Collector of Kaira, I.L.R. 4 Bom. 367 (374).*

\* *Narvadari. The origin of 'Narvadari' tenure is probably to be traced to the same political and social causes that have led to the joint village communities of north of India and Madras. As it exists, the system presents a stage of progress in advance of that reached by the 'mirasi' village in which an annual redistribution of the culturable lands is made amongst the community in order to give to each household in turn the*

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*benefit and the burden of the more and of the less fertile fields. In case of a general failure to meet the demand of the government, the 'nera' is broken. As the engagement to pay, as a body, the tax imposed on the village is not fulfilled by the 'Nareadars' the Government reverts to the ordinary mode of management. Mondkar Ganesk v. Chutabhai, I.L.R. 8 Bom. 347 (351, 354, 359).*

**NARWA**, (*Narwā*), incorrectly, **NIRWA**, [Guz.] An undivided village held in coparcenary, and managed by a few of the chief sharers : applied also to the assessment of the revenue by agreement with the principal shareholders. Also, a share of a coparcenary village.]

*Narewādār*, [Guz.] A coparcenary shareholder in a village.

† *Narwa-santhela*, (?) [Guz.] (Said to be from *sant*, an annuity.) An allowance payable to an original shareholder in a coparcenary village, whose share has from some cause been taken from him or transferred to another, an allowance equivalent to '*Malikana*' or '*Nankar*' in other parts of India.

**NASAB, NUSUB**, [H.] Family, race, lineage.

*Nasab-nāma*, [H.] A pedigree, a genealogical table or tree.

*Nisbat*, [H.] Relationship, affinity, connexion : also used adverbially, *banisbat*, with regard or respect to.

*Nisbat*, [Mar.] (the same word as the last, but differently applied) Charge, care of, custody, control or direction of.

*Nisbatdār*, [Mar.] A person or officer having charge or control of.

*Nisbatcār*, [Mar.] Belonging to, in charge or under control of : in the order of the names of those to whose keeping things or persons are committed (a list, &c.)

**NASAK**, (*Nasak*), **NUSUK**, (*Nusuk*), [H.]

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Order, arrangement: valuation of a crop by estimate (?)

*Nasakeht*, [H.] An officer better known in Persia than in Hindusthan, one attached to the king as chamberlain and orderly, and, on occasion, executioner.

*Nasakeht bāshī*, [H.] Chief chamberlain or orderly.

\* **NASAY**, *Literally means 'on the death,' but loosely 'on failure.'* *Ranganaiik v. Ramanuja*, I.L.R. 35 Mad. 728 (732).

**NASHA**, (*Nashā*), [H.] Intoxication, the effects of intoxication, a headache, &c.; intoxicating liquor.

† **NASHIB** [H.] A declivity, uneven and low ground.

**NASHTA**, (*Nashṭa*), vernacularly, **NASHT**, or **NUSHT**, or, sometimes, **NATH**, (*Nāth*), [S. &c.] Lost, injured, destroyed: it is often used as a substantive, as,

*Nashṭam*, [Tam.] *Nashṭamu*, or *Nashṭi*, [Tel.] *Nashṭa*, [Karn.] *Nashṭa*, *Nashṭi*, [Uriya] Loss, injury, damage, waste: applied especially to a deficient crop, either of corn or fruit, from temporary or permanent injury, as bad soil, scarcity of water, excess of rain, blight, tempest, lightnings, &c., claiming a proportionate diminution of the assessment.

*Nashṭachandra*, [S. &c.] The waning moon.

*Nashṭapārtī*, [Karn.] Bad news.

*Nāshṭika*, [S. &c.] Who or what has suffered loss, bereft of property, deprived of an owner.

**NASHUS**, (*Nashūg*), [A.] In Mohammadan law, a woman who is disobedient to her husband and provokes him to maltreat her; one who abandons her husband's house in consequence of a quarrel.

† **NASI**, (?) [Beng.] A drain.

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**NASIA**, (*Naisa*), [H.] Delay allowed for payment, credit.

**NASIB**, (*Nasīb*), [H.] Fortune, fate, destiny.

**NASIHA**, (*Nasihā*), [H.] A light plough for ploughing light soils.

**NASIAH**, (*Nasihah*), or **NASIAH-DAFTAR**, (*Nasihah-daftar*), corruptly, **NASEHA**, (?) An office under the Mohammadan governments in which accounts of the revenue and revenue alienations were prepared for transmission to the supreme treasury (perhaps from *Nasihāt*, advice).

**NASIHAT**, (*Nasihāt*), [H.] Advice, counsel.

**NASIHAT**, (*Nasihāt*), [Mar.] **NASIYATTU**, [Karn.] Chastisement, punishment.

**NASL**, [H.] Lineage, race, descent.

*Naslan ba naslan*, *Naslan bad naslan*,

[H.] In regular descent or succession. [Generation to generation. *Ramlal v. Secy. of State*, I.L.R. 7 Cal. 304 at 315 (P.C.); *Bhairo v. Parmeshri*, I.L.R. 7 All. 516 (519). The use of these words shows an intention to convey an absolute interest. *Lachman Das v. Bhagwant Ram*, 65 Ind.Cas. 707 = 8 O.L.J. 481.]

\* *Naslan bad naslan*, and *Batnan bad batnan*. The words have always been held as words denoting an absolute estate, i.e., an estate of inheritance. *Bindha Din Tewari v. Ram Harakh Dubey*, 6 O.W.N. 722 = A.I.R. 1929 Oudh 415.

**NASS**, (*Nass*), [A.] Manifesting: in Mohammadan law, a clear and express dictum of law which cannot be set aside.

**NASTI**, (*Nāsti*), [S. &c.] Non-existence, annihilation, what is not (it is sometimes confounded vernacularly with *Nashṭa*, and *Nashṭi*, q. v.)

*Nāstika*, or *Nāstik*, [S. &c.] An unbeliever, one who denies the authority of the Vedas: an atheist.

**NATA**, (*Nātā*), [H.] **NATEN**, (*Nāten*), [Mar.]

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Kindred, affinity, relationship (by blood or marriage).

*Nāti*, plur. *Nātiyar*, *Nātiṅal*. [Tam.]

Relations by the same father, joint heirs.

**NATA**, (*Nāṭa*), **NUTA**, [Mal.] Entrance to a house : a temple.

*Natakāran*, [Mal.] A sentinel, a guard.

**NATA**, (*Nāṭa*), **NAT**, (*Nāṭ*), or **NUT**, (*Nuṭ*), [S. &c.] **NATWA**, (*Nāṭwā*), [Guz.] A dancer, an actor, a tumbler, a public performer ; applied also to a tribe of vagrants who live by feats of dexterity, sleight of hand, fortune-telling, and the like, and correspond in their habits with the gypsies of Europe.

*Nāṭi*, [S. &c.] A dancing-girl, an actress.

*Nāṭaka*, or *Nāṭak*, [S. &c.] Acting, dancing, public performance : a play, a drama.

**NATAI**, (*Nāṭāi*), [Beng.] A reel for winding cotton.

**NATA**, (*Nāṭa*), or **NADA**, (*Nāḍa*), [Mal.] **NATU**, (*Nāṭu*), [Tam.] Country, as distinguished from town, a kingdom, a province or district : commonly pronounced *Nād* or *Nādu*, q. v. (In the derivatives and compounds of these words the inflected forms *Nāṭṭa*, and *Nāṭṭu*, are substituted.

*Nāṭṭa*, [Mal.] Of or belonging to the country.

*Nāṭṭam*, [Tam.] The chiefship of a district.

*Nāṭṭamkāran* corruptly, *Nautumkar*, *Natamogār*, *Nātamaigar*, [Tam.] The head man of a village or a district, one who directs and superintends the cultivation, and has chief authority over the village servants : the *Piṭṭi* of the Marāṭha provinces ; also the head man of a tribe, trade, or caste, in some places.

*Nāṭṭān*, corruptly, *Nautwān*, [Tam.] The chief civil officer of a district under the native administration, whose autho-

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riety is now confined to questions of caste : the post is filled by the tribe of original settlers and the *Mirāsīdārs* : the *Nāṭṭān*, takes precedence in an assembly of various tribes.

*Nāṭṭāmma*, [Mal.] Superiority of a village.

*Nāṭṭāmma-kāran*, [Mal.] *Nāṭṭānmai-kāran*, [Tam.] The chief or head man of a village or district.

*Nāṭṭār* or *Nāḍar*, [Tam.] The people of a district or a country : the chief persons among the agriculturists.

*Nāṭṭukāran*, [Mal.] A rustic, a countryman.

*Nāṭṭukaranam*, [Tam.] The registrar or accountant of a district, a village accountant.

*Nāṭṭukuttam*, [Mal.] A general assembly of the people of a country.

*Nāṭṭumāniyam*, [Tam.] Land held rent-free as the perquisite of the head man of a village.

*Nāṭṭumṭappu*, [Mal.] Custom of the country.

*Nāṭṭusilaṅu*, corruptly, *Nantsellavoo*, [Tam.] Charges for village expenses and the pay and allowances of village officers under the native government.

*Nāṭṭupuram*, [Tam.] A country town.

*Nāṭṭuppu*, [Mal.] Salt made in the country, in distinction to foreign or imported salt.

*Nāṭṭuāri*, or *Naḍuāri*, commonly, *Nadwāli*, corruptly *Naurwāli*, and *Naurwāi*, [Mal.] A governor, a ruler of a district, subordinate only to the Rāja, one who had command of a hundred Nayars.

*Nāṭṭalan*, (?) The name of a class of slaves in Karnāta.

**NATTAM**, **NUTTUM**, [Tam.] A village, especially one inhabited by Śūdras, in opposition to an Agrabāram, or one inhabited by Brahmans ; that part of the village lands on which the houses of the *Mirāsīdārs* are built, the site of the dwell-

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ings of the villagers, as distinct from the lands attached to the village. (This word is written with a dental *t*, instead of the cerebral of all the preceding; it should come, therefore, from a different root, but is possibly only a vernacular variation).

*Nattamukan*, pl. *Nattamakkel*, and *Nattamár*, [Tam.] A subdivision of the Valala tribe, husbandmen, farmers.

*Nattapal*, [Tam.] A deserted village.

**NATAWAN**, (*Nátawán*) [H.] As applied to land, unproductive, yielding a scanty crop : to a person, one who is insolvent.

**NATHA**, (*Nátha*), or **NATH**, (*Náth*), corruptly, **NAUTH**, **NAUT**, and **NAUTUM**, [S. &c.]

**NATAN**, (*Nátin*), [Tun.] A lord, a master, a name borne by some classes of religious mendicants.

*Náthcár*, corruptly, *Nathluwar*, (?) Having a lord or master, said to denote certain villages superintended by head men called *Naul*, or *Nautum*, probably some error for *Náthcári*, q. v.

**NATHI**, **NUTHEE**, corruptly, **NUTTEE**, [H.] Aggregate of papers and proceedings relating to a law suit : a file or bundle of official papers tied up together.

*Natigánthá*, [Beng.] Fastening loose papers together by a string passed through one corner (from '*Natha*' a nosering, and '*Gathá*', a knot : this seems to be the original of the preceding, although it occurs as so modified in Behar and Bengal).

† *Jari-Nathi*, [H.] Papers or written orders issued by a Court.

**NATI**, (*Náti*), [H.] A grandson, a granddaughter ; the latter is also *Nátin*, and *Natni* or [Mar.] *Nátin*.

*Nátú*, [Mar.] A grandson.

**NATARU**, (*Nátarú*), [Guz.] The second marriage of a woman whose husband is dead or is long absent, or from whom she is separated, practised by some in-

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ferior castes in the Dakhin : it is also used for the marriage of a man to a second wife.

† *Nattangal*, (?) [Tam.] Land in which young plants of rice are grown before transplanting : See *Nadaru*.

**NATTU**, (*Nattu*), corruptly, **NUTH**, (*Nuth*), [Karn., Tel.] A platform of earth, a bank, a terrace : *Bent* grass (*A græstis linearis*).

*Nattugettige*, [Karn.] Favourable assessment on land where *Bent* grass abounds.

*Nattukaut* [Tel.] Land granted on favourable terms, on condition of eradicating the *Bent* grass on the fields.

**NATUPATTAM**, (*Natupáttam*), [Mal.] Land in dispute let out to a third person.

**NATUVAN**, (*Natuvan*), [Mal.] A mediator, an arbitrator : (this and the preceding, are from the [Mal.] *Nalu*, or *Naḍu*, the middle).

*Naḷukuz*, [Mal.] Allowance made by an owner to his tenant on his planting trees in the lands of the former.

**NAU**, [H. &c.] New, young, fresh. See *Nava*.

*Nau-ábád*, corruptly, *Noabad*, *Nova-bád*, [H.] Recently settled or cultivated, as land : in Chittagong, lands not included in any survey or assessment, and considered to be at the disposal of the government, who may rent them to whom it pleases : one recently settled on a farm, or in a village, as a cultivator or tenant, or one who cultivates waste lands.

*Nau-barár*, [H.] Land recently made subject to assessment.

*Naupatti* (?) *Mahájan*, [H.] A banker of the highest caste.

*Nau-levá*, [Hindi.] Alluvial deposit left by floods.

*Naurox*, [H.] New-year's day, held on the sun's entrance into Aries.

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*Naushikast*, [H.] Waste alluvial land newly cultivated.

*Nausirtáláo*, [H.] A newly dug tank : (although H., the phrase *Nau-sir*, new head, for new, recent, is peculiar to Madras).

*Nausir-táláo-kaul*, [H.] A grant of land on favourable terms to one who has dug a new tank or well.

*Nauwaria*, [Thug.] A tyro.

**NAU**, (*Nân*), [H. &c.] A boat, a vessel.

*Návik*, [Mar.] A steersman, a pilot.

*Náwârî*, [Mar.] A boatman, a steersman.

*Nawára*, corruptly, *Nowarra*, [H.] A large boat, a barge : under the Mohammadan government of Bengal the term was applied to a flotilla stationed at Dacca to protect the branches of the Ganges and Brahmaputra against pirates from Arakan : also to the assessments of revenue set apart for its maintenance by the state, or similar assignments to Zamindárs for keeping up a number of boats.

*Nawára ámla*, [H.] The establishment of officers for the superintendence of the flotilla : an item in the general revenue accounts of the Mohammadan government of Bengal, specifying the revenue assigned for the expenses of the boat establishment.

*Nawára jágir*, [H.] Assignment of revenue for the support of the flotilla, or of single boats forming part of it.

*Nawára-mahál*, [H. &c.] The boat department, the establishment of public boats ; also the revenue assigned for keeping them up.

**NAUBAT**, corruptly, **NOBIT**, [H.] Turn, succession : instruments of music or a band sounding at a gateway of a great man at intervals.

*Naubat khána*, *Nowbat khana*, [H.] The chamber, usually over the gateway, or a scaffolding supporting a platform,

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where a state band is stationed. See also *Rajendra lall v. Shama Churun*, I.L.R. 5 Cal. 188 at 192. A bamboo stage for the accommodation of a band of musician. (*Ibid.*)

*Naubat-talabi*, [H.] Applying to be heard in turn in a court or suit at law.

**NAUHA**, [H.] Lamentation over the dead by hired mourners.

**NAUJI**, [Tel.] A measure, the eighth of a *marakál*.

**NAUKAR**, corruptly, **NOWKER**, [H.] A servant.

*Naukarán*, [H.] (plur. of the last) Servants : lands or revenues assigned for the maintenance of village and other public servants.

*Naukarî*, [H.] Service.

*Naukarî-mányamu*, [Tel.] Land or revenue assigned to public servants either as pay or pension.

**NAVA**, vernacularly, **NAU**, [S.] New, also nine.

*Navánna*, [S. &c.] New grain : a festival observed by the Hindus in the month of *Mágh*, upon first gathering and eating the cold weather crop.

*Naváchal*, [Guz.] Land newly brought into cultivation, and therefore lightly taxed, or free from tax.

*Navarú*, [Mar.] A bridegroom ; *Navarî*, A bride.

*Nava*-, or *Naurátrî*, [S. &c.] The nine nights : a great Hindu festival in honour of *Durgá*, occupying the first nine days of the month of *Áshwin* ; the tenth day is the *Dasaharâ*, q. v.

*Nau-sât*, [H. &c.] A division of the crop, in some districts of Bengal, between the Zamindar and the cultivator, the former taking nine-sixteenths and leaving seven-sixteenths to the latter : also *Nau-sât-batlû* (from *Batlû*, q. v. division)

**NAVA**-, or **NAU-TAKEN**, (*Nau-taken*), [Mar.] A measure of capacity, one-eighth of a *sér*.

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**NAVA-**, or **NAU-TANK**, (*Nau-tānk*), or **-TANKI**, (*tānki*), [Mar., Guz.] A measure of weight, one-eighth of a *sér* in weight: it appears to be used also for the measure of capacity of the like value; see the preceding, both referring to the coin known as *Tank*, q. v.

\* **NAVASADHYA**. *Marathi word: means reclamation. In the case of submerged or overflowed land it means the rescuing of it from being submerged. The word does not in that case mean bringing of land under cultivation. Shamrao v. Secretary of State*, I.L.R. 25 Bom. 32 (41).

**NAVIS** (*Navis*), or **NAVISANDAH**, (*Navisandah*), incorrectly, **NAVISHINDA**, [H.] (from *navishtan*. to write) A writer, a clerk, a secretary, a transcriber: it is similarly used in Marathi, often abbreviated to *Nis*. The first is generally used in composition; the latter is used in some places to denote a writer placed by the landlord to act as a check upon the *Patwari* in keeping an account of the measurement of the fields.

*Khush-navis*, A good writer, one who writes a good hand, especially a professional transcriber.

*Jawab-navis*, A writer of answers to petitions.

*Wasil-bāhi navis*, Writer of accounts, of receipts; and balances.

\* *Navistakband. Agreement to cultivate certain lands with indigo. Sudd v. Mati Mahto*, I.L.R. 28 Cal. 534 (336).

† **NAVISHT**, **NAWISHT**, [H.] What is written, a writing.

† *Navisht-o-khwan*, [H.] A writing and reading, the execution of a legal deed or document, signing or delivering or accepting.

**NAVITE**, [Tel.] A measure of twelve *sérs*.—Northern Sirkárs.

† **NAVUTU**, (?) [Tel.] A measure of grain = 4 *Kunchams*.

**NAWA-AE-THE**, (*Nawā-āē-thē*), corruptly, **NUWA-AY-TAY**, [H.] lit., Those who had newly come: an order of Mohamadans said to have descended from some citizens of Madina who attempted to carry off the corpse of Mohammad, and were therefore exiled and driven from city to city; the designation is peculiar to the south of India; *Kāntin-ī-Islām*.

**NAWAIB**, (*Nawāib*), corruptly, **NWAYEEB**, [H.] Accidents, changes of fortune: all extraordinary aids beyond the established contributions levied by the state upon the occurrence of any emergency.

**NAWASA**, (*Nawāsa*), **NAWASA**, (*Nawāsā*), [H.] A grandson, especially a daughter's son.

*Nawāst*, [H.] A granddaughter, especially by a daughter.

**NAYADI**, (*Nāyādi*), corruptly, **NAIADES**, [Mal.] The name of an outcaste tribe, or an individual of it: they are found only in the northern parts of Cochin, and are the most degraded of all the low tribes.

**NAYAKA**, (*Nāyaka*), [S. &c.] also, vernacularly, **NAIK**, (*Nāik*), as [H. Mar.] or **NAEK**, [Uriya], **NAYAKAN**, (*Nāyakan*), or **NAYKAN**, [Mal.] **NAYAKAN**, (*Nāyakan*), [Tam.] A leader, a chief in general; also the head of a small body of soldiers: in the Anglo-Indian army, a corporal: the head or overseer of a party of labourers: a title borne by the chiefs among several hill tribes, as the *Bhils*, *Kolis*, &c.: a military chief under the Rājās of Vijayanagar, a *Paligūr* in the south of India. In Cuttack a subordinate military leader paying tribute and service for lands held under a superior chief in the *Kilajāt*: under the Marāṭhas, an officer

\* † Reference see page 1.



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who assisted in making the collections in a district, and who exercised also judicial powers in trifling cases; also an overseer of government labourers, or the head of an establishment of horses, carts, &c., a job-master. In Malabar, the chief police-officer of a district, the head of the village watch; sometimes applied to the head man of a village, sometimes (in Cuttack) to the village astrologer. Amongst the Marathas, also, an affix to the names of the Brahmans who follow the business of money-changers, as *Ealoba-naik*, &c. In Kamaon it is said to imply an illegitimate child; in Sanskrit poetry and the drama, the lover, the hero.

*Nāyak-wāḍi*, or *-wāḍi*, *Nāik wāḍi* or *-wāḍi*, [Tel., Karn.] A peon stationed in a village by the collector or the landholder especially to superintend the villagers in their cultivation, and see that the produce is not misappropriated or stolen: he performs also, on occasion, the functions of village watchman and police-officer.

*Nāyakhwāḍi*, or *-wāḍi*, [Mar.] A petty officer in forts or police-stations having authority over some ten or fifteen men.

*Nāikwār*, [H. &c.] Under a *Nāik*, a village, a corps, &c.

*Nāikwārti*, [H. &c.] Any thing relating to a village, &c. under a *Nāik*: (this and the preceding are essentially the same as *Nāikwāḍi*, &c.).

**NAYAM**, [Tam.] Profit.

*Nayanashṭam*, or *Nayanashṭam*, [Tam.] Profit and loss. See *Nashṭa*.

**NAYAR**, (*Nāyar*), commonly, **NAIR**, or **NAYR**, [Mal.] The name of the ruling caste in Malabar, professing to be *Śūdras*, but bearing arms and exercising sovereignty.

\* **NAYARS**. Persons among whom Polyandry is legally recognised and descent

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of property through females is acknowledged law. *Raman v. Raman*, I.L.R. 24 Mad. 73 at 79 (P.C.).

**NAYILKAVALI**, (*Nāyilkāvali*), [Tam.] Guarding a town, or expenses incurred for its protection or security.

**NAYINAR**, (*Nāyinār*), [Mal.] A chief, a lord, a master.

**NAYINDA**, (*Nāyinda*), or **NAYIDA**, (*Nāyida*), [Karn.] A barber, the barber of the village.

**NAYUDU**, (*Nāyudu*), commonly written **NAIDU**, or **NAIDOO**, [Tel.] A title added to the names of respectable persons among the low or *Śūdra* castes: also, sometimes, the headman of a village.

**NAZM**, (*Naẓm*), [H.] Order, arrangement, administration.

*Nāẓim*, [H.] An arranger, an administrator, a governor, a viceroy, the superior officer or governor of a province charged with the administration of criminal law and the police, hence applied to the *Nawāb* of *Murshidābād*.

*Nīẓām*, [H.] Administration; also, an administrator, a viceroy: hence applied to the viceroy of the *Dakhin*, who, although assuming independence, retained the title which still distinguishes his successors, the rulers of *Hyderabad*.

*Nīẓāmat*, [H.] The office of the *Nīẓām*, the administration of police and criminal law: as a financial designation it was applied, under the *Mohammadan* government, to lands paying revenue to the *Nāẓim*, not to the *Diwān*, or financial minister of a province, termed also *Nīẓāmat-mahāl*. The property is given for the purpose of upholding the dignity of the *Nawāb* *Nāẓim*. *Omrao Begum v. Government of India*. I.L.R. 9 Cal. 704 (P.C.) It is still applied in some places to land

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paying a fixed revenue in perpetuity to the State.

*Nizāmāt-ādālat*, The chief criminal court, or court of the *Nizām*, applied at present to the chief criminal court of the British provinces, established originally at Murshidābād in 1772, but finally removed to Calcutta in 1790. Ben. Reg. ix. 1793. A second *Nizāmāt-ādālat*, for the north-west provinces was established by Reg. vi. 1831.

*Nizām-ul-mulk*, [H.] Administrator of the kingdom, the proper title of the ancestor of the rulers of Hyderabad, commonly shortened to *Nizām*.

**NAZR**, (*Nazr*), vernacularly, NUJUR, [H. &c.] Sight, vision, supervision.

*Nazr-andāzi*, [H.] Casting one's sight over : in revenue language, valuation of land, or estimate of the value of a crop upon inspection.

*Nazr-band*, [H.] Kept in view, or under surveillance, a prisoner at large.

*Nazr-bandī*, *Najar-bandī*, [H.] Surveillance, arrest, parole ; also, detention, confinement.

*Nazr-āid*, [Sindhi.] Inspection of crops.

\* *Nazar-Gahan*. *Sight mortgage*. *Onkar Ramshet v. The firm known as Govardhan*, I.L.R. 14 Bom. 577 (580)

*Najar-pāhaṭi*, [Mar.] Valuation of land or of crops by inspection.

*Nāzir*, *Nājir*, [H.] *Nājirī*, [Beng.] An inspector, a supervisor : in ordinary use, the officer of the court who is charged with the serving of process, or who is sent to take depositions, and make inquiry into any breach of law or the peace.

*Nāzir-jamādār*, [H.] An inspecting officer, a head *pe on* or police-officer.

*Nāzirkhāna*, [H.] The *Nāzir*, or sheriff's office.

† *Nazarāt*, *Naxurat*, (?) [H.] Subject to

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a fine : held under such a fine, but otherwise rent-free : also, land granted to a Mohammadan tomb or religious establishment.

*Nāzārat*, [H.] Supervision, inspection, the office of the *Nāzir*.

**NAZIR**, (*Nazir*), [H.] Example, likeness, precedent.

**NAZR**, **NAZAR**, **NAJAR**, [H. &c.] **NAJARU**, or **NADARU** [Karn.] A present, an offering, especially one from an inferior to a superior, to a holy man, or to a prince : a present in general : a fine or fee paid to the state, or to its representative, on succeeding to office or property : a son succeeding to a father's property was not liable to this fine among the Marathas unless he were a *Jāgirdār* or other servant of government : in cases of adoption it was levied from all persons.

*Najarāni*, *Najaru-bandī*, *Najarakāṇike*. [Karn.] An extortionate tax, a forced contribution on all the people of a village or district.

*Najar-bhṛt*, [Mar.] A present made to a public officer on being first introduced to his presence, lit., the present of interview : a small offering of about one rupee made to the government through its officer by each *Pāṭil* on settling the assessment.

*Nazr-i-dargāh*, [H.] An assignment of revenue under the Mohammadan government to a sacred shrine, or any religious establishment.

*Nazr-i-idāin*, [H.] Presents made at the great Mohammadan *īds*, or festivals : the *īd-ul-ṭīr*, and *Bakr-īd* : presents or offerings sent to the court of Dehli on these occasions by the Subahdār of Bengal : a cess imposed to defray their cost.

*Nazr-i-Imāmān*, [H.] Presents to the Imāms, an assignment or grant made to an establishment dedicated to

\* † Reference see page 1.

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the Imáms Hasan and Husain, the sons of *Ali*.

*Nazar kahāi*, corruptly, *Nuxxur coolai*, [H.] A present made to the farmer or revenue officer by the cultivators for permission to cut their corn.

*Najar-najránā*, [Mar.] Presents to superiors, or such as are interchanged amongst persons of rank.

*Najarpatāi*, [Mar.] A tax levied on a village or district to raise money for a present to a public officer newly come into office, or to a prince on his accession.

*Nazr-i-Ramzān*, *Najar Ramjāni*, [H. &c.] Presents made at the fast of the *Ramzān* : a tax or fee paid for permission to sell *Ārak* during the month of *Ramzān*, when all indulgences are interdicted.—Nagpur.

*Nazr-i-pīran*, [H.] Presents to saints : an assignment of revenue for the support of a religious person, or keeping up his tomb.

*Nazr-punya*, [H.] Pious offerings, but applied to the presents exacted under the Mohammadan government by its revenue officers at the annual settlements of accounts and carried in part to the credit of the state.

*Nazr-suwāri*, [H.] Contributions levied from the cultivators of a district as the price of the forbearance of cavalry from riding over their corn.

**NAZRANA**, (*Nazrána*), corruptly, **NUZZERANA**, vernacularly, **NAJARANA**, (*Najarānā*), [H.] A gift, a present, especially from an inferior to a superior ; but the term was more particularly applied to sums received as gratuities, although in fact exacted by the state on various occasions, as fees or fines upon an assignment of revenue to an individual, or on appointment or succession to office, or to a *Jágir* or other possession, although hereditary ; also an exaction of additional tribute from a tributary dependant, or a contribution in excess

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of the usual revenue payment levied upon the people of the country in proffered cases of emergency.

*Nazrána-i-hāl*, [H.] An actual or recent present, one recently exacted.

*Nazrána-i-mansúr-ganj*, [H.] A tax imposed by Alivardi Khan as a gift to his grandson Suráj-ad-daula, to whom, at the same time, he granted the tolls leviable at *Mansúr-ganj*, a corn dépot and market near the latter's residence.

*Nazrána-mukarrari*, [H.] A permanent present ; a tax imposed by Shujáa Khan, governor of Bengal, ostensibly to defray the expense of the presents made by the *Súbahdár* to the court of Delhi, but in reality the payment of fixed presents by the Zamindárs to screen themselves from inquiries into their receipts and other pleas for extortion.

*Nazrána-súbahdári*, [H.] Presents made to the court by the *Súbahdárs* or governors of provinces.

**NAZUL**, (*Nazúl*), [H.] lit., Descent : in revenue language, an escheat, escheated property in gardens and houses, any property that is considered to have lapsed to the state : an office for investigating lapsed claims.

**NEDI**, [Beng.] A cake of cow-dung dried for fuel.

**NEG**, (*Nég*), [H.] A present to relations and dependants on festive occasions : the fee of the *Patwári* or village accountant : any fee for service.

*Négi*, [H.] A village servant, any public servant, or one who claims a fee or present on particular occasions.

*Négi-jogi*, [H.] Tenants and dependants, public servants, village officers.

**NEGA**, (?) Tibetan. A measure of weight about ten *sikka* weight.—Kamaon.

**NEGILU**, (*Négilu*), less correctly, **NEGALU**, [Karn.] A plough with oxen and apparatus complete : a large kind of plough used in stiff soils.

## NE

**NEIGE**, (*Néige*), [Karn.] Weaving.

**NEKDARI**, (*Nēkdāri*), [H.] (P. from *nek*, good, and *dāri*, having) The general term for the sums or portions of the crop, collected from the cultivators of a village for the village expenses and payments to the village officers and servants, as essential to the well-doing of the community.

**NEL**, (*Nēl*), or **NELLU**, [Tam.] **NELLA**, also read **NELLI**, (but ?) [Mal.] **NELLU**, [Karn.] Rice in the husk, paddy, fifty-eight kinds of which are grown in Malabar; a fundamental measure, eight grains being equal to the breadth of a finger.

*Nelli-kandam*, [Mal.] The space of a paddy field between the ridges or banks.

*Ner-kadir*, [Tam.] An ear of rice.

*Ner-kalanjigam*, [Tam.] A granary for rice corn.

*Ner-kuttikai* [Tam.] A grain rent.

*Ner-kulī*, [Tam.] A grain or rice pit.

*Nellar*, [Mal.] A rice store or granary.

*Nellari*, [Mal.] Rice unhusked.

*Nenmani* [Tam.] A grain of rice corn.

*Nennā*, [Tam.] Rice flour.

*Nelpalisa*, [Mal.] Lending grain at interest.

*Nelpura*, [Mal.] A store or granary for rice.

*Nellipātam*, [Mar.] Rent upon fields of growing rice.

**NELA**, [Karn.] Earth, ground, soil.

*Kaṭṭāni nela* [Karn.] A good soil.

*Masubunela*, [Karn.] A soil between red and black.

*Ken-*, or *Kenpunela*, [Karn.] A red soil.

*Bīli-nela*, or *Savulu-nela*, [Karn.] White soil, fullers' earth.

*Erenela*, *Kappunela*, *Kārenela*, or *Regaḍinela*, [Karn.] Black soil.

## NE

**NELLI**, [Tam., Mal., and Karn.] The emblic myrobalan (*Phyllanthus emblica*).

**NEMI**, [Thug.] A call to speak gently or walk slowly.

**NEMIKHARCH**, (*Nemikharch*), [Mar.] Fixed expenses, expenses necessarily incurred, and remaining the same.

**NEMNUK**, (*Nemṇuk*, **NEMNOOK**, [Mar.] Salary, stipend, allowance, pension, or fixed payment in money or kind from a specified source, granted for past or present services, or as an equivalent for allowances formerly received; also, appointment to an office or duty, *The word 'Nemnook' means provision, and is large enough to cover provision in land as well as in money villages and land may be allotted in payment of 'nemnooks'. Sardar Vinayak Rao v. Secy. of State*, 38 Bom L.R. 1265 = 64 C.L.J. 178 = 9 R.P.C. 112 = 164 Ind.Cas. 753 = A.I.R. 1936 P.C. 312.

**NENGI**, [Karn.] Counterfeit coin.

**NENTA**, (*Nenṭa*), [Karn.] A kinsman, a relation.

\* **NEOG-PATRA**. *Deed of appointment. Rajkrishna v. Bipin*, I.L.R. 39 Cal. 251 (255).

**NEOTA**, [H.] An invitation, also the presents sent with the invitation, or those made by a guest. *Nature of 'Neota' is not a legal but a social obligation and is therefore not recoverable by means of a suit. Mohan Lal v. Rahmat*, 34 P.L.R. 218 = A.I.R. 1933 Lah. 317 (1).

**NERA**, (*Nēra*), [Tel., Karn.] **NERAM**, (*Nēram*), [Tam.] A crime, a fault: fine, penalty.

*Nērasta*, [Karn.] A criminal.

**NERI** (*Nēri*), or **NEDI**, (*Nēḍi*), [Beng.] A female mendicant of a particular sect; a female ballad-singer, or a woman who sings at Hindu festivals.

**NERPATTAM**, (*Nērpāṭṭam*), [Mal.] A customary fixed rent on land.

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*Nérpāṭṭa-chiṭṭa*, [Mal.] A rent bond, an agreement to pay a certain amount of rent, or rate of interest.

*Nérpāṭṭā-yola*, [Mal.] A deed or bond for rent or interest.

*Nérpalisa* [Mal.] Ten per cent. interest.

† **NERRA**, (?) [H.] A reservoir of water.

**NESAKULA**, (*Nēsakula*), **NESABIDARU**, (*Nēsabīḍaru*), [Karn.] A particular class of bird-catchers, also employed as palankin bearers, having a broad accent, and speaking a corrupt dialect.—Karnāta.

**NESATI**, (*Neṣati*), [Guz.] A grocer.

**NETUNNATI**, (*Neluṇṇāti*), [Mal.] A particular caste or tribe, that of the Calicut Raja.

**NETTURU-KATTU-INAMU**, (*Netturu-kattu-ināmu*), [Tel.] Land granted as a compensation to one who has been wounded in the public service (from *Nettura*, blood).

**NEY**, [Tam., Mal.] Oiled butter, *ghee*.

**NEYTAL**, [Tam.] A saltish or brackish soil, or situation near the sea.

**NEYYAL**, **NEYTAL**, [Tam.] Weaving.

*Neyyarkūran* [Tam.] A weaver.

**NIAMAT**, (*Niāmat*) [H.] Favour, bounty; an exaction from the Zamindārs by the farmer of the revenue: a *douceur*, a benevolence.

**NIAMAT**, (*Niāmat*), [Thug.] A traveller in the hands of Thugs.

**NIARA**, (*Niārā*) [H. &c.] The sweep or scoria and ashes left by the melting or refining of the precious metals, from which particles of them are to be recovered.

*Niāriā* [H.] A sweep-washer, one who extracts precious metals from the dross and ashes.

**NIAT**, **NEEUT**, [H.] lit., Purpose, intention; a solemn announcement at any religious ceremony of the intended repetition of

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a certain number of prayers; a vow or voluntary obligation to that effect.

**NIÁZ**, (*Niāx*), [H.] Petition, supplication, prayer: an offering.

*Niāx-i-dargāh*, [H.] Grant of money or land to a Mohammadan shrine or mosque.

*Niāx-mand*, [H.] A petitioner, a suppliant.

*Niāx-i-rasūl*, [H.] Offerings of food or alms in the name of Mohammad.

*Nāz-o-niāx*, [H.] Vows and oblations, or the engagement on a certain day to distribute food or alms in the name and honour of God or the prophet, or some celebrated saints, and the fulfilment of the self-imposed obligation.

\* **NIBANDA**. *It is a Sanskrit term and it is explained by the commentator, Srikrishna, as signifying anything which has been promised as deliverable annually or monthly or at any other fixed period. Chatamanna v. Subbamma, I.L.R. 7 Mad. 23 (25).*

**NIBANDHA**, [S.] In law, fixed or immoveable property; also a *corrody*, or fixed allowance granted by the Rāja or person in authority, to be received from the proceeds of a manufactory, mine, or estate. *According to the Hindu Law cash allowance payable periodically is 'Nibandha'. A periodically recurring right is in the nature of 'Nibandha.' Sakharam v. Lazmipriya, I.L.R. 34 Bom. 349 (352). The Hindu authorities show that a pension or other periodical payment or allowance granted in permanence is 'Nibandha', whether secured on land or not. Some of them favour the supposition that a private individual as well as a royal personage may create a 'Nibandha'. Ghelabhai v. Hargovan, I.L.R. 36 Bom. 94 (101). Settled income immoveable property. The earliest use*

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of the word 'Nibandha' kindred to its sense in law is to be found in two of the Nasik inscriptions. Prof. Bhandarkar has this note on the word.—“The word, 'Nibandha' originally signifies any piece of composition. It is then applied to a piece of composition issuing from a king. Hence the legal word 'Nibandha' which signifies any hereditary office conveyed by royal charter.” The Hindu authorities, which we have quoted, seem to show that a pension or other periodical payment or allowance granted in permanence in 'Nibandha' whether secured on land or not. Some of them favour the supposition that a private individual as well as royal collector may create 'Nibandha.' The *Collector of Thana v. Hari Silaram*, I.L.R. 6 Bom. 546 (558); *Marbhat v. Gangadhar*, I.L.R. 8 Bom. 234 (238).

**NIBARTTAN**, [Beng.] A measure of land, the same as a *bighā* : a field, each side of which is twenty poles of ten cubits each.

**NIBEDAN**, [H. &c.] A representation, a petition. *Nibedan*, [Beng.] Representation, statement, giving information respectfully.

**NICH**, (*Nich*), [H. &c.] Low, base, outcaste : it is used in Marāṭhi with names of castes to signify a more degraded or inferior order, as,

*Nich-nhāwi*, An inferior description of barber, whose office is to shave all parts of the body and apply leeches, and cupping-horns.

*Nich-sonār*. Low jeweller ; said also to kill and eat wild animals, whether clean or unclean.

*Nich-jāti*, [Beng. &c.] A low caste ; also of a low or impure caste.

**NIDAN**, (*Nidān*), [H., Mar.] (from S. *Nidāna*) Used adverbially ; at the last, uttermost, as price or rate, &c.

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*Nidān-vṛiddhi*, [Mar.] (S.) Exorbitant interest.

**NIDAN**, (*Niṇan*), or **NIRAN**, (*Niṇan*), [Beng.] Weeding a garden or field.

*Nidāni*, [Beng.] A weeding instrument, a sort of hoe.

**NIDHI**, [S. &c.] **NIDI**, (*Nidi*), [Tam.] A treasure in general : a hoard, a hidden treasure : it is used in the south of India in deeds of conveyance for treasure-trove ; also *Nidhān*.

*Nidhi-nikshep*, [Mar.] A hoard or deposit of treasure, &c. : used in deeds and grants to imply the right of the donee to all hidden treasure on the estate. See *Nikshep*.

**NIGADI**, corruptly, **NIGGUDY**, and **NIGOODY**, [Karn.] Instalment : fixing a period for payment : periodical payment of the government assessment on an estate, or of a tax on property, whence applied to the government demand itself ; also, but corruptly, *Negatay*, and *Negady*, the net surplus proceeds of an estate paid to the farmer or owners by the occupant (the word is probably a corruption of *Nakdi*, q. v.).

**NIGAHBAN**, (*Nigāhbān*), or **NIGAH DAR**, (*Nigāhdār*), [H. &c.] (from *Nigah*, watching or taking care of) A keeper, one who takes care of any thing, a guardian, a guard, a watchman, a village watchman : under the Mohamadan government of Bengal, an officer who inspected weights and measures and affixed his seal to those which were correct : in the south, *Nigārvānu*, [Tel.] A petty revenue-officer.

† **NIGAR**, (?) [H.] A water-course. *Natural outlet which falls into a natural water-course*. *Abdul Hakim v. Gonesh*, I.L.R. 12 Cal. 323 at 325.

† *Nigar-baha*, (?) [H.] A sluice, a cut from a reservoir that may be opened and shut : or the terms may be used

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separately, *Nigar* being a channel or drain for carrying off the waste-water of a village; *bahá*, one carrying off the surplus water of a reservoir or river.

**NIGHAL**, [Mar.] The grist which in grinding collects in the hollow round the pin of the mill, and which, at the close of the operation, is let through and ground.

**NIHAL**, [H.] Alluvial land recovered from water-courses.

\* **NIHANG**. *Celibacy; Naked, free from care, a wanderer as opposed to Grihasth or a house-holder.* *Basdeo v. Gharib*, I.L.R. 13 All. 256 (259); *Gajraj v. Achaitbar*, I.L.R. 16 All. 191 (P.C.)

**NIJ**, [H.] Own, peculiar: used sometimes in the sense of *Nij-jot*.

*Nijcha*, (?) [Uriya] Land cultivated by the proprietors themselves: their own cultivation.

*Nij-jot*, corruptly, *Nijote*, *Neej-joot*, *Neejoot*, [H. &c.] (from *nij* and *jot*, cultivation) Lands cultivated by the proprietors or revenue payers by themselves, and for their own benefit; also, land allowed to be set apart for the private maintenance of a Zamindár, on which, before the decennial settlement in Bengal, no revenue was assessed.

*Nij-táluk*, [H.] Own *táluk* or estate: in Bengal, a portion of land of which the proprietor or rent-payer collects the rents from the cultivators direct, without any intermediate agency; also the private lands of a Zamindár, or those cultivated by himself for his own benefit.

*Nij-tálkdár*, An independent *Táluk-dár*.

**NIJJA-MUDI**, or **-MORA**, (?) [Karn.] The estimated number of *moras* of seed for sowing a field with, in contradistinction to the actual number.

† **NIJARI** (?) [H.] Land bearing grain.

\* **NIJJOTE**. *Literally means, one's own*

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*cultivation, and is a permanent tenure in Bengal. A purchaser of such a tenure has the right to build permanent structures on the land included in the holding.* *Kirtibash Dubey v. The Indian Iron and Steel Company*, 91 Ind. Cas. 480 = A.I.R. 1926 Cal. 536.

**NIKAH**, (*Nikáh*), [H.] **NIKA**, (*Niká*), [Beng.] Marriage, legal marriage: in Bengal the term is applied to a sort left-handed marriage, as one contracted with a widow, or only for a given time, considered disreputable. According to strict sense it means union, and then it came to be used for sexual intercourse and for a marriage contract because it effects union. *Aixannissa v. Karimunnissa*, I.L.R. 23 Cal. 130 (154).

*Nikáh miltát*, [H.] A marriage for a limited time in consideration of a present.

*Nikáh muwalqat*, [H.] A temporary marriage, one for a season, but celebrated with certain forms: it is void in law, but not unfrequent in practice, at least in Bengal.

**NIKAI**, (*Nikái*), [H.] Weeding a field, the price paid for it.

**NIKAL PATRA**, (*Nikál patra*), (?) [Mar.] Periodical returns furnished by subordinate officers, showing what has been done in executing orders or petitions referred to them: (the proper meaning of *Nikál* is putting out or forth, expulsion, &c.).

**NIKARAMU**, [Tel.] Net balance.

**NIKAS**, (*Nikás*), [H. &c.] (S. *nishkása*, putting or issuing forth) The skirts or suburbs of a town, or the outer boundary of the land belonging to it: adjustment of accounts, public or private: discharge of a debt: revenue settlement. Also, an account current; general adjustment papers and account books of a business. *Anmoda Persad v. Dwaraka*

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*Nath*, I.L.R. 6 Cal. 754. *Shama Soondary v. Hurro Soondary*, I.L.R. 7 Cal. 348. A balance sheet showing a balance. *Nand Kumar v. Shurnomoyi*, I.L.R. 15 Cal. 162.

*Nikás navis*, [H.] An accountant, a revenue accountant, one who examines and adjusts the accounts given in by the district officers.

*Nikás patr*, [H. &c.] A statement of adjusted accounts, or of the gross produce of an estate, receivable from the cultivator.

*Nikás tahsil*, [H.] Statement of the gross produce of an estate, or the full amount receivable from the cultivators by the Zamindár or farmer.

*Nikási*, also termed *Nikasi-jamābandi*, [H. &c.] *Nikási*, [Mar.] Account of the revenue assessed upon an estate : transit duties, taxes on exports, or duties levied on goods passing out of a town or district, or on goods brought from one place to another and taken away again, not having been disposed of. Also, an account showing the value of the produce of an estate, the revenue payment, and the nett profit : also an account of the village lands kept by the *Patwari*. The word '*Nikasi*' means the gross income as distinguished from the net income. *Lal Bahadur v. Murli Dhar*, 110 L.J. 364 = 47 Ind.Cas. 95 = 27 O.C. 250 = A.I.R. 1924 Oudh 92.

*Nikási chithi*, [H.] A passport, a permit.

*Nikási-kāgaj*, [Beng.] Statement furnished by a subordinate collector or revenue officer of his transactions during the year.—Jessore.

*Nikási khām*, [H.] Gross produce of an estate or village, receivable from the cultivators by the Zamindár, according to the accounts of the Patwári or Gumashta.

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**NIKHAT**, (*Nikkāt*), [Beng.] A ditch, especially one dug as a boundary mark.

**NIKIRI**, (*Nikiri*), [Beng.] A class of Moham-madans in Bengal who live by selling fish.

**NIKSHEPA**, or, vernacularly, **NIKSHEP**, pronounce sometimes **NIKHEP**, [S. &c.] A pledge, a pawn, a deposit ; especially one which is open, or which, if sealed, is specified as to its contents, in opposition to the *Upanidhi*, or sealed, or unknown deposit : hoarded or hidden treasure ; used like *Nidhi*, or sometimes in combination with it, as *Nidhi-nikshep*, in the south of India, in deeds of conveyance or in grants, to declare the right of the new occupant to all treasures that may be found in the soil, or to treasure-trove. *Treasure. Jejoyimba Bai v. Secretary of State*, 12 M.L.T. 541.

*Nikshep-kārah*, or *-kārī*, [Beng.] One who makes a deposit, one who pledges an article.

**NILA**, (*Nīla*), vernacularly, **NIL**, (*Nīl*), [S. &c.] Indigo : blue.

*Nīl-kothī*, [H.] An indigo-factory.

*Nīlārī*, [Mar.] An indigo-dyer.

*Nīl-wālā*, [H.] An indigo-planter.

*Nīlgar*, (?) [H.] A dyer.

*Nīlakāran*, [Tam.] A dyer of blue.

*Nīli*, [H. &c.] The indigo-plant, also indigo.

*Nīligutta*, [Karn.] A tax levied on contracts for dyeing blue.

**NILAIKUDI**, (*Nīlaikudi*), [Tam.] A settled inhabitant.

**NILAM**, corruptly, **NILLUM**, [Tam, Mal.] Soil, earth, ground ; when used in contradistinction to *Bhūmī*, which is the term usually employed in treating of the rights of the sovereign, it is applicable especially to the rights of the cultivator in the soil ; it also denotes a separate piece of ground or a field. As opposed to *Pāramba* it means land



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fit for any other cultivation than that of garden or orchard.

*Nilattirvai*, [Tam.] Land assessment.

*Nilavari*, [Tam.] Ground rent, land tax.

**NILAM**, (*Nilām*), [H. &c.] (Port. *Leilam*) Public sale or auction.

*Nilāmdār*, [H.] Holder of an estate by purchase at public sale.

*Nilāmkhūsta*, [H.] Balance of revenue short realized by the public sale of lands, deficit on the sale.

**NILAVA**, or **NILUVA**, [Tel.] Surplus balance.

**NILLU**, (*Nilū*), [Tel.] Water.

*Nilubuffa*, [Tel.] A fee paid in grain at harvest time to the village potter.

**NILUVU**, [Tel.] The unrealed portion of a field partly reaped.

*Niluvu-anchanā*, [Tel.] Estimate valuation of standing crops.

**NIM**, (*Nim*), [H. &c.] Half.

*Nim-āna*, or *Nim-āni*, Half an *āna*: an extra cess levied formerly in Jessore of half an *āna* in the rupee upon the previous assessment of the revenue.

*Nim-āni patwāri*, Half an *āna* on the rupee given as a fee to the village accountant at the settlement of the assessment.

*Nimār*, or *Nimkhār*, [Mar.] A half share or concern in agricultural or commercial transactions, or in other matters.

*Nim-hawāla*, [H.] Half of the subdivision of an estate termed *Hawāla*, q. v.

*Nim-chauthāi*, [Mar.] lit., Half of a fourth, but applied to one-fourth of the *Batti*, q. v.

*Nimken*, [Mar.] Half a bullock or horse load; used especially in regard to toll or transit duties.

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*Nimlāl*, [H.] A class of pilgrims to Jagannāth so termed.

*Nimsūlt*, [H.] Half-yearly.

*Nimlākā*, *Nimlankā*, less correctly, *Nimlāki*, or *-lanki*, [Beng.] Half a rupee: a fee of that amount per cent. upon the assessment allowed in Bengal, under the Mohammadan government, to the *Kānungo*, and included amongst the authorised deductions from the revenue to be paid by the Zamindār.

*Nimlānā*, [Mar.] Cutting a few handfuls of rice from different parts of the field for the purpose of estimating the whole produce by the grains contained in them; applied also, laxly, to testing the accuracy of any work done in a field by others, as the measurement, classification of soil, return of produce, amount of injury, &c.

*Nimthal*, [Mar.] (Going shares in a field: division of produce between the owner and cultivator: a half share of a field or its produce.

*Nimthānā*, [Mar.] Valuation of a crop after it is cut, by counting the sheaves, and then selecting three from among them, apparently the fullest, poorest, and middling, and taking the average produce of the three as that of the whole number of sheaves.

**NIMANDAM**, incorrectly, **NIMINDUM**, [Tam.] Labour in general, especially laborious service in temples, as carrying images, lights, &c.

**NIMAR**, [Hindi] Having lost its fertility, land.

**NIMASHAM**, (*Nimāshām*), [H.] Time of evening prayer, soon after sunset.

† **NIMBUR**, [Mar.] Portion of corn, especially of *Bājra*, in the ear or Sheaf, assigned to the village servants.

\* **NIMHOWLA**. It is a tenure of permanent nature, (in the district of Backergunge), within the meaning of S. 3,

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cl. 8 of the B. T. Act. *Promode Ranjan Ghose v. Abijan Bibi*, 25 Ind.Cas. 373. "In Backergunge there are as many as thirteen persons having successive interests in the land inferior to that of the proprietor Zamindar. *Nimhoula*, *Nim-osat-houla*, *Nim-osat-taluk* are some of those interests. *Nimhoulas* are permanent, transferable and heritable, but liable to enhancement of rent."—*Vide Finnucane & Ameer Ali's B.T. Act.*

\**Nim-Osat-houla*, see *Nim-houla*.

\**Nim-Osat-taluk*, see *Nim-houla*.

\**Nim-raiyat*. An under-tenure found in the Pargana, Dakhin, Shahbazpur. in the Backergunj District.—*Vide Finnucane & Ameer Ali's B.T. Act.*

**NINA**, (*Nina*), (°) [H.] Low land capable of being flooded, and suited to rice cultivation.—Dinajpur.

**NIPOTI**, (*Nipoti*), [Mar.] Service in which the person must maintain himself out of his wages : in the Rajapur district, *Nipoti Rūpaye* implies that daily food is allowed in addition to wages.

**NIPANJA**, (*Nipanjá*), **NIPANJI**, (*Nipanji*), [Mar.] The grandfather or grandmother of a grandfather.

**NIRA**, (*Nira*), [Mal.] A weight of one hundred *palams* : a weight in general ; adj. in composition, full.

*Nirachalava*. [Mal.] Full or heaped-up measure.

*Niranāri*, [Mal.] A small heaped-up measure.

*Nirapara*, [Mal.] A full measure or *para*, especially one of corn, presented to the proprietor of an estate annually by the tenant.

**NIRA**, (*Nira*), [S.] adopted in all the dialects, as **NIR** (*Nir*), [H. Beng. Mar. Tam. Mal.]

**NIRU**, (*Niru*), [Tel. and Karn.] Water.

*Nirānikam*, [Tam.] A village peon superintending the water-courses.

*Nirantilai*, [Tam.] Marshy ground.

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*Nirānambam*, [Tam.] Wet lands, lands irrigated artificially for rice cultivation.

*Nirattiper*, [Mal.] The ceremony of giving water at the time of transferring an estate, either upon mortgage or sale, by which the bargain is ratified.

*Niragante*, or *Nirugante*, commonly pronounced *Nirganti*, [Karn.] A village officer who superintends the distribution of water for irrigation.

*Nirāvatipairu*, [Karn.] Corn grown by irrigation.

*Nirōdukāl*, [Tam.] Low lands over which the surplus waters of a village are discharged.

*Nirezumadu*, [Tam.] High lands that cannot be irrigated.

*Nirkāl*, [Tam.] A water-course, a channel for irrigation.

*Nirkānam*, [Mal.] Ratification of a deed of transfer of hereditary landed property by the proprietor's pouring water into the hand of the purchaser or mortgagee.

*Nirmutal*, incorrectly, *Neer Moodil*, [Mal.] A further step in the total transfer of hereditary landed property, in which, on consideration of an additional advance from the tenant, the proprietor, with the consent of the next heir, parts with as much more of his rights as makes seven-eighths of the whole ; the 'water' here is used apparently typically, the property (*mutal*) in it being made over to the new master. See *Kudima-nir*.

*Nirpāychumāniyam*, [Tam.] Rent-free land watered from a public reservoir.

*Nirsāvi*, [Tam.] Destruction of crops from deficiency of water.

*Nirugatri*, [Karn.] An instrument placed at the sluice of a reservoir, which

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cuts roots, grass, &c., that might otherwise choke the passage.

*Niruvati*, [Karn.] Wet cultivation, as that of rice.

*Nillubulla*, [Tel.] A basket for throwing up water from a well or pond for irrigating a field.

*Ara-nir*, [Tam.] Water allowed to flow for irrigation in greater or less abundance, according to the quantity in the reservoir, usually from the beginning of June to the end of August.

*Murai-nir*, [Tam.] Water allowed to flow in turn, for a fixed term, to the fields of each cultivator, from about the beginning of April to the end of May.

*Peru-nir*, [Tam.] Water allowed to flow without limitation during the rainy season, or from the beginning of September to the end of March, or thereabouts.

**NIRAI**, (*Nirai*), [Tam.] Weight in general, a weight of 100 *palams*.

**NIRALI**, (*Nirali*) (?) [Mar.] A low caste whose occupation is dyeing cloths of dark colours, or manufacturing indigo.

**NIRAN**, (*Niran*), or **NIDAN**, (*Nilan*), [Beng.] Weeding a field or garden.

**NIRANJAN**, [Beng.] (S.) Casting an image into the water after a festival dedicated to its worship.

**NIRAPARADHI**, (*Niraparādhi*), [Beng.] Innocent, acquitted.

**NIRBADHA-BHOGA**, (*Nirbādha-bhoga*), In Hindu law, uninterrupted or undisputed possession, conferring a title to property,

\* *Nirbudaya malik*. See under **MALIK**.

**NIRDHANA**, [S. &c.] Poor: in law, a person not entitled to hold property, as a slave, an idiot, &c.

\* **NIRDHARITA**. When the expression occurs in 'patta' and 'Kabuliyat', the intention is that, "after the rent had been ascertained, at the time of the inception of the

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*tenancy, it was to remain fixed so long as the tenant remained in occupation of the land.*" *Ambika Charan Das and Others v. Basanta Kumar Mandal*. 134 Ind.Cas. 1130 = 38 C.L.J. 350 foll.

**NIRDOSH**, [S. &c.] (From 'Nir', not, and 'dosh', fault) Free from blame, not guilty.

**NIRGAT**, [Mar.] (from 'Nir', out, and 'gata', gone) Gone or taken out. exported: duty or custom on exports.

**NIRINDRIYA**, [S.] ('Nir', not, and 'indriya', an organ of sense) One who has lost or was born deficient in some one of his organs of sense, and is thereby, in law, disqualified for inheritance.

*Nirindriyā*, [S.] (fem. of the preceding) A female, or the female sex: deficient in organic vigour.

**NIRJALAIKADASI**, (*Nirjalaiikādaṣī*), [S.] (*Nir*, not, *jal*, water, *Ekādaṣī*, eleventh.) The eleventh lunar day of the dark half of *Jyeshtha*, on which so strict a fast is observed that even water is not to be sipped.

**NIRKH**, corruptly, **NERCH**, **NERK**, or **NIRK**, [H.] **NIRAKH**, [Mar. Tel.] Price, rate, tariff, price-current, market rate or price: district or *pargana*, rate of price, or of revenue payments, the standard rate at which the lands of a village or district are assessed: rate of exchange.

*Nirakhbandi*, [H.] A document in which rates or prices are recorded, a table of rates, or price-current.

*Nirkhdarogha*, [H.] A clerk of the market, an officer who regulates the prices at which articles are sold in a public market.

*Nirkhti*, [H.] *Nirkhyā*, [Mar.] An officer who fixes or records the prices of articles.

*Nirkhnamā*, [H.] A tariff, a price-current, a table of prices or rates.

## NI

**NIRU**, (*Nīru*), [Tam.] Lime slaked and reduced to powder.

**NIRUTTARA**, [S. &c.] Having no answer, making no defence.

**NIRVANSĀ**, (*Nirvansa*), [S.] Extinct, as a family; being without family or descendants; unclaimed, as property to which there are no heirs.

**NIRVISHTA**, (*Nirrishṭa*), [S. &c.] Profit, wages, interest; gain by usury, agriculture, or service.

**NIRVEDHABHOGA**, [S.] Undisturbed possession, as the ground of a title to property.

**NISAB**, (*Nisāb*), [H.] Capital, property: in law, such an amount of property, whether, in money, goods, or cattle, as being capable of increase, is liable to the payment of *zikāt* or legal alms.

**NISAR**, (*Nisār*), [H.] Money thrown amongst the people at processions or at festivals.

\* *Nischithartham. Betrothal ceremony. Ranganaikī v. Ramannja*, I.L.R. 35 Mad. 728.

**NISF**, (*Nisf*), [H. &c.] Half, a half, a moiety.

*Nisf-jamā*, [H.] Half revenue assessment, latterly levied on the holders of resumed rent-free tenures.

*Nisf-khīrāj*, [H.] Half assessment, remission of fifty per cent. on the revenue.

**NISHADA**, (*Nishāda*), [S. &c.] An outcaste, applied by Manu to the son of a Brahman by a Śūdra female, but generally to any degraded caste, and especially to wild and barbarous tribes inhabiting forests and mountains in various parts of India. *Illegitimate offspring, i.e., he who is begotten by a twice-born man on a woman of a Sudra caste. Hargobind v. Dharam*. I.L.R. 6 All. 329 (332 f.n.)

## NI

**NISHAN**, (*Nishān*), [H.] A sign, a mark, an emblem, a signet, an ensign, a flag.

*Nishānbardār*, [H.] A flag-bearer.

*Nishān-i-Diwān*, or *Diwāni*, [H.] The official mark or stamp of the *Diwān*, or of his office: the official mark and date endorsed on a royal grant made in the *Diwān's* office upon its being registered in his records.

*Nishān-i-huṣṭār-navis*, [H.] The official mark with the date and attestation of registry made by the *Nāẓim*, upon the back of a royal grant after the *Nishān-i-Diwāni* has been affixed.

† *Nishast-jama*, corruptly, *Nishisht-jumma*, [H.] Adjustment of rent with a tenant.

**NISHKA**, [S. &c.] A weight of gold, of varying amount.

**NISHKAR**, [Beng.] Exempt from tax.

**NISHKRAMAN**, (*Nishkraman*) [H. &c.] Going out, taking an infant out of the house for the first time, in the fourth month, when certain ceremonies are to be performed.

**NISHPATTI**, (*Nishpatti*), [Beng.] Accomplishment, settlement, decision, award.

**NISSAR**, [Thug.] Safe, secure; as a residence, a village, a place to commit murder, &c.

**NISTAR**, (*Nistār*), [H. &c.] Release, acquittal; rescue: salvation.

**NISUDDHI**, (*Nisuddhi*), incorrectly, **NISUDI**, corruptly, **NEESHODY**, [Tel.] A mutual acquittance or release; settlement of an account; relinquishment of a right or claim.

**NITANTAGNYA**, (*Nitāntāgnyā*), [Ben.] (from '*Nitāntā*' final, and '*āgnyā*', order) Sentence, verdict, decree.

**NITAR**, (*Nītar*), [Hindi] Poor, worn out by over culture—land.

**NITI**, (*Nīti*), [S. &c.] Polity, ethics, justice.

**NITU-ASARABHUMI**, (*Nītu-Asarābhūmi*), [Tel.] A field or land dependent for

## NI

irrigation upon proximity to a tank or river.—Northern Sarkārs.

*Nitukūlura*, [Tel.] A water-course, a *nalla* (see the last).—Northern Sarkārs.

**NITYA**, [S. &c.] sometimes vernacularly, **NIT**, as [H.] [Mar.] ('*Nit*'), but more correctly, '*Nitya*', **NITTIYA**, [Tam.] Constant, invariable, eternal: **NITTIYAM** (adverbially), always, eternally.

*Nitya karma*, or *Nitya karm*, or *Nit-karm*, [S. &c.] Fixed and constant duty: the observance of prescribed rites and ceremonies, daily or at defined periods, in opposition to *Naimittika karma*, or ceremonies performed occasionally, and at the pleasure of the parties.

*Nityadattaka*, or *d.-putra*, [S.] A son adopted in a regular and legal manner, who thereby becomes a sen for ever.

*Nittiya-padi moyini*, [Tam.] Daily allowance in money for ceremonies in a temple.

*Nityaśrāddha*, [S. &c.] The prescribed obsequial sacrifices to deceased 'progenitors, and the *manes* in general.

**NIVADA**, (*Nivādā*), **NIVARA**, (*Nivārā*), or **NIWARA** (*Nivārā*), [Mar.] Settlement, adjustment, decision, especially on a disputed point. [Tel.] Settlement of revenue: revenue accounts: settlement of accounts with the cultivators, or determination of the proportions in which the growing crop is to be divided.

*Nivāra patra*, [Mar.] A written judgment or award, or the document recording it.

**NIVARA**, (*Nivāra*), [S. &c.] Rice or other grain growing with or without cultivation; also, *Nivāra-dhānyam* (from *dhānyam*, grain).

**NIVARAN-PATRA**, (*Nivāraṇ-pātra*), [Mar.] A prohibitory note to one employed to demand payment of debts.

**NIVARTTAN**, [Mar.] (S. '*Nivarttan*'), lit.,

## NI

turning back) A measure of land, 20 square *Vansas*, or 4000 square cubits.

**NIVI**, (*Nivi*), [Karn.] Capital, stock.

**NIVESANAMU**, **NIVESHANAM**, [Tel.] Ground to the extent of 2100 feet square, Such an extent as is fit for a house: hence, also, building ground.

**NIYAMA**, or **NIYAM**, also, vernacularly, **NEM**, [H. Mar. S. &c.] Fixed institute or observance: established practice: a rule or regulation, a statute: an agreement, a contract or engagement: also, *Niyāma*, but less usually.

*Niyama* or *Niyāma karttā*, [S.] A law-maker, a legislator: the legislature.

*Niyamapatra*, [S. &c.] A deed of agreement or assent, a contract, a written engagement.

*Niyati*, [S. &c.] Rule, regulation, fixed or established practice.

**NIYOGA**, [S. &c.] An appointment, a delegated duty or office. *The practice of begetting a child by appointment, and considered that the likeness or resemblance consisted in fitness to be begotten by self through 'niyoga'.* *Minakshi v. Ramananda*, I.L.R. 11 Mad. 49 (51); *Vasudevan v. The Secretary of State*, I.L.R. 11 Mad. 157 (167).

*Niyoga dharma*, [S.] Official duty or occupation: in one sense, the appointment of a kinsman to raise up issue by the wife a childless husband, or one deceased without leaving children.

*Niyukta*, [S. &c.] Appointed, delegated; a functionary, (sic!) an appointed or delegated representative.

\* **NIZAMAT.** See under **NAZM**.

\* **NOABAD.** *The 'Noabad Taluk' is a tenure and not an estate, and Government is the proprietor of the lands, it being a 'khasmahal'.* *Ganga Das v. The Secy. of State*. 20 C.W.N. 636=32 Ind.Cas. 752. *The interest of a tenure-holder in the uncultivated lands of a 'noabad taluk' is*

## NO

not permanent and heritable. *Mohini Mohan Guha v. Jhanda Mia Chowkidar*, 40 Ind.Cas. 596. A 'Noabad taluq' in Chittagong may or may not be a permanently settled one. *Ashraf Ali v. Karim Ali*. 22 C.W.N. 1025 = 46 Ind.Cas. 927. "The term 'Noabad' (newly cultivated) has long been used in Chittagong to denote lands in which the proprietary interest vests in the State, that is to say, all lands which have not been permanently settled. The 'talukdars' in these lands, who are known as 'Noabad talukdars' are described by the Settlement officer thus :—

"The 'Noabad talukdar'\*\*\*is sometimes a grantee of a large tract of land, in which case he belongs to the proprietary class of the population, although he is de jure a tenure-holder subordinate to the Government in its capacity as proprietor of all the "Noabad lands"\*\*\*Many of the "noabad taluks" were created during 1848 Settlement from excess lands separated from permanently settled estates, and these taluks were settled with the proprietors of the parent permanently settled estates, so that these "noabad talukdars" also belong to the proprietary class."

The 'noabad talukdars' are permanent tenure holders within the meaning of the Bengal Tenancy Act, holding under Government as proprietor, but they are not entitled to hold at fixed rates. (*Prosunno Coomar Ray v. The Secy. of State*, [1899] I.L.R. 26 Cal. 792.) Their tenures are transferable and heritable.

The 'noabad talukdars' had no power to grant leases at rents fixed beyond the term of the settlement made with them by Government'.—vide *Finnucane & Ameer Ali's B.T. Act*.

\* *Noabad-mahal*. A 'noabad-mahal' held under Govt. implies a hereditary and transferable title in perpetuity sub-

## NU

ject to payment of rent for all lands under cultivation such rents being liable to be enhanced *Jogesh Chandra Roy v. Secy. of State*, 18 C.W.N. 531 = 24 Ind. Cas. 65.

**NOD**, (*Noḍ*), [Beng.] Alloy, adulteration, a debased coin.

**NODI**, (*Noḍi*), or **NOT**, [Mal., Tam.] A small measure of time, about four seconds.

**NOKICHARTTA**, (*Nokichārtta*), [Mal.] Statement of survey or computation from inspection of the quantity of seed required for sowing a field.

**NONCHA**, [Hindi.] Lands abounding with saline matter.

**NONDHA**, (*Noṇḍha*), [Guz.] A note-book, a memorandum, a bill-book in which articles are entered in the order sold.

**NOR**, [Mar.] Passage-money for persons or goods, fare, freight.

**NOTA**, [Karn.] **NOTTAM**, [Mal.] Seeing, looking at, inspection, examination; inspection and exchanging of coins, shroffage; also, conjuring, fortune-telling, or sorcery. In Tam. *Nottam*, from *Nokka*, sight, applies to the examination of coins.

*Noṭagāra*, [Karn.] An officer who keeps the money accounts of a village; also, a money-changer a conjuror, a fortune-teller.

*Noṭṭakarippa*, [Mal.] Counterfeit coin.

*Noṭṭakāraṇ*, [Mal.] A money-changer.

*Noṭbat Khana*. See *Naubat Khana*.

**NUAPILA-CHARIBAR**, (*Nuapila-chāribār*), [Uriya.] Abandoning a new-born infant.

**NUGAM**, [Tam.] A yoke for oxen (vernacular corruption of *S. Yugam*).

**NUKA**, (*Nūka*), [Tel.] Grain of any kind when half ground.

**NUKSAN**, (*Nukṣān*), **NUKSHAN**, incorrectly, **NOKSAN**, [H.] Loss, injury, deficiency; loss upon alienated lands, deficit in the revenue returns. *The loss to Government in respect of the difference between the fixed limited assessment and what*

## NU

would be a proper full assessment of the land. *Dolsang v. The Collector of Kaira*, I.L.R. 4 Bom. 367 (398).

*Nuḡān-i-fāhish*, [H.] Gross inadequacy of price of an article sold, which, according to some lawyers, if effected by an agent, annuls the sale.

**NUL**, (*Nūl*), [Tam., Mal.] **NULU**, (*Nūlu*), [Tel., Karn.] Yarn, cotton-thread.

*Nūlāṭa*, *Nūlke*, or *Nūlike*, [Karn.] Spinning.

*Nūluvarāṭṭe*, [Karn.] A cotton-spinning wheel.

*Nūlākt*, *Nūluṇṇu*, [Karn.] A spinning-woman.

*Nūttuṇi*, [Mal.] Cotton cloth, calico.

† *Nūlachūram*, (?) [Mal.] A divorce granted to a wife.

**NULI**, [Karn.] Any kind of hempen or coir string or rope.

**NUMBERDAR**, (*Numberdār*), or, more commonly, **LUMBERDAR**, (*Lumberdār*), q. v., [H.] (the English word 'number', with P. *dār*, who has) The title of the person or persons in a village who represent the community in their financial dealings with the government, and who are registered in the collectors' books by a number as well as by name.

*Number-karanam*, used in [Tam.] A village accountant in some of the Tamil districts, who was paid by a salary, and was numbered and registered in the collectors' books when the establishment of such accountants was first formed.

*Numbericār-kharudā*, or *khardā*, [Mar.] (from *khardā*, a diary) A record kept by the village accountant in the Dakhin of the fields of the village he is attached to, their quality, cultivation, and other particulars of the state of the village, according to a regular system of numbering.

## NU

**NUN**, (*Nūn*), or **NON**, [H.] (from S. *lavāṇa*) Salt.

*Nūnchai*, [H.] A factitious salt made of the ashes of burnt straw previously steeped in brine, and used to adulterate culinary salt.

*Nūniā*, [H.] A maker of, or dealer in, salt; a saltpetre maker.

*Nuner*, [H.] Saline, as soil.

**NUNE**, (*Nūne*), [Tel.] Oil, as ready for use.

**NURBAF** (*Nūrbāf*), [H.] A Mohammadan weaver, especially of fine cloth like the Dacca muslin.

**NURU**, (*Nūru*), [Tel.] Threshing or treading out grain.

**NUSAIRI**, (*Nuṣairi*) [H.] A Mohammadan who believes in the divinity of *Āli*.

**NUSKHA**, [H.] A copy, an example, a specimen or draught of a writing, &c.

\* **NUSUB**. *Relationship by consanguinity of descent, which in Mohammedan law means legitimate descent only. So far as inheritance from or through males is concerned, and the marriage between the parents of the inheritor is a condition precedent to his legitimacy. Md. Allah-dad v. Md. Ismail*, I.L.R. 10 All. 289 (329).

**NUZUL** (*Nuṣūl*). **NOOZOOL**, [H.] Descent: property which falls to the state from default of heirs, an escheat.

\* *Nuxzeri durgah*. "(Literally, an offering at a sacred place) for maintaining places of worship."—*Vide Finnicane & Ameer Ali's B. T. Act.*

**NYASA**, (*Nyāsa*), vernacularly, **NYAS**, (*Nyās*), [S. &c.] A deposit, a pledge.

**NYAT**, (*Nyāt*), or **NYATI**, (*Nyāti*), [Mar.] (corruption of S. *Jnāti*) Caste, kind, sort.

**NYAYA** (*Nyāya*), vernacularly, **NIAO**, (*Niāo*), **NIAI**, (*Niāi*). [H. S. &c.] Propriety, fitness, reasoning, logic: in common use it frequently also denotes justice or judgment.

NY

*Nyáyádhikára*, or *adhipati*, [S. &c.] (Tel.) A judge, a magistrate.

*Nyáyádhīṣa*, corruptly, *Niadhīṣ*, *Nyaccdaish*, [Mar.] A magistrate, a judge.

NY

*Nyáyádhīṣī*, [Mar.] Magistracy, the office or function of a judge.

*Nyámar*, [Hindi] A tree that has sprung up of itself in a cultivated field, and which the cultivator may cut down.

O

**OBBI****DI**, (*Obbiḍi*), [Tel.] Treading out corn, threshing by means of cattle.

**ODA**, (*Ōḍa*). [Karn.] **ODAM**, (*Ōḍam*), [Tam.] A boat, a ferry-boat.

*Ōḍagár*, [Karn.] A ferryman.

**ODAI**, (*Ōḍái*), [Tam.] A water-course, a tank, a ditch.

**ODAN**, (*Ōḍan*) or **ORAN**, (*Ōṛan*), or **OND**, (*Ōnd*), [Mar.] Deep, sunk capable of holding water, as ground fit for rice cultivation.

**ODANA**, or **ODAN**, [S. &c.] Boiled rice.

**ODAVARAM**, (*Ōḍaváram*), more corruptly, **UDAVARAM**, (*Uḍaváram*), [Tam.] Actual gross produce.

\* **ODAVELLI** or **KUDAVELLI**. *The re-marriage of the widow amongst the Lingaists of the Wynad. Kedulhi v. Madan*, I.L.R. 7 Mad. 321 (322).

**ODE**, or **ORRE**, [Tel.] A rice of corn, or a small pile just cut with the sickle.

**ODEYA**, **ODEYAVA**, or **ODIYA**, or, as used honorifically in the plur., and as usually pronounced, **WODEYAR**, or **WODIYA**, [Karn.] A lord, a chief, a ruler, a sovereign.

† **ODHA**, (*Ōḍhá*), [Mar.] A perquisite of the village scribe, as much corn from each heap as he can grasp with both arms.

**ODHAN**, (*Ōḍhan*), [Mar.] The balance of a closed account carried forward and placed at the head of one newly opened :

descent (of a belief, practice, usages, &c.) through several generations.

*Ōḍhanbákṣī*, incorrectly, *Ōḍumbakṣī*, [Mar.] Balance of account carried forward from year to year, especially in revenue matters, &c. : account with the cultivators.

**ODI**, (*Ōḍi*), pronounced **WODI**, [Karn.] A division of a rice field.

**ODIYA**, (*Ōḍiyá*), [Uriya.] The people, language, &c., of Orissa.

**OGAL**, (?) [Hindi.] Bulk wheat.—Kamaon.

**OGARUVUMUTA**, (*Ōgarurumúta*), [Tel.] An allowance of grain given to the measurers of the crop.

**OGAT**, (*Ōgát*), [Guz.] Remains of grass left by cattle on a field.

**OGGA**, (*Ōggá*), [Karn.] Seed for sowing.

**OGHA**, vernacularly, **OGH**, [S. &c.] A torrent, a strong current or stream.

*Oghal*, [Mar.] A small stream, a rill, a rivulet ; also, a ravine.

† **OGLA**, (*Ōglá*), (?) [Guz.] Made up into sheaves or bundles—Corn.

**OGUDU**, [Tel.] The straw of the great millet.

**OHDAH**, more correctly, **UHDAH**, (*Ūḥḍah*), q. v. [H.] **ODHO**, [Guz.] An office, whether civil or military.

*Ōḥḍahdár*, incorrectly, *Ōḍahdár*, correctly, *Ūḥḍahdár*, [Guz.] *Ōḥḍehdár*, [H.] An office, a functionary, a public servant, whether civil or military.



## OK

**OJAN**, [Beng.] (corruption of *wazan*) Weight, measure.

*Ojandâr*, [Beng.] A weighman.

**OJHA**, (*Ojhâ*), [H.] The title of the head priest of the temple of *Vaidyanâth*, at *Deogarh* in *Birbhûm*. (?) *Girijanund* v. *Sailajanund*, I.L.R. 22 Cal 645 (648). A conjuror, a sorcerer. [Beng.] A snake-catcher, one who pretends to cure snake bites, and cast out evil spirits by charms. [Uriya.] A schoolmaster : the signature of a certain caste.

**OJJA**, [Tel.] A teacher, a priest.

**OKATI**, (*Okati*), [Mar.] An apparatus for drawing water from a well, the transverse beam and stone weight ; also the bucket.

**OKIL**, [Beng.] and [Uriya] (corruption of *Vakil*) An agent, an attorney.

*Okâlat*, [Beng.] and [Uriya.] (corruption of *Wakâlat*) Agency, representative, acting as agent or attorney.

**OKKALIGA**, or **OKKALU**, pronounced **WOKKALIGA** and **WOKKALU**, **VUCCALOO**, [Karn.] A cultivator, a farmer, a tenant of the soil; an inhabitant.

*Okkalatana*, or *Wokkalatana*, [Karn.] Husbandry, cultivation : residence, residing.

*Okkalihamane*, or *Wokkalihamane*, [Karn.] A farm-house, any occupied or inhabited house.

*Okkalu-jamad-âlu*, corruptly, *Vuc-câloo-jummed-aloo*, [Karn.] A slave, especially a predial or agricultural slave, a labourer (*âlu*) attached to the revenue (*jamâ*) lands.—Coorg. Correctly speaking, there are two chief classes of slaves recognised in the province—*Bhûmi-jamad-âlu*, and *Okkala-jamad-âlu* : the first are attached to the land (*bhûmi*), and only transferable with it ; the second are the personal property of their possessors, and may be sold or mortgaged at pleasure.

## OL

**OKKANA**, (*Okkana*), [Tel.] **OKKANE**, **OKKANIKE**, **WOKKANE**, &c., [Karn.] The honorific title placed at the top of a letter or petition.

**OKKULA**, [Karn.] A measure of grain containing 71 lb. 4 oz. avoirdupois.

**OL**, [Mar.] Moisture, damp.

*Olâ*, [Mar.] Moist, humid.

*Olâchâ* [Mar.] Cultivated, produced, &c., without irrigation or rain, from the inherent humidity of the soil.

*Olâdukal*, or *-kâl*, [Mar.] A famine, the consequence of excessive rain.

† **OL**, [Mar.] A row, a line : a class.

**OL**, [H., Mar.] Personal bail or security, a hostage, a surety.

*Olî-âg*, [Mar.] (lit. wet fire) Any calamity occasioned by superabundant moisture, as a flood, &c.

† **OL**, or **WOL**, [Guz.] Payment made to predatory chiefs to induce them to abstain from pillage : blackmail.

**OLA**, (*Ôla*), corruptly, **OOL**, **OLLY**, [Mal.]

**OLAI**, (*Ôlai*), [Tam.] **OLE**, [Karn.] The leaf of any kind of palm, especially though not exclusively, applied to the leaf as used for writing upon. It is also laxly used for any deed or document written on the palm leaf.

*Olapura*, [Mal.] A house thatched with leaves.

*Olapetti*, [Mal.] A box in which title deeds or other documents written on *olas*, or palm leaves, are preserved.

*Olai-kûdu*, [Tam.] An umbrella or covering of palm leaves to keep off rain.

*Puttolai*, [Tam.] An edict or official order, any thing written upon palm leaves from dictation.

**OLAGA**, [Karn.] An assembly, a meeting, holding a *dârbâr*, or levee, a meeting in a *kachhari*, for public business : in the latter sense it is also written *Oqdôlaga*.

## ON

**OLASE**, (*Olase*), **OLASE**, **OLISE**, [Karn.] Migration of the people of a district through fear of war, pestilence, &c.

**OLA-UTHA**, (*Olá-utha*), [Beng.] Spasmodic cholera (from *ola*, descent, and *uthá*, rising), upward and downward evacuations.

**OLEKARA**, (*Olekára*), [Karn.] A servant, an armed *peon*.

**OLI**, (*Óli*), [Tel.] A marriage portion, what is given to a wife at her marriage by her relations, and consequently becomes her peculiar property.

† **OLIA**, (*Olíá*), (?) [Guz.] A land measure in the northern part of the Ahmedabad Collectorate, 50 double paces in length by 100 in breadth, or 125,000 square feet.

**OLU**, [Karn.] A pledge, a hostage, a ransom.

**OLUGU**, (*Ólugu*), [Tam.] An account kept by the village accountant of the measurement and extent of the fields composing a village.

**OM**, [S. &c.] The mystic monosyllable to be uttered previously to any prayer, but so as not to be overheard by ears profane; supposed to consist of three letters, *a, u, m*, combined, being types of the three *Vedas*, or of the three great divinities, *Brahmá*, *Vishnu*, and *Síva*.

† **OMBYA**, (*Ombyá*), [Mar.] A portion of wheat in the ear or sheaf, the perquisite of the village servants.

**OMKARA**, [S. &c.] The mystical syllable *Om*: see the last.

**OMBI**, (*Ombí*), [Mar.] An ear of wheat.

**ONDA**, (*Onđá*), or **WANDA**. (*Wandá*), corruptly, **WOONDA**, [Mar.] A billet, a log of wood.

*Onđápatfi* corruptly, *Woondaputty*, [Mar.] A tax imposed in commutation of the labour of cutting logs for government use.

## OR

**ONDU**, (*Onđu*), [Karn.] Alluvial deposit, sediment. soil.

**ONGALU**, [Karn.] An offering by farmers in a field before harvest.

**OPPA**, [Mal.] **OPPAM**. [Tam.] Signature, subscription, a certificate.

*Oppachúram*, [Tam., Karn.] A contract, an engagement, a bond.

*Oppandam*, [Tam.] *Oppanda*, [Karn.] A compact, an agreement, a contract. Also, sometimes defined a verbal contract

*Oppilla*, [Karn.] Consent, agreement, signature, subscription.

*Oppittadákqada*, [Karn.] A signed paper, an executed deed or bond.

*Oppumoli*, or *-mozhi*, [Tam.] A written agreement between two parties.

*Oppukínam*, also read *Opakínam*, [Mal.] Fee or present given on execution and signature of documents relating to sale or mortgage of land.

*Kaiyoppam*, [Tam.] Signature, certificate, the act of authenticating a document by subscription, or the document subscribed.

*Oppađi-tugayádu*, [Tam.] Abstract statement shewing receipts, disbursements, and balance in hand.

**OR**, [H.] Boundary, limit, way, direction.

**ORA**, (*Orá*), **OHARA**. (*Ohará*), [Mar.] One of the portions of a field which are ploughed separately by concentric turns of the plough.

**ORAPU**, [Karn.] Ebbing, going down: a ridge in a paddy field: a channel.

**ORAVI**, **ORAVU**, **ORAVE**, [Karn.] A marsh or swamp; surplus water running from a tank.

*Oravinahola*, [Karn.] A swampy field.

**ORRE**, (*Orre*), [Tel.] A heap of unthreshed grain.

**ORUKA**, (*Oruka*), [Mal.] An account of

## OT

lands and gardens in which the boundaries are specified.

**ORUKAL**, (*Orukal*), [Mal.] Flowing or running of water.

*Orukka*, [Mal.] A current, a stream.

**OS**, [Mar.] Deserted, a village; uncultivated, neglected, land.

**OSA**, (*Osā*), [Mar.] A blank spot in a corn-field.

\* *Osat-howla*, "In Backergunge there are as many as, thirteen persons having successive interests in the land inferior to that of the proprietor Zemindar. 'Osat-howla' is one of those interests."—*Vide Finnicane & Ameer Ali's B. T. Act.*

\* *Osat-nim-howla*. See *Osat-howla*.

\* *Osat-taluk*. See *Osat-howla*.

\* *Osat-nim-raiyat*. It is an under-tenure in the Pargana Dakhin Shahbazzpur, in the district of Backergunge—*Finnicane & Ameer Ali's B. T. Act.*

† **OSRA** (*Osrā*), (?) [H.] Keeping watch in a village by turns, each inhabitant taking the duty in succession.

**OSUL**, [*Uriya*] (corruption of *wasul*) Payment, collection; realized as a debt or as revenue.

**OSWAL**, (*Oswāl*), [Hindi] The name of a tribe of Jains, chiefly merchants and bankers.

† **OTAPADI**, Corruptly, **OTHAPUDY**, (?) [Karn.] A final account, settlement of accounts.

**OTARI**, (*Olāri*) less correctly, **WOTARI**, (*Wolāri*), [Mar.] A brazier; a caster of vessels of bell-metal, also of brass idols.

**OTBANDI**, (*Otbandi*), (?) [Mar.] Payment of a fixed amount for the use of each plough and pair of bullocks.—*Khandesh. Beng.* Settlement of rent to be paid for cultivating waste land. An estimate of the probable out-turn at some future period. See *Utbandi*.

**OTI**, (*Oti*), [Mal.] A piece of rice-ground.

**OTTADAM**, (?) [Tam.] A crop cultivated

## OT

jointly with other crops on the same land.

**OTTAI**, (*Ottai*), [Tam.] A span between the tips of the thumb and forefinger extended.

**OTTAM**, (*Ottam*), [Tam.] A conical pile of earth left by tank diggers as a measure of the depth to which they have dug.

*Ottay*, [Tam. Karn.] *Oḍḍa*, or *Oḍḍar-ava*, pronounced *Woḍḍa* A ditch or tank digger, a stoncutter. See the next.

*Oṭṭiyam*, [Tam.] The country to the north of Madras, whence the tank diggers come, or, in fact, Orissa: the *Oḍhra* of Sanskrit, the *Uriya* of the current dialect, whence the people employed in this kind of labour in the south of India are said to have originally come.

**OTTAM**, (*Ottam*), [Tam.] A contract, an agreement.

*Oḷumbadīke*, [Tel.] also, *udambadikāi*, [Tam.] A contract, an agreement, a bond.

**OTTI**, corruptly, **OOTTY**, [Tam. Mal. Karn.] A pledge, a pawn, a mortgage: in Malabar it especially designates a usufructuary mortgage, or one in which, for consideration of a sum advanced on loan, the borrower makes over the land of which he is the hereditary proprietor to a temporary occupant, who receives the rent or profits in lieu of interest on his loan, paying the difference, if his receipts exceed the interest, to the proprietor: the borrower or lender may transfer the occupancy to a third party, under certain conditions, but the latter is not at liberty to sell it, and is responsible for any damage done to the trees on the estate. The term is also sometimes used for the document of assignment or mortgage-deed. (Although written *Otti* by all the best authorities, it is also written in Tam. and Mal. *Oṭṭi*.)

## OT

and *Oṟṟi*, both, however, being always pronounced *Oṭṭi*. In Mal. it also occurs, at least in composition, *Aṭṭi*, *Oṭṭi*, with the initial short vowel, or *o*, and cerebral *ṭ*. See *Aṭṭiper*: (in Tam. and Karn. the *ṭ* is dental).

† *Oṭṭi-anubhogam*, [Mal.] A mortgage with usufruct.

*Oṭṭidraṅgam*, [Mal.] The money advanced on usufructuary mortgage.

*Oṭṭikamparam*, corruptly, *Oṭṭy-koom-prom*, [Mal.] A subsequent transaction, in which, for a further loan, the proprietor abandons finally to the mortgagee two-thirds of his hereditary rights and authority over the estate.

*Oṭṭikaranam*, [Mal.] The deed or instrument conveying the property to the mortgagee.

*Oṭṭikurikānam*, less correctly, [*Kalikānam*, [Mal.] A mortgage in which it is conditioned either that the occupant shall be at liberty to relinquish the estate without charge for dilapidations, ten per cent. of the principal loan being deducted to cover all injuries, or that the owner may reclaim it when he pleases; in which case he is to pay for any additional plantations or other improvements.

*Oṭṭikondavan*, [Mal.] A mortgagee, lit., the purchaser of a freehold.

† *Oṭṭi-miras*, [Tam.] Occupation under mortgage tenure but comprising *Mirasi* rights and privileges.

*Oṭṭiper*, or *Aṭṭiper*, [Mal.] Free-hold

## OV

hereditary property: it is used laxly for the absolute transfer of such property.

*Oṭṭiporai-nir*, Ratification of an absolute and final transfer of hereditary property, by the proprietor pouring a little water into the hand of the purchaser.

*Oṭṭiperṟola* and *Oṭṭiperṟola-karanam*, [Mal.] (*Oṭṭiper*, or *Aṭṭiper*, as above, *ola*, a palm leaf, and *karanam*, a deed) The written and executed deed by which a hereditary property is absolutely sold; hence, also, the title-deeds of an estate.

**OTTU**, (*Oṭṭu*), [Karn.] Whole, total, aggregate amount.

*Oṭṭuchekachēri*, [Karn.] The chief post office.

*Oṭṭuguttige*, [Karn.] The entire assessment.

*Oṭṭujameyālahapa*, [Karn.] The total collection of the revenue of a district.

**OVA**, [Tel.] Cut corn, but unthreshed.

**OVANDA**, (*Ovanda*), **OWANDA**, (*Owanda*), vulgarly, **WOWANDA**, (*Wowanda*) [Mar.] The holding and cultivating of lands which lie beyond the lands of the village in which the cultivator resides; also the lands so held and cultivated: hence the carrying on of any business at a distance, or part in one place and part in another.

*Ovande kari*, corruptly, *Wowand kurree*, [Mar.] A person living in one place and cultivating land in another.

# P

## PA

**PA**, (*Pā*), [H. &c.] (abbreviation of *Pāda*, q. v.) A foot. a leg.

*Pāyāb*, [H.] (P., from *yāstān*, to find) Fordable, a ford.

**PACHAKA**, (*Pāchaka*), [S. &c.] Causing to come to maturity; also, digestive, cooking, dressing; subst., a cook.

**PACHAR**, (*Pachār*), (?) [H.] The designation of the lands and villages lying farthest from the banks of the Jamunā in the district of Etawa.

**PACHBHEYA**, [Thug.] A sect or division of the Thugs.

**PACHCHADAMU**, (*Pachchadamu*), vulgarly, **PATCH**, [Tel.] A particular kind of cotton cloth, generally twenty-four cubits long and two broad: two cloths joined together.

**PACHCHAKU**, (*Pachchāku*), pron. **PATSAKU**, (*Fatsāku*), vulgarly, **PUTCHUCK**, or **PUTSAK**, [Tel.] lit., A green leaf, but applied especially to an aromatic plant long cultivated in India, and thence exported by the ancients under its Sanskrit appellation, *Kushtha* (*Costus indicus*, or, as forming a new genus, *Aucklandia costus verus*).

**PACHH**, (*Pāchh*), [H.] Inoculation, inoculating.

**PACHHAL**, [Uriya] A place where saline earth is prepared.

**PACHKI**, (*Pachki*), [Mar.] A small copper coin equivalent to a *Damri*, or fourth of a *Paisa*.

**PACHPACH**, [Hindi.] Soft or plashy, as soil: rotten vegetable matter and mud.

**PACHWAL**, (*Pachwāl*), or **PACHWI**, (*Pachwī*), corruptly, **PUCHWYE**, [H.] An intoxicating drink prepared from the fermentation of rice or other grains steeped in water.

**PAD**, (*Pād*), vulgarly, **PAUD**, (?) [Mar.] A measure of land equal to twenty *kāthis*.

## PA

**PAD, PADA, PADA** (*Pāda*), [S.,] but occurring in all the dialects, the word also occurs, vernacularly modified in various forms, as, **PA**, (*Pā*), **PAI**, (*Pāi*), **PANW**, (*Pānw*), pron. **PAON**, (*Pāon*), [H.] **PA**, (*Pā*), [Beng.] **PA**, (*Pā*), **PAUL**, (*Pāul*), [Mar.]. A foot, a footstep. *Pada*, &c. have other meanings also, among which *Pāda*, implies a fourth, a quarter, the only sense properly attributable to its modifications, as **PAI**, (*Pāi*), [Beng., Mar.], **PAE**, (*Pāe*), [Uriya] and **PAO**, (*Pāo*), [H.], but these terms are used with great laxity, and often, in their derivatives and compounds, imply also, a foot.

*Pāda-kānikai*, [Tam.] An offering to the feet, applied to a contribution paid to the *Guru*, or head, of a religious establishment.

*Pādārghya*, vernacularly, *Padārgh*, or *Pādārgh*, corruptly, *Padaruck*, *Pudary*, [H. &c.] (S.) A respectful offering of curds, honey, &c., to a guest or Brahman; lit. an *arghya*, or offering to his feet, whence it has come to signify also an assignment of rent-free land to a Brahman, a religious person, or a religious establishment: in the north-west it is said to be a grant of rent-free land to similar objects made by a Zamindār, and for the revenue of which he continues responsible.

*Padāta*, *Padāti*, *Padātika*, [S. &c.] (from *pada*, a foot) A footman, a foot-soldier, an armed retainer or messenger, whence the vernacular *Piāda*, and *Pāik*, and the English *Peon*, q. v.

*Pāda-vandanikā*, [S.] (*Pāda*, and *Vandan*, salutation) Property given by a husband to a wife at the time of marriage in return for her humble salutation or marks of deference.

*Pādodaka*, [S. &c.] (*Pād*, and 'Odaka'

## PA

water) Water in which the feet of a Brahman have been washed, and which it is an act of merit to drink.

*Pāḍya*, [S. &c.] Relating to the feet, water for washing them.

**PADA**, [S. &c.] A head, title, or topic of legal or judicial proceedings, of which eighteen are enumerated by Hindu law-givers; as 1. *Īnādāna*, debt; 2. *Nikshepa*, deposits; 3. *Aswāmi-vikraya*, sale without ownership; 4. *Sambhūya-samutthāna*, concerns among partners; 5. *Dattāpakarma*, resumption of gifts; 6. *Vetanādānam*, non-payment of wages or hire; 7. *Samvid-vyatikrama*, breach of engagement; 8. *Kraya-vikrayānuṣaya*, rescission of purchase and sale; 9. *Swāmipāla-vivāda*, disputes between master and servant; 10. *Simāvivāda*, boundary disputes; 11. *Dandapārushya*, assault and battery; 12. *Vākparushya*, defamation and abuse; 13. *Steṭya*, theft; 14. *Sāhasa*, violence; 15. *Strisangrahana*, illicit intercourse with women; 16. *Strīpundharma*, obligations of husband and wife; 17. *Dāyavibhāga*, partition of inheritance; 18. *Dyūtamāheçayascha*, gaming and animal-fighting.

*Padasankīrṇa*, [S.] A mixed plaint in a suit at law.

**PADA**, (*Pāda*), [S. &c.] A quarter, as before; but as a term in Hindu law it signifies one of the four steps or stages by which a law-suit is directed to proceed, viz.

1. *Bhāshāpāda* (from *Bhāshā*, speech) The declaration, the charge or plaint.

2. *Uttarapāda*, (from *Uttara*, an answer) The reply or defence.

3. *Kriyāpāda*, (from *Kriyā*, action) The essential matter, the evidence or proofs, whether oral or documentary.

4. *Sādhyasiddhi-pāda*, (from *Sādhyā*, what is to be established, the fact, and *Siddhi*, establishment) The judgment or decision.

## PA

**PADA**, [S. &c.] Place, station, rank.

*Padastha*, [S. &c.] A person of rank or authority.

*Padarī*, vernacularly, *Padarī*, [S. &c.] A title, rank, dignity.

**PADA**, (*Paḍa*), or **PARA**, (*Paṛa*), [Mar.] Fallow land.

*Paḍakara* or *Paḍakāra*, [Mar.] Lying fallow, a field: being deserted or desolate, a village.

*Paḍasara*, or *Paḍasāra*, [Mar.] Uncultivated, desolate, uninhabited.

*Paḍil*, [Mar.] Fallow or uncultivated land.

*Paḍiyā*, [Tel.] Fallow, uncultivated, waste.

**PADA**, (*Paḍā*), or **PARA**, (*Pārā*), [Mar.]

**PADAGAI**, (*Paḍāgai*), [Tam.] A cluster of cottages situated at some distance from the village to which they belong, for the convenience of carrying on agricultural operations. See *Pārū*.

**PADA**, (*Paḍā*), or **PARA**, (*Paṛā*), [Uriya.] A village; a ward of a town.

**PADAKKAM**, [Tam.] A certain number of villages held in farm in Tanjore under the native government.

*Padakutūr*, [Tam.] The renter or farmer of a number of villages.

**PADAKATHA**, (*Paḍakatha*), vulgarly, **PAR-KATH**, (*Paṛ-kath*), [Mar.] The lending of cattle and labour by one cultivator to another.

*Paḍakel*, vulgarly, *Paṛkel*, [Mar.] A cultivator that helps another with labour, cattle, and the like.

**PADAKAL**, (*Pādakal*), or **PADEKAL**, (*Pādek-kal*), (?) [Mal.] Land exempt from revenue.

**PADANA**, (*Paḍana*). [Mal.] A salt pan, a salt-pit.

*Padanapuyya*, [Mar.] Manufactured salt.

**PADAPPAM**, (*Paḍappam*), [Tam.] A town surrounded by villages.

*Paḍappai*, [Tam.] A yard or inclosure behind a house.

## PA

**PADAR**, (*Pádar*), [Guz.] Common land, land adjacent to a village left uncultivated.

**PADARAM**, (?) [Mal.] A fee paid to the Rája, or his representative, on a transfer of landed property.

**PADARTHA**, (*Padártha*), [S. &c.] (from *padu*, a name, and *artha*, object) Thing, substance, a category or predicament, in logic : in Karnata, personal property, money.

**PADASAKSHA**, (*Paḍasáksha*), or **PARSAKSHA**, (*Paṛsáksha*), [Mar.] Corroborative evidence.

*Paḍasákshi*, *Paṛsákshi*, [Mar.] A witness giving corroborative testimony.

**PADATI**, (*Paḍati*), [Uriya.] Waste salt.

† **PADAVI**, **PADON**, (?) [Mar.] A verandah.

**PADDU**, [Tel.] An entry in an account. an item. a memorandum.

\* *Padhani*. See *Padhani-Muqaddami* under *Muqaddami ante*, also **PRADHAN** post.

**PADE**, (*Paḍe*), [Karn.] A servant, a messenger, a *Peon*.

**PADI**, (*Paḍi*), corruptly, **PUDDEE**, [Tam. Karn.] A measure of capacity at Madras, one-eighth of a *marakál*, being the same with the *náli*, or *názhí*, and containing 93.752 cubic inches, or about 3 lb. 6 oz. : in the revised scale of weights and measures it is identified with the English term 'measure,' the standard being a cylinder of 4 inches diameter and 8 inches deep, containing 100 cubic inches, or 1.44 quart, or in weight of water about 3 lb. 6 oz. avoirdupois : a *Paḍi* is also a measure of weight equal to 100 *palams*, or 125 oz. avoirdupois. In Mysore it is a measure of weight equal to half a *sér*.

*Paḍikollu*, [Karn.] Weight, measure.

**PADI**, [Tam., Karn.] *Bhata*, additional or extra allowance to servants, troops, public functionaries, or establishments.

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*Paḍichára*, [Karn.] A police-officer, an armed footman.

*Paḍihana*, [Karn.] Extra allowance in money.

*Paḍijita*, [Karn.] Pay or allowance in kind.

*Paḍippunam*, [Tam.] Extra allowance.

*Paḍimurái*, [Tam.] The fixed day or term for which extra allowance is granted.

*Paḍittaram*, [Tam.] Allowance made to a (sic ! ) temple.

*Paḍiyál*, [Tam.] A hired servant, especially one paid with grain.

**PADI**, (*Pádi*), vulgarly, **PADDY**, [Malay] Rice in the husk, whether growing or cut, before threshing or before the grain is separated.

**PADI**, (*Pádi*), [Beng.] Tonnage, measurement of boats or ships for cargo.

**PADI**, (*Pádi*), [Karn.] Difference of exchange in money.

**PADIKA**, (*Paḍiká*), [Uriya] A measuring rod.

**PADKA**, (*Paḍká*), (?) [H.] A measure of land, a subdivision of a *katthá*.

**PADMA**, vernacularly, **PADAM**, **PUDUM**, [S. &c.] A lotus, a large number, a thousand millions.

**PADRI** (?) [Hindi.] A capitation tax on artificers and traders in central India.—Malcolm.

**PADRI**, (*Pádrí*), [H. &c.] (Port. *Padre*) The common term throughout India for a Missionary or a clergyman.

**PADSHAH**, (*Pádasháh*), [H. &c.] (P.) A king.

*Pádasháhr*, [H. &c.] Royal, imperial, made or given by a sovereign, as a grant of land, &c.

**PADU**, (*Pádu*), [Tel.] Waste, uncultivated, fallow ; also, subs. a waste, a common, a barren or uncultivated tract.

*Páḍubhumi*, or *Páḍibhumi*, or *Páḍintla*, [Tel.] A spot of ground near a village

## PA

formerly inhabited, but now cultivated for tobacco.

*Paḍumilam*, [Tam.] Barren ground.

**PADU**, (*Pāḍu*), [Tam.] Deficiency on re-measurement.

**PADUGAI**, or **PADUGAI-SATTURAM**, [Tam.] Land in the bed or on the banks of a river, especially fit for rice cultivation. '*Padugai*', land in Tanjore and Trichinopoly Taluks means land lying between the sandy bed of a river and the high flood-bund and it does not form portion of the river bed. 38 Mad. 108 = 24 M.L.J. 31 = (1913) M.W.N. 261 = 18 Ind. Cas. 41.

*Padugar*, [Tam.] Ground fit for moist cultivation, rice-ground.

**PADUGU**, (*Paḍugu*), [Tel.] The lower part of a heap of corn, or part left after the rest has been carried away. [Karn.] A heap of ears of corn piled in a threshing-floor, ready to be trodden out.

*Paḍudāṛaḷ*, [Tam.] Part of a crop decayed while standing.

**PADUNU**, or **PADANU**, [Tel.] Moisture : a certain quantity of rain, sufficient to soften the earth and render it fit for ploughing : soil well moistened, miry or plashy ground.

*Paḍunuvārshamu*, [Tel.] Rain sufficient to penetrate the soil and soften it for ploughing.

*Paḍupor*, [Tam.] A heap of corn which has been cut, but remains unthreshed till the whole is reaped.

*Paḍuvari*, [Tel.] A spontaneous crop, sprouts that have sprung up from grain left by the reapers.

\* **PAE-BOND**, **PAI-BANDH**, [H.] *Fettered, bound, tied by the leg, i.e., incumbered. It does not mean sale. It means property shall be made liable. Lal Behary v. Habibur.* I.L.R. 26 Cal. 166 (171). *Liability for debt. A mortgage bond. Jagatdhar v. Brown,* I.L.R. 33 Cal. 1133 at 1152.

## PA

**PAG**, (*Pāḡ*), and **PAGRI**, (*Pagṛi*), or **PUGREE**, [H.] A turban : in the Delhi districts, a poll-tax formerly levied on all males above twelve years of age in villages assessed under a peculiar system. See *Chaubachha*.

**PAG**, **PUG**, [H. Mar.] A foot.

*Pagdaṇḍi*, [H.] A bye-way, a foot-path.

*Pagi*, [H.] A caste, or individual of it, who are employed to track thieves or runaways by their footmarks.

*Paglā*, [Mar.] A village servant or officer in the west of India, whose duty it was to track fugitives and thieves by their footmarks from one village to another, which was then to take up the search : wherever the footmarks ceased the nearest village was made responsible for any property stolen.

**PAGA**, (*Pāḡā*), [Mar.] A body of horse under one commander, and in which the horses belong to the state : the stable or building where the horses are kept.

*Pāḡādār*, [Mar.] A horseman, a trooper whose horse is provided by the state.

*Pāḡānavīs*, or *Pāḡnis*, [Mar.] The writer and accountant attached to a body of horse.

**PAGADI**, corruptly, **PUGDI**, [Karn.], **PAK-UDI**, or **PAGUDI**, [Tam.] Toll, tribute, tax : applied also in Karnata to an extra assessment under the Mohammadan government, or to any addition to the fixed rates.

*Pagudikāran*, [Tam.] A collector, a tax-gatherer.

**PAGAI**, corruptly, **PUGGYE**, (?) [Mar.] An advance made by government or the collector to cultivators at the sowing season, to be repaid at the harvest : (it is no doubt a blunder for *Tagai*. See *Takāvi*).

\* Reference see page 1.



## PA

**PAGAR**, (*Pagár*), [Mar.] (Port.) Pay, wages : also a sort of canoe carefully finished.

**PAGAR**, (*Págár*), [Beng.] A mound, a bank, a drain, a ditch, a boundary.

**PAGHAIA**, (*Pagháia*), [H.] A dealer in metals, cloth, &c.

**PAGODA**, (?). The European designation of a Hindu temple in the south of India ; also the gold coin formerly coined at Madras, from its having the device of a temple on one face, but called by the natives *Hun* and *Varahá* : (the origin of this term is doubtful ; it is sometimes ascribed to the Portuguese, sometimes to the Persian *But-khada*, an idol-temple, or to the name of the goddess *Bhagaváti*, who is represented on some of the coins ; but neither rests upon sufficient authority).

**PAGRI**, (?) Land rent-free.—Central India. Malcolm.

**PAH**, (*Páh*), (?) Land which has been three years in cultivation (?).

*Páh-parti*, (?) Fallow land.

**PAHAL**, (*Páhal*), [Hindi] The ceremony of initiation into the Sikh religion and community.

**PAHAN**, (*Páhan*), [Hindi] A village officer, the head man of a village.—South-west frontier.

**PAHANI**, (*Paháni*), corruptly, **PAHNY**, (*Pahny*), **PAHNYNY**, [Mar.] (*Pahany*, from *Pahaná*, to inspect, to see) Inspection or supervision : in finance, a revenue survey, an inspection or numbering of lands, houses, &c. : commonly applied also to an estimate of the value of a growing crop by inspection only ; more correctly termed *Najar-paháni* (from *Náxr*, seeing).

*Pahána*-, or *Paháni-dár*, [Mar.] A revenue surveyor, an inspector and valuer of crops.

*Paháni-kárkún*, [Mar.] (*Kárkún*, an agent) A surveyor or inspector of crops.

## PA

*Pahána khardá*, [Mar.] (from *Khardá*, report) A revenue survey report.

*Pahányá*, [Mar.] A conjuror, especially one who pretends to be able to discover lost or stolen articles.

**PAHAR**, (*Pahár*), [H. &c.] (S.), **PAHAR**, (*Páhár*), [Beng.] A mountain, a hill.

*Pahárgutta*, [Tel] A tax or rent formerly paid for the privilege of grazing cattle on the hills.

*Pahárit*, or *Páhárit*, [H. &c.] A hill man, a mountaineer : hilly, mountainous, a tract.

**PAHAR**, **PUHUR**, [H. &c.] (S. *Prhar*), **PAHAR**, (*Pahár*), [Mar.] A division of time, a watch or period of three hours, or an eighth of the day and night, four to each, whence *Dopahar*, two watches, is either mid-day or midnight.

*Pahára*, [Mar.] A guard, a body of men keeping watch or guard.

*Pahárekari*, [Mar.] A sentinel, a guard.

*Pahari*, or *Pahri*, [H.] A watchman, a village servant and messenger, also employed to keep watch.

\* **PAHARAJ**, corruption of **PRABH**, *Raja*. This title is given by the kings to the landholders themselves. The rights and privileges of the holders are as those of *Chowdhuri talukdars*. The lands are attached to and devolving with the office. *Shytmanand v. Ramakanta*, I.L.R. 32 Cal. 6 at 14.

**PAHI**, (*Páhi*), [H., Uriya] A non-resident cultivator, a temporary occupant of village land, a tenant at will : (the word is more commonly, but less correctly, written *Pái*, for it is derived from the Hindi *páh*, for *pás*, 'near to,' he who resides permanently, not in the village in which he cultivates, but in the vicinity or near to it. See also '*Pahi-raiyats*').

*Páhi-asámi*, [H.] A non-resident

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cultivator, one who cultivates lands in a village in which he is not a permanent resident.

*Pāhi-kāshṭ*, [H.] Cultivation by non-resident cultivators or tenants at will : it is rather laxly applied also to such a cultivator.

*Pāhi-malanṣṭ*, [Uriya]. A salt-maker in a village different from that of his permanent residence.

\* *Pahi-raigats*. See under **RAIYAT**.

**PAHON**, (?) In the Ramgarh hills, the village priest who performs the worship of the local deities, and keeps also a record of the village boundaries, for which he receives fees in kind from the villagers.

**PAI**, (*Pāi*), [H. &c.] **PAY**, (*Pāy*). [Mar.] A foot.

*Pāi-band*, [H.] (P.) Fettered, bound : a fetter. See **PAE-BOND**.

*Pāi-bāḍi*, [H.] (A., remainder, *quasi*, balance at the foot, *i.e.* in hand or in reserve). In Mohammadan finance, the designation of such lands as were set apart for Jagir grants, if required : also the revenue from lands so reserved not yet alienated, and of lands which, having been alienated, had been resumed and paid revenue until a fresh assignment had been made.

*Pāi-baki-khālīṣa*, [H.] (from the royal treasury) The revenue of resumed or lapsed but suspended alienations receivable in the public treasury.

*Pāidakṣṭi*, (?) A tax formerly imposed by the Zamindārs of Bengal upon the cultivators, to cover the expense of presents to the revenue-officers.

*Pātk*, or *Pāyik*, corruptly, *Pyke*, [H. &c.] (S.) *Pātk*, or *Pāyak*, [Mar.] A footman, an armed attendant or inferior police or revenue-officer, a messenger, a courier, a village watchman : in Cuttack the *Pātk*s formerly

## PA

constituted a local militia, holding land of the Zamindārs or Rājas by the tenure of military service, an arrangement not unknown in other parts of India. Ben. Reg. ii. 1797 ; xiii. 1805 ; xiv. 1816. Also, a subordinate collector of rents.

*Pātkān*, [H. &c.] (plur. of *Pātk*) Armed militia or watchmen : assignments of land for their maintenance, made formerly by the Zamindārs, of which the revenue was an admitted deduction from the total assessment.

*Pāimāl*, [H.] (P.) Trodden under foot, spoiled, ruined.

*Pāimāli*, [H.] Trampling under foot, laying waste, especially as crops : compensation for damage done to standing crops by the passage of troops.

**PAI**, (*Pāi*), [Beng. Mar.] A quarter, a fourth part ; in currency, the fourth part of an *ana*, but applied in Bengal to a smaller division, or one twelfth, which was formerly a money of account, but, since 1835, has been struck of copper, weighing 33½ grains.

**PAI**, (*Pāi*), [H.] A non-resident cultivator : (the word is given both singly and in composition by unquestionable authority, but it is probably an error, or vernacular corruption of *pāht*, q.v.).

*Pāi-asāmi*, [H.] A cultivator of lands in a village in which he is not a permanent resident.

*Pātkāri*, or, more correctly, *Payakāri*, [Tel.] A temporary tenant who usually receives a larger share of the crop than a resident or permanent occupant.

*Pātkāshṭ*, corruptly, *Pykaṣṭ* *Pyka-usht*, *Paikashtee*, *Paykasht*, [&c. H.] The term usually employed in Hindustan for a migratory or non-resident cultivator, one who cultivates lands in a village to which he does not belong by birth or hereditary claim, and holds his

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lands either for a stipulated term, or at pleasure of some member or members of the proprietary body: in some districts, probably with more accuracy, the term occurs *Pāṭh-kāshṭ*.

*Pāṭh-kāshṭ-rāiyat*, *Paikast-raiyat* [H.] (A., a cultivator) A non-resident or temporary cultivator. By Act XI of 1859 the privilege which *Khudkast raiyats* enjoyed was extended to *Paikast-raiyats* also, if they could show occupation for 12 years. *Sarat Chandra v. Ariman Bibi*, I.L.R. 31 Cal. 725 (729). *Lakshman Narain v. Joinath*, I.L.R. 34 Cal. 516 at 524, 534, 538, (F.B.) In Upper India the term means a cultivator residing in the vicinity. *Varadaraji v. Vankata*, I.L.R. 5 Mad. 345 (355).

*Pāṭh-kāshṭ-zamīn*, [H.] (A.) Land held on the tenure of temporary occupancy.

*Pāṭh-noicūd*, [Hindi.] (vernacular corruption for *nauabād*) A non-resident cultivator who engages to cultivate for the current year.

*Pāt-rāiyat*, [H.] A non-resident cultivator.

*Pāt-sābek*, [Hindi.] A non-resident cultivator who has held the lands he tills for more than a year: an item of the village rent-roll shewing the rent paid by such cultivators.

**PAIBA**, (*Pāibā*), [Uriya.] A debt to be received, money due.

*Paibāwālā*, [Uriya] A creditor, one who receives or expects payment.

† **PAIDA**, [H.] Born, produced, created.

† *Paidawar*, *Paidawari*, [H.] Produce of a field or an estate.

† *Jama-paidawar*, [H.] The total amount of the produce of an estate.

† **PAIGAR**, (?) [H.] A ditch, a boundary.

**PAIGASTI**, [Tel.] (from *Paī*, over) A superintendent, an overseer.

**PAIJ**, [Mar.] A bargain, a compact, a wager.

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**PAIKA**, (*Paikā*), [Mar.] **PAIKAMU**, [Tel.] Money: in Tel. it also means a small coin of the value of five *kās*, also a quarter of a *dab*.

**PAIKAR**, (*Paikār*), [H.] A dealer, a shop-keeper, an intermediate dealer or agent, a broker; also one who goes about with goods for sale, a hawker, a pedlar.

**PAIMAISH**, (*Paimāish*), vernacularly, **PAYIMASI**, (*Payimāsi*), corruptly, **PYMAEESH**, and **PYMASH**, (*Pymāsh*), [H.] (P.) Measurement, measuring, survey.

*Paimāish-dār*, [H.] (P. who has) A measurer, a surveyor.

*Paimāish-i-kampās*, [H.] (the English word 'compass') Survey by European (sic!) surveyors, a trigonometrical survey.

*Kol-payimāst*, [Mal.] Regular survey, measurement by the *kol*, or rod.

*Nok-payimāsi*, [Mal.] Measurement or survey by inspection and estimate, the most usual method under the native government of Malabar.

*Paimān-kash*, [Sindhi]. (P.) A weighman, a measurer.

**PAIN**, (*Pāin*), [H.] A reservoir of water. *Artificial water-course Rajrup Keor v. Abul Hossein*, I.L.R. 6 Cal. 394 at 400 (P.C.).

**PAIN**, [Mar.] A bundle of grass or hay: an impost formerly levied on cultivators in lieu of a portion of hay previously exacted from them.

**PAIN**, (*Pāin*), [Mar.] A small measure, a quarter of an inch: a larger land measure equal to 30 *ūghās*.

**PAINAM**, (*Painām*), [H.] A denomination under the Mohammadan government of the principal divisions of a *Sūbah*; for instance, the *Sūbah* of Bengal was divided into two chief *Paināms*, the ceded lands of 1760, and the *Divāni* lands of 1765; the latter again was

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subdivided into 26 *Paināms* : (the term, although given in the 5th Report, is of doubtful accuracy, and is possibly a vernacular corruption, or an error for *Paimān*, P., a measurement, a measured or definite tract of country).

**PAINCHA**, (*Painchā*), [H.] A loan ; payment of a loan.

**PAINTH**, (*Painth*), [Hindi.] A duplicate bill of exchange. See *Peth*.

**PAIRA**, (*Pairā*), [Mar.] A day labourer, one who works by the day.

*Pairaṇ*, [Mar.] A day's job for a woman or a boy : a woman or boy hired for the day.

**PAIRA**, (*Pāira*), or **PAIDA**, (*Pāida*), [Mar.] A small measure, a quarter of an inch.

**PAIRI**, (*Pairi*), [Hindi.] The slope or inclined plane up and down which the oxen attached to the ordinary well used for irrigation travel : in some places it seems to imply a ring or subdivision of a well, and thence the well itself.

**PAIRU**, [Tel.] Growing corn. See *Payir*.

**PAIRUDAR**, (*Pairudār*), [Karn.] A person whose employment is carrying corn, cotton, or other articles, or oxen, from one district to another.

**PAISA**, (*Paisā*), corruptly, **PYSA**, **PYCE**, **PICE**, [H. & c. Mar.] A copper coin, which, under the native government, varied considerably in weight and value : the Company's *paisā* is fixed at the weight of 100 grains, and is rated at 4 to the *ana*, or 64 to the rupee : in common parlance it is sometimes used for money in general. In Marāṭhi, *Paisā* also signifies a land measure equal to  $7\frac{1}{2}$  *bighās*.

*Paisotako*, [Guz.] Money in general.

**PAISACHA**, (*Paisācha*), [S. & c.] (from *Pisācha*, an evil spirit) Demoniac, diabolical : one kind of marriage recognised by Hindu legislation, violation of a girl when unconscious or intoxicated.

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**PAISALU**, [Karn.] (for *Faisala*, q. v.) Decision, decree.

**PAISAR**, (*Paisār*), [Karn.] Common ground, ground left uncultivated to serve as a pasturage for the village cattle.

**PAISHA**, (*Pāishā*), [Uriya.] A grain measure, four of which are equal to one *chatānk*, or the sixteenth of a *ser*.

**PAITA**, (*Paitā*), vulgarly, **POITA**, (*Poitā*), [Beng.] The thread or string of cotton worn by the Brahmans (from the S. *paṭṭra*).

**PAITA**, (*Pāita*), [Mar.] A patch of level ground along the skirts of the hills sown with common grains (in the tract called *Dang*, q. v.).

**PAITHA**, (*Paiṭhā*), corruptly, **PYTHA**, [Beng.] A district revenue account, in which the several fields of the villages, whether paying revenue or exempt, are specified under the names of their respective occupants, according to their extent, quality, and produce.

**PAITRIKA**, (*Paitrika*), vernacularly, **PAITRIK**, [S. & c.] (from *Pitri*, a father) Paternal, ancestral, patrimonial, hereditary.

**PAIVILASAMU**, (*Pavilāsamu*), [Tel.] Super-scription, direction of a letter.

**PAIWAST**, or **PAIBAST**, [Beng.] (from P. bound, connected) Added to, or increased, as an alluvial deposit : additional lands from any source to those held in farm.

*Paiwasti*, [Mar.] (P.) Endorsement of a letter specifying the date of its receipt : also Beng., vernacularly *Pai basti*, additional, as alluvial land.

**PAIYA**, (*Paiyā*), [Hindi] An allowance of half an *āna* on each rupee of revenue set apart for the *Patwāri*.

† **PAIYAD**, **PYUD**, (?) A sluice, an embankment : a channel for carrying off the surplus water of a reservoir : a channel for letting in water on a large scale.

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**PAJA**, (*Pájá*). [Hindí] Share or quota of grain paid to the head man and the village servants.—South-west frontier.

**PAJANI**, (*Pájani*) [Guz.] A brush with which a thin starch is applied to the warp, to prepare it for the loom : the warp so prepared.

*Pájani-garo*. [Guz.] A man whose business is to prepare the warp for the loom by starching the thread.

**PAJAWA**, (*Pájáwá*), [H.] (P.) A brick-kiln, a brick-field.

\* *Pak saf*. In vernacular concealing. The expression '*Pak saf*' means a flawless title. *Bhattu Ram v. Ganga Prasad Gope*. 3 Pat L.J. 358 = 47 Ind.Cas. 37.

**PAKANADINAVARU**, (*Pákanádinavaru*), [Karn.] (pl.) A class of Śúdras practising fortune-telling from the district of *Páknál*.

**PAKANG**, (?) [H.] A cow, or she buffalo, or any herd of female cattle on which a cess was levied in *Chaubáchha* villages. See *Chaubáchha*.

**PAKHAL**, (*Pakhál*), corruptly, **PUCKALLY**, [H. &c.] A large leather bag for carrying water in, usually double, thrown over a bullock : also a leather bag used for raising water from wells, being attached to a rope passing through a pulley and drawn up by oxen passing up and down an inclined plane.

*Pakháli*, corruptly, *Puckalee*, *Puckallee*, *Puckallie*, [H. &c.] A water-carrier.

*Pakhályá*, [Mar.] Carrying a water-bag : the bullock or the driver.

† **PAKHAR**, [H.] A canvas covering or tarpaulin.

**PAKHELA**, [Thug.] Paper, whether written upon or not.

**PAKHI**, (*Pákhí*), incorrectly, **PAKEE**, [Beng.] A land measure nearly equivalent to a *bíghá*.—East Bengal.

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**PAKI**, (*Páki*), [Karn.] A small coin, the twelfth of a *Dab* See *Dabbu*.

**PAKKA**, (*Pákká*), **PUKKA**, corruptly, **PUCKA**, **PUKHA**. [H. &c.] (S.) Ripe, mature, cooked, dressed : metaph., correct, complete, as a statement : substantial, solid, as a building ; also, intellectually mature, intelligent, sharp, knowing : the contrast in all respects of *Kachchá*, q. v.

*Pákká-ghar*, [H. &c.] A house built of baked bricks or stone.

*Pákká-chittá*, [H. &c.] A revised and authentic account.

*Pákká-hisab*, [Mar.] A correct and carefully revised account.

*Pákká-ser*, [H. &c.] A full or *Pákká-ser* : a measure of weight varying in different parts of India, and for different articles, but always the full or standard measure, in distinction to a smaller or less authentic, or *Kachchá-ser* : the standard, or *Pákká-ser* of Bengal is fixed at 8) *tolas*, each of 180 grains troy, and is equivalent to 2,057 lb. avoirdupois, about 2 lb. 15 drachms. In the Madras presidency the *Pákká-ser* of Arcot = 1 lb. 13 ounces, of Masulipatam = 2 lb., and this is used in dealing with persons from Hyderabad, Calcutta, &c. : the ordinary or *Kachchá-ser* of Madras was 11.4 ounces, and of Bombay 11.3½ ounces.

**PAKKA**, (*Pákká*), [Mal] Planting seed thickly : a bed of young plants for transplanting : betel-nut in a raw state.

*Pákkānilam*, [Mal.] Land on which rice is sown for subsequent transplantation.

**PAKKANAM**, [Tam.] The residence of low and outcaste tribes.

\* **PAKKIADAT**. It is a usage involving material departure from the ordinary relations between a principal and agent.

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*Chandanlal v. Sūlbruthrai*, I.L.R. 29 Bom. 291. *A system of commission agency.* *Motilal v. Govindram*, I.L.R. 30 Bom. 83 (93). *The 'pakka adatia' has no authority pledge the credit of others but he may enter into cross contract on his own account or on account of and the constituent. He is under no obligation to substitute a fresh contract of meet the order of first constituent.* *Bhagawan das v. Kanji Deoji*, I.L.R. 30 Bom. 205; *Kedarmal v. Surajmal*, I.L.R. 33 Bom. 364.

† **PAKLI**, (?) [H.] A net for holding straw for cattle to feed upon.

**PAKSHA**, vernacularly, also, **PAKH**, or **PACHH**, [S. &c.] (H.) **PAKKAM**, [Tam.] The half of a lunar month, or a fortnight of fifteen days: the half from the new moon to the full is termed the *Śukla-paksha*, the white or light fortnight, that from the full to the new moon the *kṛishna-paksha*, the black or dark fortnight.

**PAKUTI**, [Mal.] A share, a portion.

**PAL**, (*Pāl*), [Hindi] Crown lands kept by the ruling family in their own hands.—Kamaon.

**PAL**, (*Pāl*). [H. &c.] A dike, a dam, especially the raised earth bordering the beds in which rice is planted so as to confine the water of irrigation: also a small tent, or a cloth or blanket thrown over a transverse pole to serve as a tent.

**PAL**, (*Pāl*), corruptly, **PAUL**, [Mar.] Exempt (from tax), remitted (as a duty or tax),

*Pālnāk*. [Mar.] Exemption from tax, remission of tax or duty.

*Pālpatti*, [Mar.] A tax or quit-rent imposed upon the holders of rent-free lands.

**PALA**, vernacularly, **PAL**, or **PUL**, corruptly, **PULL**, [S. &c. H. Mar.] A measure of time, the sixtieth part of a

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*danḍa*, or hour of twenty-four minutes, and consequently equivalent to twenty-four seconds. A measure of weight of gold or silver, varying in value, being equal to four *surarnas*, to four or to eight *tolas*, or, in common use, to three\* *tolas* two *māshas* and eight *kattis*, or about 585 grains troy. In Cuttack, a weight for brass, &c., being the twentieth of a *bisha*, or equal to four *karshas*, or about 520 grains. In the Dakhin, a weight of twenty-eight *dabbus*, used in weighing ghee, butter, &c.: in Kamaon it is a weight of about 520 troy grains. *Pala* also occurs in Sanskrit writings as the first or lowest measure of capacity, four being equal to one *kudava*, a measure of  $13\frac{1}{2}$  cubic *angulas*, or fingers.

**PALA**, (*Palā*), sometimes written, **PALLA**, (*Pallā*), [Tel.] A measure of capacity equal to ten *marakāls*, or  $15\frac{1}{2}$  imperial gallons. See *Pallā*.

**PALA**, (*Pāla*), [Uriya] Land immediately in the vicinity, or on the bank of a river.

**PALABHOGAM**, (*Palabhōgam*), corruptly, **PAULBHOGAM**, (*Paulbhōgam*), [Tam.] (from Tam. *pala*, many, and S. *bhogam*, enjoyment, possession) The tenure by which the inhabitants of a village hold their lands in severalty under an engagement among the coparceners, each being responsible for the revenue of his own holding, and receiving the surplus for his own use: such land may be held by the same individual in more than one village: also a village or lands so held: the term is also explained to signify merely possession by more than one individual, distinguished as, *Samudayam* or where the lands are cultivated jointly and the produce is divided, and *Arudi-karai* where the lands are divided amongst the proprietors and cultivated

† Reference see page 1.

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severally : see *Arudi-karai* and *Samudayam*.

**PALAGANDA**, (*Palagaṇḍa*), [Karn.] A bricklayer, a plasterer.

**PALAGORRU**, [Tel.] A kind of rake.

**PALAI**, (*Pālai*), [Tam.] Barren soil.

**PĀLAI**, (*Pālāi*), [Beng.] A stack or rick of corn, a granary, a magazine.

**PALAIBA**, (*Pālāibā*), [Beng.] (from S. *Palayan*.) Running away, flight, escape.

**PALAKA**, (*Pālaka*), or **PALAKA-PUTRA**, (*Pālaka-putra*), [S. &c.] An adopted son : the vernacular equivalent *Pālak-betā*, is sometimes applied to a boy who has been bought of his parents and is considered a slave.

**PALAKOSHAM**, [Tam.] A register of land in the occupancy of different individuals.

**PALAKUNDA**, (*Pālakuṇḍa*), [Tel.] A certain grain-fee given to the cultivators before the grain is measured, or a portion from each measure (lit., a pot, *kuṇḍa*, of milk, *pālu*).

**PALAM**, corruptly, **PULLAM**, [Tam.] (from the S. *pala*) A measure of weight at Madras, variously rated at 546.875 and 525.75 troy grains : according to the revised table recognised by government 20th Oct. 1846, the *Palam* is equal to 1 ounce 3.75 drachms avoirdupois : it is also used in Malabar, 100 *Palams*, or *Palons*, being equal to a *tulam*, and 20 *tulams* to a *khandi*.

**PALAN**, (*Palān*), [H.] A space of ground left for future disposal between two occupied lots.

**PALANCHERU**, (*Palancheru*), [Tam.] Ploughed land prepared for transplanting.

**PALAPATTADAI**, (*Palapaṭṭaḍai*), corruptly, **PULLAPUTTADY**, (*Pullapuṭṭady*), [Tam.] A place where people of different tribes and castes reside together.

*Palapaṭṭaḍaikūḍikāl*, [Tam.] The inhabitants of a town where the right and left-hand castes live amicably together.

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**PALSUTANTARAM**, (*Pālsutantaram*), [Tam.] (from S. *Sutantaram*) Allowance in grain to village artificers.

**PALASAVIDHI**, (*Pālāsavidhi*), corruptly **PALASHWEEDEE**, [Mar.] The vicarious cremation of a bundle of *Palāsa* leaves, in place of the body of a person who has died at a distance : in some cases widows were allowed to burn themselves with the substitute.

**PALATAK**, (*Pālatak*), [Beng.] (from S. *palayan*.) A fugitive, a run-away a cultivator who abandons his lands.

*Palūtika*, corruptly, *Platika*, [Beng.] Abandoned, uncultivated, land formerly cultivated, but deserted by the cultivators : a column of an account shewing the revenue formerly derived from deserted lands.

**PALATHI**, (*Palathi*), **PULATHY**, (?) Damaged produce.

**PALAWAT**, (*Pālāwat*), [Guz.] A tribe of *Bhils* so named.

**PALE**, (*Pāle*), **PALEVU**, (*Pālevu*), **PALEYA**, (*Pāleya*), **PLEYA**, [Karn.] **PALEIYAM**, **PALEIYAN**, corruptly, **POLLIAM**, **POLLAM**, **POLLEM**, **POLLIM**, [Tam.] **PALEMU**, (*Pālemu*), [Tel.] A tract of country subject to a petty chieftain. *What is technically known in the north of India as a 'raj' is known in the south of India as 'Polliam'.* *Ohintamun Singh v. Nowlukho Konwari*, I.L.R. 1 Cal. 153 (159) P.C. '*Polliam*' is a tenure in Madras and its nature is found to have been an ancestral estate of the nature of a 'raj'. *Avalappa v. Murugappa*. I.L.R. 36 Mad. 325 (331).

**PALEGARA**, (*Pālegāra*), corruptly, **POLYGAR**, **POLLIGAR**, &c. [Karn.] **PALEGADU**, (*Pālegāḍu*), **PALERU**, (*Pāleru*), [Tel.] **PALEGAR**, (*Pālegār*), [Mar.] **PALAIYAKARAN**, (*Pālaiyakāran*), [Tam.] A petty chieftain : in the south of India, especially in Karnāta, the Poligar, or Polygar, of early writers, occupying chiefly tracts of hill and

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forest, subject to pay tribute and service to the paramount state, but seldom paying either, and more or less independent, subsisting in a great measure by plunder: on the subjugation of the country most of the Pālegars were dispossessed, some were pensioned, and a few were allowed to retain some of their villages at a quit-rent: these have now subsided into peaceable land-holders.

*Palaiyapādu*, corruptly, *Paliaput*, *Paliput*, *Puliaput*, *Polyaput*, *Pooliaput*, [Tam.] Lands in the possession of a Pālegar, for which he now pays revenue to the government.

**PALERU**, (*Pālēru*), plur. **PALERLU**, (*Palērlu*), **PALELLU**, (*Palēllu*), [Tel.] A hired cultivator or labourer, one working with implements belonging to his employer: this is no doubt the same as the *Pālalu* of the northern Circars, agricultural labourers considered as slaves to the Ryots, being attached hereditarily to the lands, and maintained by the cultivators during the greater part of the year; during the rest of the time they support themselves: they are transferable with the land, but are not sold separately: they may be reclaimed if they quit their employer.

**PALEV**, or **PALEU**, (*Paleū*), [Hindi] Land watered after ploughing.

**PALI**, (*Pali*), [Beng.] Alluvial deposit, soil left by inundation.

**PALI**, (*Pāli*), incorrectly, **PALLEE**, [Beng.] A measure of grain, equal in some places to five, in others to eight *seers*.

**PALIA**, (*Pāliā*), [Guz.] (sic!) (plur.) Stones marking the boundary of a field.

**PALIKAPU**, (*Pālikāpu*), [Tel.] An under-tenant, a cultivator.

**PALISA**, (*Palisa*), [Mal.] Interest, usury: the following rates per 100 *fanams* per

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annum are specified, as in practice in Malabar by Mr. Græme.

*Ara-paliṣa*, One-twentieth, or 5 per cent.

*Ara-kāl-paliṣa*, One-eightieth, or 1 *fanam* 4 *anas* per cent.

*Kāl-paliṣa*, One-fortieth, or 2 *fanams* 8 *anas* per cent.

*Makani-paliṣa*, One hundred and sixtieth, or 10 *anas* per cent.

*Mukāl-paliṣa*, One-thirtieth and a third, or 3 *fanams* 4 *anas* seven-tenths per cent.

*Ner-paliṣa*, Ten per cent. per annum.

*Palisa-madaka-olakaranam*, corruptly, *Pelisha-madukom*, [Mal.] A deed of mortgage in which the rent of the estate transferred to the mortgagee is equal to the interest of the loan, and is so specified, which is not the case in the usual *Otti* deed.—Græme.

**PALISI**, (*Pālisi*), or **PALESI**, (*Pālesi*), [Guz.] A policy of insurance.

**PALIT**, (*Polit*), (?) [Beng.] Offerings not fit for Purohīts, or family priests, but for an inferior order of Brahmans.—Sylhet.

**PALKI**, (*Pālki*), [H. &c.] **PALLAKKI**, [Karn.] A palankeen.

*Pallakki-boi*, [Karn.] A palankeen bearer.

† **PALLA**, [H.] A bag used as a definite measure, especially for sugar.

**PALLA**, (*Pallā*), [Mar.] A measure of capacity of thirty *Payalis* = 120 *seers*, the same as the *Palā* of Madras: a measure of weight of a like amount, or 120 *seers*, for groceries, betel-nuts, oil, &c.: also the bag or sack which holds a *pallā* of grain.

\* **PALLA**. Right to worship an idol in turn, is a periodically recurring right. (*Topee Kishen v. Thakoordas*, I.L.R. 8 Cal. 807.

† \* Reference see page 1.



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**PALLAMU**, or **PALLAM**, [Tel.] Low-lying ground.

*Pallapunādu*, [Tel.] Low ground capable of being ploughed.

*Pallapupanā*, [Tel.] A crop grown on low, moist, or irrigable lands.

**PALLAN**, (*Pallan*), plur. **PALLAR**, (*Pallar*), corruptly, **PULLER**, (*Puller*), [Tam.] The name of a low and servile caste, or of an individual of that caste, most commonly the slave of the *Vellālan*, or agricultural tribe: they are much upon the same footing as the *Pareyan*, but hold themselves superior to him, as they abstain from eating the flesh of the cow.

*Pallacheri*, [Tam.] A village of the *Pallar* tribe.

*Pallarrarī*, [Tam.] A tax upon the *Pallar* in some of the Tamil districts.

**PALLE**, **PALLI**, or **PALLIYA**, [Tel.] **PALLI**, [Tam.] A village, hamlet.

*Pallehāsila*, [Tel.] Inland or transit duty.

*Pallerādu*, [Tel.] A villager. a fisherman.

**PALLI**, [H.] A small village. **PALLI**, **PALLI** (*Palli*), [Beng.] A hamlet, a detached portion of a village, a district.

*Palligrām*, [Beng.] A village, a country. [Tam.] A village belonging to a temple.

**PALLI**, (*Palli*), [Tam. Mal.] A small town, a village: in Tam., also, a temple, a school: it is no doubt the same word as the H. and Beng. terms, but is in more general use, especially in combination, when it is corruptly written *poly*, as in *Trichinopoly*, properly *Trisirā-palli* the city (sic!) of the giant *Trisirā* it is also the name of a servile tribe of Hindus in the south, similar to the *Pallar*, but who are more especially the bondsmen or slaves of the Brahman proprietors of land.

*Palliyāṇu*, [Karn.] A villager.

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*Pallivāsai-māniyam*, [Tam.] Rent-free land attached to a temple.

**PALLI**, (*Palli*), [Beng.] Land of superior quality yielding crops at every harvest.

**PALLINAYAL**, (*Palliṇāyal*), [Mal.] A bed or piece of ground on which rice plants are sown for transplantation.

*Pallisādi*, [Tam.] A tribe of Hindus.

*Palliyarkāran*, [Mal.] A chamberlain.

*Palliyarvilamban*, [Mal.] Confidential or private secretary of the *Kotiote Rāja*.

**PALLU**, or **PALHU**, [Thug.] The handkerchief with which people are strangled.

**PALLU**, [Tel.] Low ground.

**PALLUDAR**, (*Palludūr*). [H.] (a border of a dress) A fringe maker, a worker of ornamental or gold or silver borders to dresses.

**PALLUT**, (?) Yellow soil.—Cachar.

**PALU**, (*Pālu*), [Tel., Karn.] A share, a portion, the cultivator's share of the crop, in opposition to the *Ambāramu* or government share: (in composition it also occurs, vernacularly, *Pāl* and *Pāli*).

*Pālinacākkatu*, [Karn.] A farmer who shares his crop with the government.

*Pālugāranu*, or *Pālgāranu*, [Karn.] A sharer, a coparcener.

*Pālugenichittu*, (?) [Karn.] An agreement for a fixed term for an equal division of the crop between the proprietor and the cultivator or renter.

*Pāluku amarike*, (?) [Tel.] Allotment of portions of land amongst the cultivators.

*Pālutirugulu*, [Tel.] Difference of shares: it was the custom formerly, in order to deter the cultivators from neglecting the public lands for the sake of the additional portion which the holders of rent-free lands were accustomed to allow to those who worked for them, to carry the difference between

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the two rates to the credit of the government.

*Okkala-*, or *Raitara-pálu*, [Karn.] The cultivator's share of the crop.

*Rājapálu*, [Karn.] The government share of the crop.

**PALUN**, (*Palun*), [Guz.] A dower, a marriage portion given to the bride by the bridegroom or his father.

**PALWAR**, (*Palwár*), **PULWAR**, [H. Beng.] A boat of burthen, of from 15 to 20 tons, employed for carrying goods, considered as originally of Dacca build.

**PALWI**, [Thug.] A ring for the finger, nose, or ear.

**PAMPA**, [Mal.] An agreement: a written order for taking an oath.

**PAMPAKAMU**. [Tel.] Sharing, dividing, share, division.

*Pampala-jāhita. Pampoola-zabita*, (?) [Tel.] An agreement for a division of shares amongst the contracting parties.

**PAMPU**, [Tel.] A weight equal to five-eighths of a *ser*: a tract of land containing two or three rice-fields (?).

**PAN. PUN**, [H.] **PANA**, (*Paṇa*). [S. Beng.] A sum of eighty *kauri* shells, equal to twenty *gaṇḍas*, and of which sixteen are equal to a *kāhan*; whence a *Paṇa* is sometimes used, as in Cuttack, for the sixteenth of any given unit, as of the amount of rent or revenue. In Sylhet four *Panas* make one *raik*: it is also a measure of land equal to a square of  $3\frac{1}{2}$  cubits: the same word becoming *Panam* in [Tam.] and [Mal.] signifies money, also a small coin, both of silver and gold, transformed, by European pronunciation, to *Fanam*: the gold *Panam* was properly the sixteenth of a *lun*, but the proportion varied: the silver *Panam* or *Fanam* of the Company's coinage at Madras was rated at eighty copper *kās*, at twelve *fanams*

## PA

sixty *kās* to an Arcot rupee, and forty-five to a star-pagoda.

*Panbahá*, [H.] Valuation, estimate.

*Paṇi*, [Uriya.] A sixteenth of the revenue.

**PAN**, (*Pán*), corruptly, **PAAN**, or **PAUN**, [H. &c.] (from S. *parṇa* a leaf), [Beng. Mar.] The aromatic leaf of the Piper betel, or, in common use, a leaf of it rolled round a few small pieces of the astringent Areka nut with a little caustic lime, a few heads of spice, and sometimes a little catechu, for the purpose of being chewed, acting as a carminative and antacid tonic: it is presented to guests and visitors, and sometimes sent to friends and relations, especially at family festivals, inclosed in gold or silver paper or leaf: it is also termed *Pān-supāri*, from *Supāri*, areka-nut, and *Biṇā* or *Biṇi*, S. *Vīṭika*, whence the European word *betel*.

† *Pan-baha*, (?) [H.] Distribution of betel to persons present at an assembly as a mark of respect: money expected as an equivalent of such compliment.

*Pānbatta*, (?) [H.] Distribution of *pān* on occasions of festivity.

*Pāndān*, [H. &c.] (P. holding) A box for containing *betel* and its accompaniments.

*Pāngutlá*, [Mar.] Rent or farm of betel gardens.

*Pānmahál*, [H.] Tax on betel leaves.

*Pānmañi*, [Mar.] A plantation, a garden of the betel-vine.

*Pānpatra*, [H. &c.] (S. *Paṭra*, a leaf) The leaf of the Piper betel.

*Pān-supāri*, [H., Mar.] A *pān*, or the areka-nut and spices rolled up in the leaf of the Piper betel; also, in [Mar.], a small douceur of bribe of a few rupees to stir up or refresh the memory.

*Pānibāgu*, [Tel.] (vernacular for the

## PA

Hindustani *Pān*, *kū bāgh*) A betel-vine garden or plantation.

**PANA**, or **PANNA**, (?) [H.] A large division, as a quarter or a half, of a coparcenary village and its lands under a separate head man or *Mukaddam*: in some places the lands are subject to periodical redistribution among the members of the community.—North-west provinces. It is sometimes considered Synonymous with *Putli*.

**PANA**, (*Pāṇa*), vernacularly, **PAN**, (*Pāṇ*), [S. &c.] Money in general: (the same as above: see *Pan*), wages, hire, price: a bet, a wager: business: an agreement, a stipulation or clause in an agreement.

*Pāṇa-yellata-kūran*, [Mal.] The creditor of a landed proprietor, upon an agreement that if the loan is not repaid by a stipulated period, the estate is to be assigned to the money lender.—Greece.

*Pāṇya*, [S. &c.] Vendible, any saleable article.

*Pāṇyasālā*, [S. &c.] (from *sālā*, a hall) A market, a market place.

*Pāṇyavīdhi*, [Tel.] A shop, a stall.

**PANA**, [Tel.] A sheaf of corn.

**PANA**, (*Pāṇa*), [Uriya] A man of a low caste employed in menial offices out of the house: also the name of a wild and predatory tribe on the frontier in the south of Orissa.

**PANAD**, (*Pāṇad*), **PANAND**, (*Pāṇand*).

**PANANDH**, (*Pāṇandh*), [Mar.] A lane through a village, or between fields and inclosures.

**PANAI**, (*Pāṇai*), [Tam.] A palmyra tree (*Borassus flabelliformis*.)

**PANAYAM**, (*Pāṇayam*), [Mal.] (from S. *pāṇa*, price) A mortgage, a pawn, a pledge. *The word 'Panayam' when used in documents executed in Malabar, means a mortgage of the property*

## PA

*governed by the Panayam deed is immovable property, and when such documents contains a personal covenant by the mortgagors to pay the amount, the document is document of simple mortgage under the Transfer of Property Act, 1882, even if the transfer of interest is not formerly expressed in it. Pyrappan Nambiar v. Raman Nambiar, 33 M.L.J. 679 = 6 L.W. 296 = 42 Ind.Cas. 349.*

*Pāṇayakkuchitta*, [Mal.] A document given on a pledge or pawn.

*Pāṇayakāran*, [Mal.] A mortgagee, a mortgager, one who borrows or lends on mortgage.

*Pāṇaya-ola-karāṇam*, [Mal.] An instrument or deed of mortgage written on an *ola* or palm leaf.

*Pāṇayappūta*, [Mal.] An article pledged or mortgaged.

*Pāṇayapāṭam*, [Mal.] A mortgage lease, or one in which a sum of money considered as the equivalent of two-thirds of the estimated nett produce or rent, is advanced to the proprietor in consideration of his relinquishing the estate to the lender for his usufruct, in lieu of interest on his loan. See *Pāṭam*.

*Pāṇayapāṭta-kulikānam*, [Mal.] (from *kulikānam*: see *kānam*) A mortgage lease, under which the tenant, when it expires, has a title to compensation for any improvements he may have made. It occurs apparently, though very corruptly, as *Kooyavarakam-ponium*, *Kooyavarkom-pūṇayam*.

**PANCHA**, **PANCH**, or **PUNCH**, also, **PANCH**, (*Pāṇch*), [H. &c.] (from S. *pancha*), Five, the number five: it is also used as an abbreviation for *Panchāil*. q v.

*Panchagrāmādāra*, [Karn.] A Brahman of a tribe of Tuluva Brahmans in the north-west of Mysore.

*Panchārit*, *Panchāyat*, less correctly,

## PA

*Punchayet*, [H.] *Panchāit*, [Mar.] *Panchāyati*, [Tel.] *Panchāyattu*, [Tam.] or the persons *Panchāyattūr* A native court of arbitration, consisting of five or more members chosen by the parties themselves, or appointed by the civil officers of the government, for the determination of petty disputes among the people, especially in matters affecting the usages of caste or occupation : (however prized by the natives when other means of obtaining justice were unavailable, and when *Panch-param-swara*, the *Pancha* is the supreme deity, was a proverbial phrase in the south of India at least, there are now few occasions on which this sort of assembly is spontaneously had recourse to, or in which its judgments are regarded as decisive, and this notwithstanding great pains have been taken by the British government to render it effective.—Ben. Reg. xxii. 1816 ; iii. 1821 ; vi. 1832 ; ix. 1833. Madras Reg. Village *Panchāits*, v. 1816 ; District *Panchāits*, vii. 1816. Bombay Reg. iv. xiii. 1827.) : the term also applies to the proceedings of the native court, and to the matter in dispute : also to a member of the court, an umpire, an arbitrator. *Court of arbitration Varaduraja v. Venkata*, I.L.R. 5 Mad. 345 (346).

*Panchāit*, [H. &c.] A court of arbitration ; the award of such a court.

*Panchāit-jāti*, [H.] An arbitration by persons of the same caste as the litigant parties.

*Panchāit-khānagi*, [H.] (P. domestic) Domestic arbitration, a settlement of family quarrels by relations and connexions.

*Panchāit-nāma*, [H.] (P. a document) The written award of a court of arbitration.

*Panchāit-sarkārī*, [H.] A court of

## PA

arbitration appointed by the public authorities.

*Panchaka*, [S. &c.] Five, an aggregate of five, a tax of a fifth, a tax or cess levied formerly by the Zamindārs in addition to the regular imposts.

*Panchakī*, *Panchakī*, [S. &c.] (fem. of *Pauchaka*) Cesses imposed in some of the Bengal districts formerly, in addition to the revenue and other regular imposts : lands held free of such additions were termed *ghair-panchakī*, and were considered as lightly assessed : in some places the term appears to denote lands originally rent-free, but subjected to a small quit-rent, and thence termed *Panchakī-lā-khīrāj*. See also *Secy. of State v. Poran Singh*, I.L.R. 5 Cal. 740.

† *Panchakī-juma*, [Beng.] Rent payable on land otherwise rent-free, a sort of quit-rent.

† *Panchakī-mahattran*, [Beng.] Land granted at a quit-rent to religious persons or Brahmins.

† *Panchakī-monja*, [Beng.] A village held at a quit-rent.

† *Karari-panchakī-juma*, [Beng.] A perpetual quit-rent.

*Panchāla*, [S. &c.] An aggregate of five, thence formerly applied to the *Panjab*, or country of the five rivers : in the south of India it denotes five castes collectively, or those of the goldsmith, carpenter, blacksmith, brazier, and mason, who, in Mysore, eat together and intermarry : among the Marāthas they wear the Brahmanical thread : in other places the five castes are of an inferior order, and are the carpenter, weaver, barber, washerman, and shoemaker.

*Panchama*, [S. &c.] Fifth. *Panchami*, The fifth lunar day of each half month.

*Panchaman*, [Tam.] (S.) An outcaste,

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a Pareya, a fifth caste man, not being included among the four regular castes.

*Paṇcham-bandham*, (?) [Karn.] Outcaste and servile tribes in Karnāta, four of whom are named, as, the *Pareya*, *Balican*, *Chaklar*, and *Toti*, and who are the agrestic slaves of Brahman cultivators.—Buchanan.

*Paṇchama-bhājiga*, [Karn.] An outcaste, a man of the fifth order: it denotes also the *Paṇcham-bhājigarū*, of Buchanan, traders and religious persons of the *Lingāt* sect, and the heads of the right-hand castes in Mysore.

*Paṇcha-mahāpātaka*, [S. &c.] The five most heinous sins of the Brahmanical code: killing a Brahman, stealing gold, drinking spirits, intercourse with the wife of a spiritual preceptor, and association with a person who has perpetrated these sins: in the masculine gender, and vernacularly, a great sinner, one who is guilty of the five great sins.

*Pañchāṅga*, [S. &c.] An almanac, a kalendar, so named from its treating of five members (*anga*) or topics; or, 1. the *tithi*, or lunar day; 2. the *vāra*, the solar day, or day of the week; 3. the *nakshatra*, or lunar asterism for each day; 4. the *yoga*, transits and conjunctions of the planets, eclipses, &c., and 5. the *karana*, or subdivisions of the lunar day: these are the five essential parts of the kalendar; but it comprises other topics, as lucky and unlucky days for undertaking any business, festival days, and the like.

*Pañchāṅga*, or *Pañchāṅgi*, [S. &c.] *Pañchangan*, pronounced *Pañjāṅgam*, [Tam.] The almanac maker, the village astronomer or astrologer, who announces fit seasons for commencing to plough or reap, for celebrating marriages or festivals, or engaging in any business: in the south he is usually a Brahman,

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who holds his office by descent, and is paid by rent-free land, a certain portion of the crop, or other privileges and fees.

*Pañchāṅga-mūṇiyam*, [Tam.] Land held rent-free by the village astrologer.

*Pañchāṅga-mirāsu*, [Tam.] The hereditary fees and perquisites of the village astrologer.

*Pañcha-krośi*, vernacularly, *Pañch-kōsi*, [S. &c.] A circuit of five or six *kōs*, especially that distance round a sacred city, as Benares, traversing which, and worshipping at each temple on the way, constitutes one of the principal ceremonies of the pilgrimage.

*Pañcharātra*, [Karn.] The officiating priest in the temple of Vishnu in Mysore.

*Pañchati* (?) [Beng.] A tax formerly levied in Dacca to defray the salaries of officers employed in examining and stamping weights and measures.

*Pañch-chhatāk*, [Beng.] lit., Five *chhatāks*, a fee of that quantity of grain for every rupee's worth weighed.

*Pañch-do*, corruptly, *Pach-doo*, [H.] A settlement in some places in the upper provinces, in which the proprietor takes two-fifths of the produce and the cultivator three-fifths.

*Pañch-kōṣi*, [Mar.] A cluster of five or six contiguous villages. See also *Pañcha-krośi*.

*Pañch-ottarū*, [S. &c.] Five in excess or addition, five per cent., and the like: (from *pañcha*, five, and *uttara*, over; but it is variously modified and corrupted by vernacular and European misspelling as follows):

*Pañchatra*, (?) [H.] A fee of five per cent. formerly levied upon any amount in dispute from the successful litigant.

*Pañchattara*, [Beng.] A duty of five per cent. on inland traffic.

*Pañchotara*, or *Pachotara*, [H.] A duty of five per cent. on the value of goods

## PA

in transit : a deduction of five per cent. from the estimated gross revenue of a village : a custom or toll-house for inland traffic.

*Panchotarû*, or *Panchotari*, [Mar.] Interest at five per cent. per mensem : a surplus of five thrown in with a hundred (bundles of grass or the like) : a duty of five per cent. on the value of goods.

*Panchotara-kaisiat*, [H.] Increase of revenue from reform of abuses in the inland customs : also, inland duties.

*Panchôtrâ*, corruptly. *Panchontra*, [Tel.] A custom-house for inland or transit duties : the chief custom-station in a district.

\* **PANCHAT**, *water-logged soil*. *Beniprasad v. Dukkhi*, I.L.R. 29 All. 270 (273).

**PAND**, (*Pâpâ*). [Mar.] A land measure, twenty square *kâthîs* or rods, or the twentieth of a *bighâ* ; the *Biswa*, or *Viswa*, of Hindustan.

**PANDA**, (*Pandâ*). **PUNDA**, (*Pundâ*), [H.]

**PANDA**, (*Pâpâ*), [Beng.] The proprietary or presiding priest of a temple, usually, though not invariably, a Brahman ; the office is hereditary, and in some places, as at Benares, the *Pandâ* officiates only on particular occasions, the duties of daily worship being performed by inferior priests or *Pujâris* in his employ : a priest who is stationary at any particular place or shrine.

**PANDAL**, or **PANDAR**, corruptly, **PANDELL**, [Tam.] (Mal.) **PANDIRI**, or **PANDILI**, [Tel.] A temporary shed or booth, a structure of cloth or basket-work supported on posts, for giving shelter to persons assembled on any festive occasion, as at a marriage : also any shed.

*Pandâ-kâval*, [Mal.] A fee of a portion of the crop given to a slave or hired servant employed to watch it (from

## PA

*pandâl*, the shed in which he keeps (*kâval*) watch).

*Pandakasûla*, [Mal.] A warehouse, a magazine, a store-room (vernacular for *S. bhânḍa*, a vessel, and *sûlâ*, a hall).

**PANDALA**, (*Pandâla*), [Mal.] The name of Śûdra tribe in Malabar, of which the Râja of Calicut is a member.

**PANDAM**, (*Pandam*), or **BANDAM**, [Tam.] (*S. bhânḍam*) Vessels, utensils : grain : gold : any thing that should be kept safe in a store or treasury.

*Pandâram*, [Tam., Mal.] Government : the revenue or financial department of the state : the treasury : treasure : goods and chattels.

*Pandâra-vâdai*, *Pandâra-vâdagai*, corruptly, *Pundarah-vadiky*, *Pundarah-radagay*, [Tam.] A village or lands of which the revenue is paid direct into the public treasury, corresponding with the *Khalsa* or *Khâs* collections of Mohammadan and British rule : the *Pandâra-vâdagai* is said also to be a name given to villages in the *Paleyams* or *Paleyyar* districts of Madura and Tinnivelly, of which the inhabitants are Śûdras, and hold their lands by proprietary right.—5th Rep. p. 826.

† *Pandara-katîvi*, (?) [Tam.] A parcel of land in a village paying revenue direct to the government.

**PANDARA**, (*Pandâra*), [Karn.] **PANDARAM**, (*Pandâram*), [Tam.] **PANDARI**, (*Pandâri*), [Mal.] The designation of a class of Hindu mendicants in the south of India of the Śûdra or servile caste and *Sâira* sect, often officiating as ministrant priests in the temples of *Siva* : many are very respectable individuals, and excellent Tamil scholars : (Brown (Glossary) calls them mendicant worshippers of Vishnu, in which he differs from other authorities.)

*Pandâri*, [Tam.] A titular name of a

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class of agricultural labourers : a steward, a treasurer. See *Bhāṇḍārī*.

**PANDAVABIDU**, (*Pāṇḍavabidū*), [Tel.] (from S. *pāṇḍava*, relating to *Pāṇḍu*, or his descendants) Waste land from time immemorial, or from the heroic age or days of the *Pāṇḍava* princes.

**PANDE**, (*Pāṇḍei*), [H.] A title of Hindustani Brahmans, but properly applicable only to a certain tribe, a branch of the *Bharadvāja-gotra*, one of the chief branches of the *Kanaujīa* Brahmans.

**PANDHARA**, (*Pāṇḍhara*), or **PANDHARI**, (*Pāṇḍhari*), corruptly, **PANDREE**, (*Pāṇḍree*), [Mar.] The entire village community, whether actually assembled or considered collectively : the whole extent or lands of a village or township.

*Pāṇḍhara-paṭṭi*, corruptly, *Pāṇḍrapuṭṭy*, and *Pāṇḍery-puttee*, [Mar.] A tax on shops, workshops, booths, stalls, &c., or upon artisans and traders, and persons not engaged in agriculture, whether levied on their persons, implements, or places of work or traffic, the same as *Muhtarāṣa*, q. v.

*Pāṇḍhara-pesha*, corruptly, *Pāṇḍerpeyshe*, [Mar.] A term for classes considered superior to the cultivator, as the Brahman, writer, goldsmith, blacksmith, &c.

**PANDI**, (*Pāṇḍi*), [Mal.] A tribe of Christian fishermen in Malabar.

**PANDITA**, (*Pāṇḍita*), vernacularly, **PANDIT** or **PUNDIT**, [S. &c.] A learned Brahman, one who makes some branch of Sanscrit learning his special study, and teaches it.

**PANDRA**, (*Pāṇḍrā*), [H.] A kind of sugar-cane sown in *Māgh*, or *Phūlgun*, and before the rains : the sugar-cane of the next or coming crop.

**PANDRA-POLAMU**, (*Pāṇḍra-polamu*), [Tel.] Garden ground.

*Pāṇḍra-vāḍu*, [Tel.] A seller of vegetables.

**PANDU**, (*Pāṇḍu*), [Tel.] Fruit.

## PA

**PANDUMU**, (*Pāṇḍumu*), [Tel.] A measure of capacity equal to ten *Tams*, or *Marakals*.

**PANDURI**, (*Pāṇḍuri*), corruptly, **PANDREE**, (*Pāṇḍree*), [Mar.] Whitish or chalky soil.

**PANDUVA**, (*Pāṇḍurā*), [Hindi.] A light-coloured soil, a mixture of clay and sand.

**PANDYA**, (*Pāṇḍyā*), [Mar.] The writer or accountant of a village or district : an officer employed in the customs : in Madras it is sometimes applied to the head man of a district.

**PANDYA**, (*Pāṇḍyā*), **PANDI**, (*Pāṇḍi*), [S. &c.] The ancient Tamil kingdom, the capital of which was Madura : it was known by the name of *Pandion* to the Romans in the time of Augustus.

**PANEJITA**, (*Pāṇejita*), [S.] A description of a slave, one who, by his own agreement, has become a slave in consequence of being overcome (*jita*) in any dispute or wager (*papa*).

**PANG**, (*Pāṅg*), [Hindi.] Mud left by inundations ; alluvial soil deposited during floods.

**PANGA**, (*Pāṅgā*), [Uriya.] Salt prepared by boiling.

**PANGU**, (*Pāṅgu*), corruptly, **PUNG**, [Tam.] **PANKA**, or **PANGA**, A share, a part, a portion, a lot : a share in a coparcenary village : the share of an individual *Mirāsīdār* : any definite or proportionate share.

*Pāṅgāli*, [Tam.] A sharer, a coparcener, a coheir.

*Pāṅgubhāgam*, [Tam. S.] (a share) A share, a portion in village land or other divisible property.

*Pāṅgubādi*, [Tam.] A share, a portion.

*Pāṅgupirindavargal*, [Tam.] Joint heirs, persons who have divided amongst them patrimonial property.

*Pāṅgukāran*, [Mal.] A sharer, a partner, a coheir.

*Pāṅgumūlai*, also, *Pangumūlai-kana-*

## PA

*kkū*, [Tam.] from *mālai*, a garland, or any regular series, a list, a roll, an account; also with *kanākkū* added, A list or roll of shares in a village shewing the amount of land cultivated by each member of the community, the changes of property, the original divisions, the quality of the lands, and whether cultivated by the proprietors or by migratory cultivators.

*Paṅṅuvidam*, [Tam.] Share and share alike; according to or *per* share.

*Paṅṅuṅkrayam*, [Tam.] Sale of a coparcenary share.

*Paṅṅuṅkraya-chittu*, [Tam.] A bill of sale; also compounded with the Sanskrit terms *Paṭra* and *Sāsana* in the same sense.

*Panguāli*, or *Panguwāzhi*, [Tam.] A village held in common by a certain number of coparceners, amongst whom the lands are distributed at various times, according to the votes of the majority of the sharers, and are held in severalty for a given time under such distribution.

PANGU, [Thug.] A river Thug of Bengal.

PANGUL, (?) [Mar.] A class of mendicants in the Dakhin.

PANGUNI, (*Paṅṅuni*), [Tam.] The first month of the Tamil year (March-April).

PANI, (*Pāṇi*), [H. &c. Beng. Mar.] from PANIYA, (*Pāṇiya*), [S.] (from *Pā*, to drink, what is to be drunk, drinkable) Water (in composition and derivation it becomes *Pan*, *Pān*, *Pāna*, *Pānā*).

*Pānā*, [Mar.] Spoiled by rain after being cut, as grain, especially rice.

*Pāṇāṇi*, [Mar.] A water-diviner, a man who pretends to discover water beneath the soil, and directs where to dig for it.

*Pāṇākyā*, [Mar.] A water-carrier.

*Pāṇbhar*, written also, *Panboor*, (?) [Mar.] Land recently irrigated by sinking a new well, or such as is watered by the surplus drainage of wells or pools

## PA

not situated in it: land liable to be flooded, rent of such land.

*Pāṇbharyā*, [Mar.] A water-carrier.

*Pāṇbūḍit*, [Mar.] Destroyed by excessive rain—crops, &c.

*Pāṇbū*, (?) [Mar.] Rent of land liable to be flooded.

*Pāṇbhāṭi*, [H.] A water-mill.

*Pāṇāula*, [Mar.] A place that retains water some time after the rains.

*Pāṅgūchā*, [Hindi.] Fields saturated with water and having it some inches deep on the surface.

*Pāṇhala*, [Mar.] A pipe for carrying off water, a drain, an aqueduct.

*Pāṇharā*, fem. *Pāṇharin*, [H.] A man or woman carrying water-pots on the head.

*Pāṇheri*, [Mar.] A place by the roadside for supplying travellers with water: the act of supplying them.

*Pāṇikar*, [Uriya.] Rent for irrigation.

*Pāṇiyāri*, [Hindi.] Inundated.

*Pāṇlōṭ*, [Mar.] A slope that will carry off water: a declivity, as opposed to level ground, constituting sometimes the boundary of a tank.

*Pāṇmār*, [Hindi.] Soil submerged by floods so as not to be capable of cultivation.

*Pāṇphol*, [Mar.] Ears of rice empty in consequence of excessive rain.

*Pāṇpika*, *Pāṇpikalen*, [Mar.] Grains that must be sown at the beginning of the rainy season, such as require abundance of water.

*Pāṇrahāṭh*, [Mar.] A water-mill.

*Pāṇsūl*, *Pāṇsālā*, [H.] A place where water is distributed to travellers.

*Pāṇtaka*, (?) [Mar.] A small tax on irrigated lands.

*Pāṇthal*, [Mar.] Watered by irrigation, soil retaining water.

*Pāṇmal*, [Mar.] A place or soil retaining water some time after the rains.

PANI, (*Pāṇi*), [Tam., Mal.] Work, workmanship, business, office, service.



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*Papikkan*, [Tam., Mal.] An artisan, a workman, a head workman, a master builder, carpenter, &c.

*Papikkul*, [Mal.] A name given to Sûdras.

*Papikâran*, [Mal.] An artisan, a workman, a servant ; also an agent or officer on the part of a superior chief, superintending his dependants and administering justice in a village or district.

*Papippura*, [Mal.] A workshop, a manufactory.

*Papir daikâran*, [Tam.] An attendant or ministering priest in a temple.

**PANI**, (*Pâni*), [S. &c.] The hand.

*Panigrahana*, [S. &c.] Marriage, part of the ceremony consisting of the bridegroom's taking the hand of the bride.

*Panigrihitâ*, or *-grihitî*, [S. &c.] A bride, a wife, one who has been taken by the hand and legally married.

**PANJ**, [H.] Five.

*Panja*, [H.] *Panjâ*, [Mar.] The hand with the fingers extended : a representation of the same mounted on a staff and carried in procession at the Muharram, supposed to represent the hand of Âli.

*Panjâtî*, [Sindhi] Two-fifths of the produce levied as revenue.

*Pinj-tan*, or *Pinj-tani-pâk*, [H.] The five persons, or the five holy persons of the *Shiâs* or Muhammad, Âli, Fâtima, Hasan, and Hasain.

*Panj-tirthi*, [Uriya] (from S., a place of pilgrimage) A pilgrim to Jagannath of an inferior class, and who is not allowed to enter the temple.

**PANJA**, (*Panjâ*), [Mar.] A paternal great grandfather. **PANJI** (*Panji*) A paternal great grandmother.

**PANJAITA**, (*Panjâitâ*), (?) [Guz.] A large rake for thinning and weeding corn, drawn by bullocks.

**PANJAM-ULIGDAR**, (*Panjam-uligdâr*), (?) [Mar.] Any one of the chief district or

## PA

village officers to whom presents or fees (*ûlig*) are to be paid, such as the *Desâi*, *Pâtîl*, &c.

**PANJAY-TARABA**, (?) [Mal.] A class of slaves in Kurg.

**PANJI**, (*Pânji*), **PANJIKÂ**, (*Pânjikâ*), [Beng.] An almanac, a kalendar. See *Panchânga*.

**PANJU**, (*Panju*), [Tam.] Cotton-cloth : cotton separated from the seeds and prepared for spinning.

*Panjiûl*, [Tam.] Cotton thread.

**PANJURI**, (*Panjuri*), [Uriya] Five marks representing a total of five *maunds*.

**PANKTI**, [S. &c.] A row, a company, especially an assembly of Brahmans or respectable persons at some religious ceremony.

*Sabhâ-pankti*, [Karn.] A company or assembly of persons of one caste, especially when assembled for discussion.

**PANNACHERI**, (?) [Sindhi] A tax on cattle grazing on public lands.

**PANNAL**, (*Pannai*), [Tam.] A field, a rice-field : cultivated ground : tillage : husbandry.

*Pannai-kâran*, [Tam.] A husbandman, the foreman of agricultural labourers, especially of the Pareya tribe, a superintendent of cultivation.

*Pannai-ssumai*, [Tam.] A bundle of corn in the straw given to the labourers at harvest time.

*Pannai-yâl*, [Tam.] A ploughman, an agricultural labourer.

**PANNIAH, PUNNA, PUNNAH**, (?) [Mal.] (?) An estate or farm the property of the Râja, and cultivated by his slaves.—[Kurg.] (It may be a corruption of the Tam. *Pannai*.)

**PANNIAR**, (?) [Mal.] A class of agricultural slaves in Malabar.

**PANNI-MALAYAN**, (?) [Mal.] A servile caste in Malabar.

**PANNU**, (*Pannû*), [Tam., Tel.] Tax, tribute custom, rent.

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**PANOLA**, (*Panolâ*), [Hindi] Land watered after ploughing.

\* **PANRI**. A memorandum. *Seth Samur Mull v. Choqa Lall*, I.L.R. 5 Cal. 421 (P.C.)

**PANSARA**, (*Pāṃsarâ*), [Mar.] An officer of customs, one especially employed to levy tolls or transit duties at mountain passes.

**PANSARI**, (*Pāṃsârî*), [H.] A druggist, a dealer in groceries, spices, herbs, &c. See *Pusârî*.

*Pāṃsârhatâ*, [H.] Dealing in groceries and drugs.

**PANSERI**, [H.] (for *pancha*, five and *sér*, the measure), *Pasârî*, *Pasurî*, [Beng.] A weight or measure of five *sérs*, used especially for grain or rice.

**PANSI**, (*Pāṃṣî*), [Hindi] A net for carrying grass straw.

**PANSI**, (*Pāṃṣî*), [Beng.] **PANSOI**, (*Pāṃsoî*), corruptly, **PAUNCHWAY**, **PAUNSWAY**, [H.] A boat for passengers or goods, varying in burthen, having a tilted roof a bambu, mats, and thatch over the aft portion, usually rowed by two or four men, but carrying a mast and two sails, the most frequent boat in use on the Calcutta river.

**PANT**, **PUNT**, [Mar.] (abbreviation of *Pandit*) A prefix to the titles of the eight great officers of state under the old regime, as *Pant-pratinidhi*, *Pant-amâtya*, &c. : when it follows a name it denotes a Brahman who is not a Sanscrit scholar, but employs himself in accounts and writing : in the northern Sarkârs it denotes a Brahman employed as a writer by the government, and is usually addressed to him in the plural or *Pantulu* (Tel.)

*Pantoji*, [Mar.] The ordinary village schoolmaster.

**PANTA**, (*Paṇṭa*), [Tel.] Harvest, crop.

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*Paṇṭacheruvu*, [Tel.] A tank for watering rice-fields.

*Paṇṭakailu*, [Tel.] Measurement of the crop.

*Paṇṭanirasam*, [Tel.] Scantiness of the crops.

*Paṇṭasâla*, [Tel.] A granary.

*Pedda-panṭa*, [Tel.] The first or best crop, either in time or quality : the rice or *Jauârî* harvest.

**PANTH**, **PUNTH**, (?) [H.] The name of a class of Brahmans in Kamaon.

**PANTHI**, (*Panthî*), [H.] (from S. *panthâ*, lit., a road, or, fig., a way of life, a doctrine) The follower of any particular sect or teacher, or *Aghora-panthî*, one of the *Aghora* sect ; *Kabîr-panthî*, a follower of Kabîr.

**PANTHI**, (*Pāṇthî*), or **PATHI**, (*Pāthî*), [Mar.] **PANTI**, (*Pāṇtî*), [Guz.] A share in any business or property.

*Panthî-dâr*, [Mar.,] *Pāṇtidâr*, [Guz.] A sharer, a partner.

*Pantiâro*, *Pantiâlo*, [Guz.] A sharer, a partner, an associate.

**PANWAR-SHADI**, (*Pāṃwâr-shâdî*), less correctly, **PUNWAH-SHADEE**, [H.] (marriage: the first term, although printed *Punwah*, should no doubt be *Pan-, Pan-wâr*, from *wâr*, or *wâr*, in composition, according to, after the manner of, and *pan*, wages, hire) A kind of marriage in some parts of Bengal of a female slave to a nominal or vagrant husband, who, for a small payment, agrees to wed any number of such women : cohabitation rarely follows, and the object of the arrangement is to provide a putative father for any child the woman may bear, by whomsoever begotten, and which then becomes the property of the owner of the female slave.

**PAO**, (*Pâo*), [H. &c.] A quarter.

*Pâon*, or *Pâṇ*, [H.] (from *Pâ*, for *Pâo*,

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and S. *śna* less, minus), [Mar.] A quarter less : used in composition with numerals, as *Pañm-e-do*, less correctly, *Paone-do*, a quarter less two ; i.e. one and three-quarters *Pañn-e-do-rūpaiya*, two rupees less a quarter ; i.e. one rupee twelve anas, and so on.

*Pāo-takī*, barbarously, *Poutaky*, [H.] A quarter of a rupee : in Chittagong, an allowance of a quarter rupee per cent, on the revenue paid to the *kānungo*.

**PAONA**, (*Paonā*), [Beng.] Due : a debt : what is to be received or recovered.

*Pāoniyā*, [Beng.] One who has a right to receive, a creditor, an heir.

*Pāoti*, [H.] Income.

**PAPA**, (*Pāpa*), vernacularly, **PAP**, (*Pāp*). [H. &c.] Sin, crime, wickedness.

**PAPAR**, (*Pāpar*), [H.] A thin crisp cake made of the flour of any kind of pulse.

**PAPAR**, (*Pāpar*), [Hindi] Fertile soil

**PAPATAMU**, (*Pāpatamu*), [Tel.] A harrow.

**PAR**, (*Pār*), [Hindi] Coarse rice stubble : lands sown with rice when measured, and so entered in the register.--*Puraniya*.

**PARA**, (*Pāra*), vernacularly, **PAR**, (*Pār*), [S. &c.] The opposite bank of a river, or of any piece of water.

*Pārwar*, properly, *Pārāvāra*, [H.] On both sides of a piece of water or river.

**PARA**, (*Pāra*), or **PAR**, (*Pār*), [Mar.] Rate, price-current.

**PARA**, (*Pāra*), [Mar.] A bank or mound round the root of a *Pipal* or *Bar* tree (*Ficus religiosa*, or *F. indica*), where the villagers are accustomed to assemble : hence, a village council.

**PARA**, (*Parā*), [Mar.] Fallow land.

**PARA**, (*Parā*), **PADA**, (*Paḍā*), [Hindi] The boundary of a field.

**PARA**, (*Paṛa*), [Mal.] A measure of capacity, commonly, though incorrectly, written *Parrah*, or *Purrah*, and consequently confounded with a different measure : see *Parra* : the *Paṛa* is the common grain measure of Malabar,

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equal to 10 *yedangallis*, and containing 1264 cubic inches, rather more than 4 imperial gallons or 40 lb. avoirdupois : as applied to seed corn it denotes the quantity required to sow a certain extent of land so as to produce a given amount of rent by the sale-price of the crop : the land varies in extent according to its greater or lesser fertility, sometimes yielding a return of thirty times the seed, sometimes only five times : the ordinary range of extent is from about 6400 to about 9600 square feet : according to Mr. Arbuthnot (Malayalam selections), lands in Malabar are distinguished under three classes, a field of the first yielding twenty-fold, or about 40 *Paṛas* to two of seed, the second fifteen-fold, or thirty *paṛas*, and the third ten-fold, or twenty *paṛas*.

**PARA**, [S. &c.] Other, different, inferior, strange, foreign, &c. (it is used in composition, as its modification *Puram*, in all the dialects, in a great variety of terms having reference to one or other of its significations).

*Parabuttiyaṃ*, [Tam.] Money transactions, money lent, dealings and accounts with another person.

*Parabhārta*, [Tel.] Referred to another person for payment, assignment : placing an order for payment in the hands of another.

*Paradeśa*, [S. &c.] (*deśa*, a country) Another, or a foreign country.

*Paradeśi*, vernacularly, *Pardešt*, [S. &c.] A foreigner, a stranger, one from another or distant part of the same country.

*Paradeśavāsi*, [Tam.] (from S., *Vāsi*, a dweller) A foreigner, a stranger.

*Paradeśiga*, [Karn.] A foreigner, a stranger.

*Paradwāra*, [Mar.] (S. *Dwār*, a door ; but this is no doubt either an error or a vernacular corruption of *dāra*, S. a wife)

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Intercourse with a strange woman, especially with the wife of another man : adultery.

*Paragotra*, [S. &c.] (*Gotra*, a family) Belonging to a different family, whether of the same or of a different caste.

*Paraja*, [S. &c.] Born of another father : the son of a wife appointed to raise issue to a deceased or impotent husband.

*Parakuḍi*, corruptly, *Paracoodie*, *Paracoody*, *Poorcoodie*, *Parokoodee*, *Paragoody*, *Poodoogoody*, *Pirakudi*, *Purakudi*, *Pooracoody*, having been sadly distorted, [Tam.] A migratory or non-resident cultivator, one whose proper home is in another place, one not a member of the village community and having no proprietary rights, but holding and cultivating lands in the village, either for a stipulated term or at pleasure : the *Pāhi-kāshī*, cultivator of Hindustan : see *Kuḍi*. The term often is used as correlative 'mirasidar'. Temporary tenant whose tenure may be converted into that of 'Ulkudi', or permanent occupancy, by agreement with the 'Mirasidar' or by possession undisturbed for several generations. *Varadaraja v. Venkata*, I.L.R. 5 Mad. 345 (347); *Thiagaraja v. Ganai Sambantha*, I.L.R. 7 Mad. 374. The Cultivator without occupancy right. *Thiagaraja v. Gityana Sambandha*, I.L.R. 11 Mad. 77 (79).

\* *Parakuḍi-Ulavadai*. The expression does not necessarily imply a right of occupancy, (*Varadaraja v. Venkata*, I.L.R. 5 Mad. 345); but may imply resident cultivator. *Varadaraja v. Venkata*, I.L.R. 5 Mad. 345 (357).

*Parakuḍi-vāram*, [Tam.] (a share) The share of the crop that is assigned to the cultivating tenant, the rest being the right of the *Mirāsīdār*, or landlord.

*Ul-parakuḍi*, corruptly, *Parakuḍi-ul*,

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more correctly, *Ulkudi*, q. v. [Tam.] A cultivator who, although not a proprietor, has inherited the land he cultivates, and cannot be dispossessed as long as he pays the stipulated rent : ( the compound, though so used, is an obvious contradiction, as the cultivator does not dwell in another place : it is either an error, or is laxly used for *Ulkudi*).

*Parampara*, [S. &c.] (*Param*, repeated) One after another, in succession, hereditary, traditional ; fem. *Parampari*, successive arrangement, series, lineage.

*Paramparāgata*, [S.] Come in succession, in herited, descended.

*Parapūrvā*, vernacularly, *Parapūrbā*, [S. &c.] A woman re-married : one who was formerly the wife of another : seven cases of second marriage, or rather of cohabitation, are acknowledged in Hindu law, but in practice they are restricted to the *Śūdra* castes : 1. when the first marriage has not been consummated ; 2. when a girl has been unchaste and is married to another than the gallant ; 3. when a widow is married to a kinsman to raise issue for her deceased husband : in each of these the woman is termed *Punar bhū*, she who is (wedded) again : in the other four cases she is termed *Swairini* independent, uncontrolled ; as, 4. when she cohabits with another man during her husband's life ; 5. when she has deserted her husband for another man, but has been taken back by the former ; 6. when she cohabits with a stranger after her husband's death, for her own pleasure ; and 7. when she does so under the pressure of some urgent motive, as that of poverty : among the Marāṭhas, second marriages, termed *Paṭ*, q. v., are not unfrequent amongst the inferior castes.

*Pāraṣava*, [S. &c.] The son of a man

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by another's wife : the offspring of the three first classes by a *Śūdra* female.

*Pāra-straineya*, [S. &c.] (from *para* and *śrī*, a female) The son of another man's wife, either one born of her during her husband's lifetime, when he is properly termed *kunḍa*, or after the husband's death, when he is termed *golaka*.

**PARA**, (*Pārā*), [Beng.] A village, part of a village or town : it is commonly used in composition to form the names of villages in Bengal, as *Gokul-pārā*, &c. [Mar.] A cluster of houses situated at a little distance from the village to which they belong for the convenience of carrying on cultivation. Also, an outlying village or hamlet.

*Pārāgām*, [Beng.] A village, a hamlet.

**PARAB**, [Guz.] A place where water is given to passers by.

*Parabiya*, [Guz.] A person stationed at a water-shed to distribute water to passengers : one who sells water.

**PARABHAVA**, (*Parābhava*), [S. &c.] (from *pāru*, implying reverse) Defeat, disgrace, nonsuit : the name of the fortieth year of the cycle, corresponding in the current cycle with A. D. 1816.

**PARAIYAN**, (*Paraiyan*), commonly, but corruptly, **PARIAH**, or **PARIAR**, the latter from the plur. **PARAIYAR**. (*Paraiyar*), also, **PARAIYADIKIRAVAN**, (*Paraiyadikīravan*), [Tam.] **PARAYAN**, and **PARA**, (*Paṛa*), [Mal.] A man of a low caste, an outcaste, performing the lowest menial services : one of his duties is to beat the village drum, *Paṛai*, whence, no doubt, the generic appellation of the caste : the *Paraiyas*, are not known in India by that name, but they are numerous in the south, where they are usually the serfs or slaves of the *Śūdra* agriculturists : they are also attached to the village communities, performing the duties of scavengers, messengers, and

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other low functions, for which they are paid by portions of the crops, and some small privileges, but they are not allowed to reside in the village, having a place outside assigned to them there are said to be thirteen subdivisions, named *Vallurapparai*, *Tādapparai*, *Taṅgulānapparai*, *Durchāliparai*, *Kuḷiparai*, *Tipparai*, *Murasapparai*, *Ambiparai*, *Vadugapparai*, *Āliapparai*, *Valiparai*, *Vettiṇṇarparai*, *Koliyapurai*.

*Paṛaiḥēri*, corruptly, *Parchirry*, and *Patcherry*, [Tam.] A *Paraiya* village, or the part outside of a village or town in which the lowest castes reside.

**PARAJAYA**, (*Parājaya*), [S. &c.] Defeat, overthrow, losing a cause, nonsuit.

† **PARAJUWA**, (?) [Guz.] A land measure equal to three *Olias*, q. v.

**PARAMPA**, (*Paṛampa*), or, as pronounced, **PARAMBA**, (*Paṛamba*), incorrectly, **PAROMBHA**, [Mal.] A garden, a plantation, especially of cocoa-nut and areka trees, but commonly used in a wider sense, or for an estate in general ; such plantations forming very often the most valuable part of the property : also, high ground not admitting of irrigation ; also land raised and drained.

*Paṛamba-pāṭṭam*, [Mal.] Rent of plantations or of dry lands.

*Paṛambavāram*, [Mal.] The share of the proprietor in the produce of an estate which he has let or mortgaged.

**PARAMBU**, [Tam.] Extension, spreading : a board used for smoothing a ploughed field after the grain is sown.

*Parambadikuraḍu*, [Tam.] Levelling a field before ploughing.—Chtngleput. (sic !)

**PARAMBHATTAR**, **PARAMBHATTARAK**, (*Parambhattarak*), (?) Conditional sale of a slave.—Tirhut.

\* **PARAMSANA**. When a tenant appropriates a portion of the rent due from

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him to the proprietor by way of interest due to him for loan advanced to the latter and pays the balance over to the landlord such balance is called 'Param-sana.' *Sat Deo v. Jai Nath*, 9 O.L.J. 141 = A.I.R. 1922 Oudh 75 (2).

\* **PARAN.** The second class of tenure (Tenure is used here, not in the sense of the Bengal Tenancy Act, but as meaning Tenancy) is 'paran,' and is peculiar to lands devoted, to sugar-cane.—*Vide Fin-nucane & Amcer Ali's B. T. Act.*

**PARANCH,** (*Parānch*), or **PRANCH,** (*Prānch*), [Hindi] A vindictive practice in Central India, in which a person conceiving himself aggrieved by another attaches a notice to some outhouse or property, as a barn, an orchard, or the like, belonging to the offender, announcing that unless redress is granted, or compliance with a certain requisition promised, the property will sooner or later be demolished; a threat invariably accomplished.

**PARANCHĀ,** (*Parānchā*), (?) A carrier, a conductor.

**PARAPU,** (*Parāpu*), (?) [Tam.] A quit-rent, a cess or tax imposed by a Zamindār, or by government, upon cultivators.

**PARAS,** (*Pāras*), or **PARAS-PATHAR,** (*Pā-ras-pathar*), [H. &c.] The philosopher's stone.

**PARASA, PARASU,** vulgarly, **PARSA, PAR-SU,** (*Parst*), [Mar.] An enclosure round a house, a yard, especially a back-yard.

† **PARASAM,** (?) [Tam.] A nuptial gift.

**PARASURAMA,** (*Paraśurāma*), [S. &c.] (or *Rama* with the (*paraśu*) axe) An avatar of *Vishnu*, to whom the recovery from the sea of *Kerala*, or *Malabar*, is ascribed, by casting his axe from a point of the coast, Mount Dilli, or, more accurately in Ptolemy, *Purrrhus-mons*, or mountain of *Paraśu-rāma*, to the extreme south; the sea retiring from the

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part over which the axe flew: he gives name to a chronological era used in *Malabar*, commencing 1176, B.C., and reckoned in cycles of 1000 solar years: the third, or current cycle, commenced A.D. 1825 with the sun's entrance into *Virgo*.

*Paraśurāma-sṛishṭi*, [S.] (from *sṛishṭi*, creation) The creation of *Paraśurāma*, the *Malabar* coast from *Gokarna* to *Cape Comorin*.

**PARATANA,** vulgarly, **PARTAN,** [Mar.] The extent of land that may be annually ploughed by the single going and returning of a plough, hence implying a small field or strip of land, usually about four or five *bighās*.

**PARATANISA,** (*Parataniśā*), [Mar.] Assurance of credit taken respecting a person for whom another has elsewhere become responsible.

**PARATBHANDE,** (*Paratbhānḍe*), [Mar.] Return, hire.

**PARAVA,** (*Pārāva*), [Mal.] Confinement, imprisonment.

*Pārākāran*, [Mal.] A guard.

*Pārāppura*, [Mal.] A guard-room, a place of confinement.

**PARAVALKADU,** (*Paravalkāḍu*), [Tam.] Brushwood.

*Paravalkāḍu-puṇṇay*, [Tam.] Dry cultivation amidst brushwood.

**PARAVAN,** [Mal.] A man of a low caste, or the name of the caste.

**PARAVARI,** (*Paravārī*), vulgarly, **PAR-WARI,** (*Parwāri*), [Mar.] The village guide and watchman, the *Mahār* who performs these duties, in which capacity this is his more respectful denomination.

**PARBHARA-HAK,** (*Parbhārā-hak*), [Mar.] (from *parbhārā*, intermediately, indirectly) An incidental or occasional claim or privilege, as a share of the crop, &c.,

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occasionally the right of a village officer or servant.

† *Parbharu-babli*, less correctly, *Purbaree-babtee*, [Guz.] A cess formerly levied on the villagers, by the *Talukdars* on various pretexts.

**PARBHU**, (*Parbhū*), **PURBHOO**, commonly, but corruptly, called **PURVOE**, [Mar.] (a chief) The name of the writer caste in the west of the Peninsula, or of an individual of that caste: the *Parbhūs* pretend to be descended from *Chandrasena*, a Rāja of Malabar, and consequently to be by origin pure *Kshatriyas*; claiming, therefore, right to the purificatory ceremonies, or *Sanskāras* of the Brahminical code, to read the Vedas, and to wear the cord and other distinguishing (sic!) marks of the *Kshatriya*, or primary military caste; their claims are with reason denied by the Brahmans, who regard them as of menial origin, and inferior, therefore, to the pure *Sūdras*: they are divided into three classes, the *Chandraseni Parbhūs*, who are principally at Puna, the *Paṭanya*, at Bombay and Surat, and the *Dhavanī* (?) at Goa.

**PARCHA**, (*Pārcha*), [H.] (P.) Cloth, clothing, a piece of cloth.

*Pārchūi-jins*, [Tel. from H.] Cloth goods.

† **PARCHIT**, (?) [Beng.] A walled inclosure.

**PARCHUNI**, (*Parchūni*), [H.] Selling flour or meal.

*Parchunū*, [H.] A seller of flour.

**PARCHURAN**, (*Parchuran*), [Mar.] Coin of various currencies as distinguished from current coin.

**PARDA**, [H.] (P.) A veil, a screen, a curtain, especially one which excludes the women of a family from the gaze of men.

*Pardu-nishin*, *Pardah-nisheen*, [H.] (from P. sitting, seated) lit., Seated be-

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hind a curtain, applied to a respectable female who observes the rules of seclusion, and who is on that account excused from personal appearance in a court of justice.

**PAREHA**, [Hindi.] Land watered after ploughing, or flooded before the final ploughing and levelling of the ground.

† **PARELA**, (?) [Guz.] Lapsed, abandoned, as a share of a village.

**PAREMUDAL**, (?) Confiscation of smuggled goods.

**PARGANA**, **PURGUNU**, corruptly **PERGUNNAH**, [H. &c.] plur. *Parganāt*, **PARGANA**, (*Parganā*), [Mar. Tel.] A district, a province, a tract of country comprising many villages, but of which several go to constitute a *Chakla* or *Zilā*: the actual extent varies, but the distinction is permanent.

*Pargana-kānungo*, [H.] The record keeper of a district.

*Parganāt-i-jamā*, [H.] (A.) The total amount of revenue assessed upon a province.

*Panganāt-i-kharch*, [H.] (A.) The expenses and charges of a district to be deducted from the gross revenue.

*Parganāt-i-nirakh*, [H.] The rates of the valuation of the crops and the assessment of the revenue and other items of expense and receipt which ordinarily prevail or are established in a district.

*Parganawār*, [H.] According to district: settlement, assessment, &c.

**PARI**, [S. &c.] About, around, back, off, &c.: (used in S. and its derivatives mostly as the first member of a compound).

*Parichha*, corruptly, *Parcha*, [Uriya.] A head officer or superintendent, one of the managers of the temple of Jagan-nath.

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† **PARICHARAK**, [H.] Superintendent of a temple.

*Paridānam*, [S. &c.] (Giving back, or in return, exchange, barter. (Karn.) A bribe.

*Paridhāvi*, [S. &c.] The forty-sixth of the cycle corresponding in the current cycle with A.D. 1852.

*Parigraha*, [S. &c.] Acceptance, taking a present : adoption : a wife.

*Parikhā*, [S. &c.] *Parikhā*, *Parikai*, [Tam.] A ditch, a fosse.

*Parikshā*, [S., Mar., Beng.] sometimes modified, as *Parakh*, *Pārakh*, *Parkhā*, [H.] *Parakhā*, [Tel.] Inspection, investigation, verification of measurement or assessment, assay of coins, analysis, trial, ordeal.

*Parikshaku*, [S. &c.] *Pārakh*, corruptly, *Parik*, *Pārkhī*, corruptly, *Purky*, and *Pārkhū*, corruptly, *Purkea*, [H.] *Parikh*, [Guz.] An examiner, an investigator, a money-changer, a banker ; whence it is a common cognomen for persons of that class, as in the case of *Gokul-pārakh*, or *-pārik*, treasurer and finance-minister of Daulat Rao Sindhia ; also, in S. and the Hindu dialects, a judge : in an inferior capacity, an assayer, a tester, a guager, as the *Parkhia* of an opium factory employed to examine the quality of the opium.

*Parkhūmī*, corruptly, *Purkavani*, [H.] Examination, especially of coins, assaying.

*Parkhera*, [H.] A money-changer, an officer whose duty it was to examine and value coins paid into the public treasury.

*Parīyāya*, [S. &c.] Marriage.

*Parīyāya*, *Parīyāyya*, [S.] Wealth received at the time of marriage, marriage ornaments, or the like, a woman's own property.

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*Paripālana*, [S. &c.] Protecting, cherishing, ruling over, government.

*Parīṣhkāra*, [S.] Making entire or perfect. [Tel.] Settlement of accounts in revenue matters.

*Parīṣānt*, [Karn.] (S.) Inquiry, investigation.

*Paricarttanam*, [S., Tam.] Exchange, barter : in the south the term is applied to the deed by which rent-free land is converted into land paying revenue, and an equivalent portion of assessed land is made exempt.

*Parivitti*, [S.] A man whose younger brother is married before him.

*Parivettā*, [S.] A younger brother married before his elder.

*Parivedana*, [S.] The marriage of a younger brother before that of the elder, which is considered to be an improper act.

*Parivrāja*, [S. &c.] A Hindu wandering mendicant.

*Parivāṭhā*, or *Pariya*, [Hindi] A hired ploughman who is bound, by an advance which he cannot repay, to labour gratuitously during a portion of his time, for the benefit of the lender.—Gorakhpur.

*Paryāya*, [S.] Order, succession.

*Pariyāya*, or *Paryāya*. [Karn.] The succession of the eight *Śvāmish*, or spiritual heads of the followers of *Madhvacārya*, who preside over the establishments of the sect in Karnāta in succession, and employ the intermediate period in travelling over the country, and collecting contributions.

**PARI**, (*Parī*), or **PADI**, (*Paḍi*), [Uriya] Daily subsistence.

**PARIA**, (*Parīā*), or **PADIA** (*Paḍiā*), [Uriya] Land out of cultivation, waste or fallow land.

*Parīā-jamīn*, [Uriya] Waste or fallow land.

† Reference see page 1.



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**PARIGE**, [Tel.] Gleanings of corn.

\* **PAIKAT**, *Deed of partition*. *Kandasami v. Doraisami*, I.L.R. 2 Mad. 317 (318).

**PARINA-DAFTAR**, (*Pārīna-daftar*). [H.] Old records : or, rather the office where they are kept : *Parina* papers appear in some places to be memoranda from which the *Pargana* register is formed, to be filed by the *Kánungo*.

**PARIT**, (*Parit*). [Mar.] A washerman by caste and occupation, the village washerman.

*Paritvāṛā*, [Mar.] The washerman's quarter, the part of the village or town where the washerman reside.

\* **PARJOTE**, *Ground rent*. *Somkali v. Bhario*, I.L.R. 5 All. 55 at 56.

**PARNALA**, (*Parnāla*), [H.] A drain, a conduit.

**PAROSI**, (*Parosi*), [Hindi, &c.] (S. *prati*, near, *vāsi*, a dweller), A neighbour.

\* **PAROTTAI**, *Revenue-free*. 13 M.L.T. 224 = 19 Ind.Cas. 306.

**PARPAITH**, (*Parpaith*), [H.] The duplicate of a bill of exchange.

**PARRA**, [Tel.] A measure of capacity, the fortieth part of a *Tūm* : it was also considered equal to five *marakāls*, or 3735. 413 cubic inches or one-eightieth of a *gārisa*, = 13.836 imperial gallons : by other computations it was made to contain 3681.640, or 3744 cubic inches : the present standard *Parra* is fixed at 4000 inches : it is still rated as equal to five *marakāls*, but the *marakāl* is somewhat larger : see *Paṛa*.

**PARRA**, [Tel.] A swamp or salt-marsh.

*Parra-vuppu*, or *-uppu*, [Tel.] Swamp or spontaneous salt efflorescence.

*Parre*, [Tel.] A salt-measure (perhaps the same as the Marāṭha *phara*, which, for salt, is a *man* of 64 *sers*.)

**PARRU**, (*Paṛṛū*), or **PADDU**, (*Paḍḍū*) [Guz.]

Suburb or branch of a village or town.

**PARRUCHITTI**, (*Paṛṛuchitti*), pron. **PATTU-**

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**CHITTI**, (*Pattuchitti*), [Mal.] A written receipt.

**PARSAI**, (*Parsai*), **PURSAEE**, (?) [H.] In Central India the village priest and astrologer.—Malcolm.

**PARSI**, (*Pārsi*), [Guz.] A worshipper of fire : the name of the race settled chiefly in western India, in the Bombay presidency, who still observe the ancient Magian religion : they are distinguished as enterprising merchants, ship-builders, and traders : their ancestors fled from Persia to India upon the conquest of the former by the Mohammadans, and settled in the latter in the eighth century : although especially applied to them as followers of a peculiar faith, the term properly signifies nothing more than a Persian [S. II.]

† **PARTA**, (?) [H.] A favourable or quit-rent.

**PARTAL**, (*Partal*), **PADTAL**, (*Paḍtal*) **PARTAL**, (*Paṛtal*), less correctly, **PARTAR**, [Guz.] Waste or uncultivated land. Also, land now waste, but formerly cultivated.

**PARTAL**, (*Partāl*), [Hindi, &c.] (Uriya.) Re-measurement, as a test of the accuracy of a previous measurement : revision of a former land measurement of survey : re-weighment : (perhaps from S. *pra*, intensive, and *tal*, surface).

*Partāl-jarīb*, [H.] (from P. a certain measure of land) Re-measurement of land.

*Partāl-ojan*, [Uriya] Re-weighment to determine the accuracy of a previous weighment.

† **PARTAN**, [Mar.] lit., Turning : fig., a field, one in which a plough may conveniently turn.

\* **PARTAP**. The word means "iqbal" an Urdu word and corresponds to the Latin word "*felix*", as applied to the Roman General Sulla and connotes

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*prestige resulting from success and good fortune.* Kartar Singh Gainsi v. Ludha Singh. A.I.R. 1934 Lah. 777.

**PARTI, (Parti), [H.] (S. Prithivi)** Waste or uncultivated land.

† *Parti-jadid, [H.]* Land recently left waste.

*Parti-kadim, [H.]* Land which has long been lying uncultivated.

**PARTHIVA, (Pārthiva) [S.]** Earthen, relating to earth or land : the name of the nineteenth year of the cycle.

**PARUGU, [Tel.]** A measure of distance, a kos of from two to three miles.

**PARUKI-VARAHA, (Parukī-varahā) [Karn.]**  
A gold coin or *Hun* coined by Tipu at Calicut, properly, *Fāruki*.

**PARUPATYA, (Pārupalya), corruptly, PARPATYA, (Pārpatya), [Karn.] (S.)** Management, superintendence.

*Pārupalayagār, [Karn.]* A manager, a superintendant, the manager of a temple under the superior, a deputy or vice-chief.

**PARUSHYA, (Pārushya), [S. &c.]** Harshness, violence : in law, two descriptions are specified : as,

*Danda-pārushya, [S.]* (from *danda*, a stick) Personal injury, assault, battery, manslaughter, homicide.

*Vāk-pārushya, [S.]* (from *Vāk*, speech) Verbal injury, abuse, slander, calumny, defamation.

**PARVA, PARVAN, [S. &c.] PARB, or PARAB, [H.] PARBBA, [Beng.] lit.,** A joint or point of junction, but applied especially to certain junctures or periods of time, as the days of the full and change of the moon, the eighth, eleventh, and fourteenth days of the lunar half-month, the solstices, the equinoxes, the entrance of the sun into a zodiacal sign, of the moon into a lunar asterism, and the like ; and as these are appropriate seasons for religious observances the

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word has come to signify also any sacred day, a holiday or festival.

*Pārcana, or Pārcaṇi, vernacularly, Pārbaṇa, or Pārbaṇi, corruptly, Parbunny, Purbany, Purbony, [S.] fem.* Any thing relating to a certain *Parva* or holiday, as a ceremony then observed, especially one description of *Śrāddha*, or obsequial rite ; also the set of progenitors in honour of whom it is celebrated : any fee exacted for the performance of such ceremonies : an impost formerly levied on the Ryots, by the Zamindārs to defray the cost of the religious ceremonies and festivities celebrated by the latter.

*Pārcaṇa-śrāddha, [S. &c.]* A *śrāddha*, or obsequial ceremony to be observed monthly at the *Amāvāsya*, or conjunction, or new moon : *A Hindu is bound to perform 'kṛādh' in the form of 'parcāṇa' if a man dies on the day of Amāvāsya (new-moon) or 'pretpukha' (dark half of lunar month).* Haridas v. Bamacharan, I.L.R. 15 Cal. 780. At this rite three balls or cakes of rice, *piṇḍas*, formerly of flesh, are presented to the manes of the father and paternal grandfather, and great-grandfather, and three to the maternal grandfather, his father and grandfather, and the crumbs or fragments of each set are presented to the remoter ancestors in each line. *An adopted son offers funeral cakes to three maternal ancestors of his original family.* Puddo Kumaree v. Jugut Kishore Acharjee, I.L.R. 5 Cal. 615 at 629. *Uma Sunker v. Kali Komul, I.L.R. 6 Cal. 256 at 261 (F.B.)* A ceremony in honour of ancestors performed at the conjunction of the sun and the moon. *Tukaram v. Narayan, I.L.R. 36 Bom. 339 (354).*

**PARVA, (Pārva), [Karn.]** (probably from

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*S. parra*) A Brahman, one who is connected with periodical rites.

*Pirriti*, [Karn.] A Brahman woman.

\* **PARVANA**. *An allowance by way of compensation for the loss of proprietor's right in the soil.* 39 C. 1 at 21 (P.C.).

**PARVATA**, [S. &c.] vernacularly. **PARVAT**, or **PARBAT**, A mountain.

*Parvatiya*, *Parbatiya*, [S. &c.] A hill-man, a mountaineer, the hill people of Nepal.

**PARWA**, (?) [H.] Light sandy soil of a yellowish tint, capable of irrigation. —Bundelkhand.

**PARWANA**, (*Parwāna*), [H. &c.] (P.) An order, a written precept or command, a letter from a man in power to a dependant, a custom-house permit or pass, an order for the possession of an estate or an assignment of revenue; a warrant, a license, a writ; a paper of permission from a Zamindār to a cultivator to take up lands, leaving the rent to be subsequently settled.

*Parwāna-bāzu*, [H.] (P. the arm, ?) An order from the Moghul government to the chief financial authority of a district to relinquish the collection of an assigned amount of revenue to the person to whom it has been granted with the necessary jurisdiction.

*Parwāna-guzasht*, or *P. wā-guzasht*, [H.] (P.) An order of the Mohammadan government to relinquish to a person to whom the revenues of specified lands have been assigned the right of collection, and all authority therewith connected.

*Parwāna-i-istakhlāl*, [H.] An order declaratory of the right of permanent possession.

*Parwāna-i-ṣubahdār*, [H.] (P.) An order issued by the governor of a province for an assignment of revenue, or any other right or privilege.

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*Parwānagī*, [H. &c. Mar.] Permission, leave, license.

*Parwānagī-bardār*, [Mar.] An officer stationed in the antechamber of a great man to announce arrivals and obtain permission for them to enter.

*Parwānagī-chiṭhi*, [Mar.] (*chiṭhi*, a note) A licence, a written pass or warrant.

*Bāibāt-parwāna*, [H.] An order or notice of sale, especially on the non-fulfilment of the conditions of a mortgage.

**PARWAR**, **PURWUR**, [H.] (P. cherishing) A patron, a protector.

*Ḡharīb-parwar*, [H.] Protector of the poor, a common complimentary designation addressed by an inferior or dependant to a superior or master.

*Parwarda*, [H.] (P.) Cherished, protected: a domestic slave.

*Parwarish*, [H.] (P.) Cherishing, protecting, fostering, bringing up.

*Parwāsh*, [H.] (P.) Cherishing, patronising: supporting old servants or soldiers after they are past work.

**PARWI**, (*Parwi*), [H.] A sort of sugar-cane sown in autumn.

**PAS**, (*Pās*), [H.] (P.) Guarding, watching, a guard: a watch of three hours.

*Pās-bān*, [H.] A watchman, a sentinel, a village watchman: also, a shepherd.

*Pāsi*, [H.] A watchman.

**PASA**, (*Pāṣa*), **PASA**, (*Pāṣā*), **PASI**, (*Pāṣi*), [S. &c.] A noose, a loop, a snare, a rope, any thing wherewith to catch or tie a person or thing: in the sense of a cord or other means of strangling it occurs also *Phāns*, or *Phānsa*, q. v. *Pāṣa* also means dice for gambling with.

*Pāṣi*, [H.] A caste of people, or an individual of it, whose occupation is extracting the juice of the *Tūrī* palm, so named from their using a rope loop in climbing, passed round their bodies and

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round the tree : any one using a noose, or rope, or snare : a birdcatcher : also, one who plays with dice, a gambler.

**PASAETUN**, (*Pasāṭun*), corruptly, **PUS-SAEETA**, **PUSSAITA**, [Guz.] Rent-free lands allotted to the different orders of village servants in Guzerat ; also assignments of the same for religious or charitable purposes.

*Pasāṭawāllā*, [Guz.] An inferior village servant.

*Pasūrlun*, [Guz.] Land exempt from taxation in consideration of military service when required.

**PASAMA**, [Mal.] Soil of the best quality ; also said to be designated *Pasama-kur*, from *Kur*, or *Kurī*, a pit, as it is said to be a test of this sort of soil that the hole or pit from which any quantity has been dug up will not contain it again : *Pasa* is properly 'paste' or 'glue,' referring to the adhesiveness or tenacity of the soil, which must therefore be a kind of clay.

**PASANAM**, (*Pasānam*), [Tam.] A coarse sort of rice ripening late.

**PASAR**, [Thug.] Place or direction appointed for an expedition.

**PASARA**, (*Pasāra*), **PASARE**, (*Pasāre*), [Karn.] A shop.

**PASARI**, (*Pasāri*), **PANSARI**, (*Pansāri*), [H. &c.] A grocer, a druggist, a vendor of drugs, herbs, spices, and groceries.

**PASETHI**, (*Pasethi*), or **PHASETHI**, (*Phasethi*), [Uriya] The head cultivator of a village.

**PASHANA**, (*Pāshāna*), vernacularly, **PASHAN**, (*Pāshān*), [S. &c.] A stone, a rock. [Beng.] A stone to weigh with. [Tam.] A stone, but used in deeds of sale or grants of land to convey a right to all precious stones, minerals, or metallic ores that may be discovered in the land transferred.

*Pāshāna-chaturdaśī*, [S. &c.] (from *chaturdaśī*, the fourteenth lunation) A festival on the fourteenth of the light half of *Mārgaśīrsha*, when Durgā is to

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be worshipped, and cakes in the shape of stones are to be eaten.

**PASHM. PUSHM**, [H. &c.] Wool, hair, fur.

*Pashmīna*, *Pashmīnā*, [H. &c.] Woolen cloth.

**PASI**, (*Pāsi*), [Tam.] Duck-weed.

*Pāsitrāi*, [Tam.] A tax on fish caught in ponds.

**PASIKI**, [Tel.] **PASIKE**, or **PASIGE**, [Karn.] A small fee or bribe given to the government collectors of the *sair* or miscellaneous taxes.

**PASODI**, (*Pāsodī*), [Mar.] Lit. A sort of shawl, applied to a small assignment of rent-free land to the *Pāṭil* of the village.

**PASSEWA**, (?) [H.] A semifluid sediment obtained from the capsules of the poppy after the seeds are extracted : it hardens by exposure, and is used in making up the shells of the opium cakes for export : it contains a portion of morphia.

**PASU**, (*Paṣu*), corruptly, **PUSHOO**, [S. &c.] An animal, especially a domesticated and useful animal.

*Paṣupāla*, [S. &c.] A cowherd, a shepherd, a farmer, one keeping or tending cattle.

*Paṣupālana*, [S. &c.] Care of cattle, one of the especial functions of the third or *Vaiśya* caste : the duty of cowherds, shepherds, &c.

**PASUBEVALA**, (*Pasubevala*), [Karn.] A merchant, a trader.

**PASUGE**, [Karn.] A share, a portion, a part.

**PASUMAI**, [Tam.] Greenness, the verdure of thriving crops.

*Pasumpul*, [Tam.] Growing corn : green grass.

**PASUNKARAI**, (*Pasupkarai*), incorrectly, **PASUNGCARAY**, [Tam.] lit. Equitable distribution, the joint proprietary of the lands of a village by a number of coparceners, who may either cultivate them in common or parcel them out from time to time among the coparceners for their several cultivation, the right

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of each being to a definite proportion of the whole, but not to any one field or piece of land in particular : it is not in his power, therefore, to sell any actual piece of the village land, although he may, with the consent of the other coparceners, sell his share.

**PASUPU**, (?) [Tel.] A gift, a settlement or assignment of land to a daughter.

**PAT** (*Paṭ*), or **PATA**, (*Paṭa*), [S. &c.] Cloth, coarse cloth or canvas : covered cloth or chintz : a chequered cloth on which chess or *Pachisi* may be played.

**PAT**, (*Paṭ*), [Mar.] (S.) A roll or register, a list of names, a catalogue or written statement of particulars.

*Patwār*, or *Patwāri*, corruptly, *Patwarry*, [Hindi] and [Mar. &c.] A village accountant, whose duty it is to keep and to produce, when required by the government revenue officers, all accounts relating to lands, produce, cultivation, changes, and past assessment of a village : (the term is probably derived from *Paṭ*, a register, although the office is extinct, or superseded by the *Chaugala* among the Marāṭhas ; whilst, on the other hand, *Paṭ*, in the sense of a register or record, is either obsolete or lost in Hindi). The maintenance of the office of *Patwāri* in efficiency is the subject of various Regulations in Bengal : in some places he is appointed and paid by the Zamin-dārs ; in the north-western provinces most commonly by the villagers : in Kamaon he is a government ministerial officer appointed to the charge of one or more *Paṭṭas* or subdivisions of a district, and is paid by a small monthly salary. Ben. Reg. vi. 1795 ; xxvii. 1803 ; xii. xiii. 1817 ; i. 1818 ; i. 1819.

**PAT**, (*Pāt*), incorrectly, **PATH**, [H. &c.] (S.) A leaf of a plant ; whence it is applied to a leaf of a book, or of paper, and thence to a written paper, a bill, a draft on banker, a promissory note or engage-

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ment to pay a sum of money at a stipulated time.

*Pāt-bandī*, [H.] A statement of the particulars of the assets and debts of an estate as agreed upon between the heirs and claimants.

**PAT**, (*Pāt*), [H. &c.] (S.) A plank, a seat, a stool, the board on which a washerman beats clothes : a plant, of which the fibres are used as flax, and from which a coarse canvas and sackcloth are made (*Corechorus olitorius* and *capsularis*) : a sack of coarse canvas, a sack of corn considered as a load : also, silk, a cocoon of silk.

*Paṭwā*, [H.] A silk-weaver, a maker of braid and fringe, a stringer of beads.

**PAT**, (*Pāt*), **PATTA**, [Mar.] A name given to a second marriage among the Marāṭhas, whether of a girl whose betrothed husband has died, or of a widow : the celebration is acknowledged as legal among the lower castes. *Remarriage of widow or of females having husbands, amongst Maharattas is called PAT or PATTa ; and amongst the inhabitants of Guzerat is named NATRA.* *Rati v. Gorind*, I.L.R. 1 Bom. 97 (114).

*Pāṭdām*, corruptly, *Pautdauma*, [Mar.] A tax formerly levied on second marriages.

*Pāṭkari*, [Mar.] The husband of a twice-married woman.

*Pāṭkarīn*, [Mar.] A woman marrying a second time.

**PAT**, (*Pāt*), or **PATA**, (*Pāta*), [Mar.] A small raised water-course for irrigating fields and gardens.

*Pāṭkari*, corruptly, *Patcurry*, [Mar.] The village officer in charge of the water-courses, whose duty it is to see that they are kept in repair, and that the water is fairly distributed.

*Pātasthal*, [Mar.] Cultivated ground irrigated by small channels turned off from brooks or rivulets.

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- Pāṭwar*, [Mar.] A channel to convey water for irrigation.
- PATA**, (*Paṭā*), [H.] A wooden sword, a cudgel.
- Paṭebaz*, [H.] A cudgel-player.
- PATA**, (*Paṭā*), [H.] A code or book of regulations for rent collectors.
- PATA**, (*Pālā*), [Beng.] A lease. See *Paṭṭa*.
- Pātāri*, [Beng.] An agent or factor employed by a landlord to collect his rents.
- PATA**, (*Pāṭa*), [Uriya.] **PATAM**, (*Pāṭam*), [Mal.] An open level tract, an expanse of low land or of rice-fields.
- PATAI**, [Hindi] Straw or grass strewn over a field to protect the fresh-planted roots from the sun.
- PATAK**, [Mar.] A body of horse, usually about a hundred.
- Patakā*, *Patakya*, [Mar.] The leader of a troop of horse: a subordinate officer employed in the collection of the customs.
- PATAKA**, (*Pātaka*), vernacularly, **PATAK**, (*Pātak*), [S. &c.] Sin, crime. See *Mahā-pātaka*.
- Pātaki*, [S. &c.] A sinner, a criminal.
- PATAKALAGUTTA**, (*Pāṭakālagutta*), [Tel.] Rent or farm of taxes on houses and trades.
- PATTAKKAN**, [Tam.] A man of a low caste, an outcaste.
- PATAKWA**, (*Pātakwā*), [H.] (S.) A messenger.
- PATAM**, [Mal.] The portion of the crop given to the reapers in pay of their labour.
- PATAMMA, PUTUMMA**, (?) [H.] A deed of usufructuary mortgage.—Gorakpur.
- PATANI**, [Thug.] A sneeze, considered ominous.
- PATARA**, (*Pātara*), [Beng.] A ration of food: a waste book.
- PATARA**, (*Pātara*), [Tel.] A pit for preserving grain.

- PATAU**, (*Paṭān*), **PATAVAN**, (*Paṭivan*), or **PATAUN**, (*Paṭāin*), [Hindi.] Irrigation.
- PATAVI-KUNWAR**, (*Pātavi-Kunwar*), [Guz.] The eldest son of a Thákur or Raja in Guzerat.
- † **PATAWAT**, (?) [Guz.] A feudal chief.
- PATELA**, (*Paṭelā*), [H.] A large flat-bottomed boat used for merchandise on the Ganges.
- \* **PATELO**. *An hereditary officer who is compensated by perquisites and freehold lands allotted to him as wages. The Collector of Ratangiri v. Antaji Lakshman*, I.L.R. 12 Bom. 534 (546).
- † **PATGHERI**, (?) [Asam.] A native collector of revenue.
- PATH**, [H. &c.] A road, a way, a *path*, fig., a doctrine, a sect.
- Pathika*, vernacularly, *Pathik*, [H. &c.] A traveller.
- † **PATH-AIL**, [Beng.] A bank with a path-way above it especially when raised as a boundary.
- PATHA**, (*Pāṭha*), vernacularly, **PATH**, (*Pāṭh*), [Hindi, &c.] (S.) Reading, a reading, a lecture.
- Pāṭhak*, [Hindi, &c.] A reader, public reader, a Brahman who reads the epic poems and Puranas in public: the name of a class of Marāṭha Brahmins: in Orissa, a designation of mixed impure castes; (but this must be either a vernacular corruption or error for *Pātaka*, a sinner, one fallen or degraded).
- Pāṭhsālā*, [Beng.] A school, a college.
- PATHA**, (*Pāṭha*), (?) [H.] A measure of seed equal to about two *seers*, whence it is applied to a measure of land or as much as may be sown with that quantity of seed: It is rated at about twenty yards by two. or 240 square feet.—Kamaon.
- PATHAN**, (*Pathān*). [H.] The same as *Afghan*, but chiefly used in Hindustan

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to designate adventurers of that nation or their descendants, who have colonised and settled in India, especially in Rohilkhand.

**PATHAR**, or **PATHAR**. (*Pāthar*), [H. &c.] A stone.

*Patharilā*, [H.] Stoney, as soil.

*Pāthariyā*, [Beng.] *Pātharicaṭ*, [Mar.]

A stone-cutter or breaker by caste and occupation, a mason.

**PATHORI**, (*Pathorī*), [Thug.] The chirping of a small owl.

**PATI**, [H. &c.] A husband, a protector, a master.

*Patni*, [H. &c.] (S.) A wife.

*Patnibhāga*, (S.) Division of property amongst a man's widows.

**PATI**, (*Pāti*), [Mal.] A half, a moiety.

*Pātika*, incorrectly, *Pateka*, [Mal.]

A share, a portion, especially of landed property, a half-portion.

*Pātikāran*, [Mal.] A partner, a sharer.

*Pātirāram*, [Mal.] A half-share, applied especially to a lease or tenure of land by which half the produce is to be given to the proprietor.

*Pātirārachittā*, [Mal.] A written engagement in a lease to pay or to receive half the produce.

**PATI**, (*Pāti*), also **PATTI** (*Paṭṭi*), [Beng.] A slip of cloth, a narrow strip of land: also the part of a market appropriated to dealers in similar articles; in some places, a village or cluster of houses detached from, though dependent on, the original village.

**PATI**, (*Pāti*) [Beng.] A fine mat: a plant of which such mats are made (*Cyperus inundatus*).

† **PATI**, (*Pāti*), **PANTI**, (*Pānti*), [Guz.] A share in some common property or business.

† *Pantidar*, [Guz.] A partner, a shareholder.

**PATIA**, (*Patiā*), [H.] (S.) The written

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opinion of a *Pendit* on a question of Hindu law.

**PATIA**, (*Patiār*), [Thug.] The cry of the partridge.

**PATIARA**, (*Patiāra*). [Uriya.] Trust, confidence.

**PATICHOR**, (*Pātiehor*), [Beng.] (from *pāti*, a little) A petty thief.

**PATIDAR**, (*Pāṭidār*), (?) [Guz.] probably vernacular corruption of *Pāṭṭidār*, q. v.) A hereditary cultivator. Also, a coparcener, the holder of a proprietary share of village lands.

**PATIL**, (*Pāṭil*), corruptly, **POTEEL**. [Mar.]

**PATEL**, (*Paṭel*), corruptly, **POTAIL**.

**POITAL**, [H. &c.] **PATEL**, (*Paṭṭil*).

[Karn.] The head man of a village, who has the general control and management of the village affairs, is head of the police, and exercises, to a limited extent, the functions of a magistrate; he is also the principal agent in the realization of the revenue, and the chief medium of communication with the officers of the government: in the Marāṭha countries the office is frequently held under a government grant, in many instances that of the government of Delhi, and has certain emoluments and privileges attached to it: it is hereditary, and saleable with the consent of the government, and the actual occupant may admit a partner: the term is principally current in the countries inhabited by, or subject to, the Marāṭhas, and appears to be an essential Marāṭhi word, being used as a respectful title in addressing one of that nation, or a Śūdra in general: it may be derived from *Pāṭ* a water-course, the supply of water being fitly under the care of the chief person of the village; or from *Paṭ*, a register or roll (of the inhabitants, &c.) of the village. Bombay Reg. xii. 1827.

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*Pâtîlî*, [Mar.] The assignment of land or perquisites and allowances of the *Pâtîl*.

*Pâtîlki*. [Mar.] The office of *Pâtîl*.

*Pâtîlpatwâri*, [Mar.] A comprehensive term for the officers of a village implied by the designation of the head man and the accountant.

**PATITA**, or, vernacularly, **PATIT**, [S. &c.]

Fallen : lit. or metaph.. fallen from rectitude, wicked, vile, outcaste, *unchastity of a woman and addicted to vice* *Moniram v. Keri Kotitani*, I.L.R. 5 Cal. 776 at 789 : fallen off; waste, neglected, uncultivated, fallow (as land) : in *Puraniya*, a term for a reduced rent on lands which a Ryot is allowed by his lease to retain without cultivating them. *Waste, uncultivable or waste. Mohini Mohan v. Promodu Nath*, I.L.R. 24. Cal. 256. *The word 'Patit' means fallow or uncultivated land and the words 'Lapta Paystha' means contiguously formed land or accretions, as opposed to 'Sas-thal Paystha' reformed 'in situ'. Ashgur Ali v. Secy. of State*, I.R. 1931 Cal. 192 = 129 Ind.Cas. 416 = 53 C.L.J. 229 = A.I.R. 1930 Cal. 764. *The word 'Patila' means, an woman fallen from virtue, an outcaste. Ghelafhai v. Hargwan*, I.L.R. 36 Bom. 94 (103). *In Mitakshra, means outcaste. Balao Singh v. Mathura Kuar*, 8 A.L.J. 811 = 11 Ind.Cas. 43.

*Patitâbâd*, [Beng.] The occupation or cultivation of fallow lands, or such land brought into cultivation : a tenure under which waste lands were held on favourable terms on condition of bringing them into cultivation.

*Patitâbâdi-gird-kami*, [Beng.] (from *P. gird*, around, and deficiency *patitâ-bâdi-gird-kami*) Diminution or deficit of rent on waste lands brought into cultivation, in comparison with that levied on neighbouring lands.

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*Patit-kami*, [Beng.] Deficiency or remission of rent on account of fields left uncultivated.

**PATIVA**, [Mal.] A register, a lease, a written document given to Ryots acknowledging (sic ! ) their right to cultivate.

**PATKA**, (*Patkâ*), [H.] A girdle, a sash.

*Zari-patkâ*, [H.] A gold sash or gridle granted by the Peshwa to his chief officers ; the national Maratha standard. See *Jari-patkâ*.

**PATLA**, (*Patlâ*), [Tel.] Rice-land yielding an intermediate crop between the first and second crops, being under water during the wet season.

**PATMAI**, (*Patmâl*), [H.] Sowing fresh sugar-cane after cutting the old.

\* **PATNI**, (S.) Wife. '*Patni*' is she who is made by marriage, or a woman espoused in lawful wed-lock ; in conformity with the etymology of the term it implies connection with religious rites. *Nehalo v. Kishen*, I.L.R. 2 All. 150 at 156 (F. B.) *The particle 'ni' is added to 'pati' to signify one who partakes in the holy sacrifice. The term signifies a woman espoused in the prescribed form of marriage. The term 'pati' (husband) is changed into 'patni' implying relations through a sacrifice. The singular number implies a class, i.e., all the wives when the husband leaves behind. Sankar v. Mathura*, I.L.R. 9 Cal. 580 at 583 (F.B.)

\* *Paini taluk. See under PATTANI.*

\* *Patooa khet. Land held in usufructuary lease. Sheo Sahoy v. Ram Rochia*, I.L.R. 18 Cal. 333 at 340.

**PATORI**, [Thug.] A small owl.

**PATOTI**, (?) [H.] A lease or agreement between the proprietor and cultivating occupant of land, limiting the amount of rent demandable, and leaving the tenant in possession as long as it is paid

\* Reference see page 1.



## PA

(perhaps for *Paṭṭarāṭi*, possession of a *Paṭṭa*).

\* **PATOWA**. *Conditional usufructuary mortgage. In the matter of a reference from the Board of Revenue. I.L.R. 8 Cal. 254.*

**PATPAR**, (*Paṭpaṛ*) [Hindi.] Newly-formed land so situated as to receive an annual accession of alluvial deposit.

**PATPARI**, (*Paṭpaṛi*). [Hindi] Surface of soft land baked by sunshine after rain — *Puraniya*.

**PATRA**, vernacularly, **PATR**, corruptly, **PUTTER**, &c. **PATTIRAM**, [Tam.] A leaf of a plant or tree, any leaf used for writing upon, as that of the birch or palm, or a sheet of paper or metal on which grants or edicts are engraved : a written page or leaf, any written document, as a grant, a deed, a bond, an almanack.

*Patrikā*, [S.] *Patrike*, [Karn.] A written paper, a letter, a deed, a document.

*Patruḍu*, [Tel.] A steward, a cash-keeper, a manager for another.

**PATRA**, (*Pātra*). vernacularly, **PATR**, (*Pātr*), [S. &c.] A vessel ; whence, fig., a fit person, a person of capacity.

**PATRAVADU**, (*Paṭraṭāḍu*), [Tel.] A man of a tribe of hill people.

**PATTA**, (*Paṭṭa*), [S. &c.] Silk, a band or fillet of silk, especially of old the mark of royalty ; as seen on the coins of the Seleucidae and their Indo-Bactrian successors : in Karnāṭa a plate of brass with magic verses worn for some days on the forehead of a Brahman to avert the consequences of having been born under an unlucky conjunction of the stars.

*Paṭṭarāṇi*, [S. &c.] *Pātrāṇi*, [H.] A queen, one who has been crowned or has had the royal fillet on her brow.

**PATTA**, (*Paṭṭā*), **PUTTA**, (*Paṭṭa*), corruptly, **POTTAH**, current in most dialects, sometimes slightly modified, [H. Mar. Tel.]

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**PATTE**, (*Paṭṭe*), [Karn.] **PATTO**, (*Paṭṭo*), [Sindhi], **PATTA** (*Paṭṭa*), **PATTA**, (*Paṭṭā*), [Uriya] : it is also read in Beng. and Uriya with a single *t*, and in the former with the first vowel long. **PATA**, (*Pātā*), **PATA**, (*Pātā*), **PATTAYAM**, (*Paṭṭayam*), **PATTA**, (*Paṭṭā*), corruptly, **PATTIAM**, **PATTIOM**, [Tam.] **PATTAYAM**, (*Paṭṭayam*), [Mal.] A deed of lease, a document given by the collector to the Zamindār, or by some other receiver of revenue, to the cultivator or under tenant, specifying the condition on which the lands are held and the value or proportion of the produce to be paid to the authority or person from whom the lands are held : the term is laxly applied to a variety of deeds securing rights or property in land, also to a deed of gift in general : also, in the south of India, to a title or appointment of office, or to the office itself, as to that of manager of a temple : *Paṭṭas* have been the subjects of frequent legislation. Ben. Reg. viii. 1793 ; iv. 1794 ; v. 1795 ; v. 1812 ; vii. 1822. Madras Reg. xxx. 1802 ; v. 1822.

*Paṭṭā-amāni*, (?) Designation of a village held under a lease by cultivators from government direct.—South of India.

*Paṭṭādār*, [H. &c.] One who holds a lease or engagement for his lands.

† *Paṭṭadūri*, [H.] Leasehold tenure ; it is also applied to a particular settlement made with the ryots of the 24 Parganas in 1783.

*Paṭṭā-duhsāta*, [H.] A lease for ten years.

\* *Paṭṭa-Istimirari* Perpetual lease ; but the mere use of the word "*istimirari*" in the instrument does not create an estate of inheritance in the lease. *Gayer v. Ramjiwan*, I.L.R. 8 All. 569.

*Paṭṭā janājāt*, [H.] (from *S. Jana*, a

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man, people) Leases granted to tenants or cultivators individually.

*Paṭṭāḥkāraṇ*, [Tam.] A leaseholder.

*Paṭṭāḥkattu*, (?) [Tam.] Agreement of cultivation. See *Paṭṭukattu*.

*Paṭṭāmāniyagār*, (?) [Karn.] The principal or managing holder of land held by several persons under a *Paṭṭā* granted in the name of the principal.

*Paṭṭāmāniyakāraṇ*, [Tam.] A principal inhabitant appointed for the collection of the revenue and management of village affairs.

† *Pattasalamī*. A fine, fee, or complimentary present of money on receiving a lease.

*Paṭṭātālikā*, [Uṛiya] A list or register of leases.

*Paṭṭātāluk*, [H.] A dependent *tāluk*, or estate, held on lease, or *Paṭṭā*, from a Zamindār : such a tenure is generally heritable, but not transferable, and the land lapses to the Zamindār on failure of male heirs.

*Paṭṭā-thikā*, more correctly, *Thikā-paṭṭā*, barbarously, *Pattah-tucka*, 5 Rep. [H.] A contract or farming lease, a deed assigning lands in farm for stipulated conditions.

*Paṭṭāvīrutṭi*, [Tam.] Rent-free land held by Brahmans (from *S. ciruddhi*, opposition, held without a *Paṭṭā*).

*Paṭṭāwat*, (?). A Rajput chief who holds land from a superior at a quit-rent, on condition of military service.

**PATTA**, (*Paṭṭa*), [Mar.] A belt.

*Paṭṭekarī*, or *Paṭṭerwālā*, [Mar.] A messenger with a badge or belt, a *Pron*.

**PATTA**, (?) [Hindi.] A bale, a package.

**PATTA**, (?) [Tel.] A measure of land = 16 *gaz*—Northern Sarkārs.

**PATTADAI**, (*Paṭṭadai*), [Tam.] A corn-rick : a portion of the crop given as a compensation to the ploughman : a workshop.

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*Paṭṭadaikolaṇi*, [Tam.] A cultivated field artificially irrigated.

*Paṭṭadaiyār*, [Tam.] Proprietor or superintendant of a manufactory.

**PATTADI**, (*Paṭṭaḍi*), [Karn.] A district.

**PATTAIKAL**, (*Paṭṭaikāl*), [Tam.] High land irrigated by water thrown up from a lower level.

**PATTAIYAM**, (*Paṭṭaiyam*), [Tam.] A deed of gift either on paper or copper : (see *Paṭṭayam*, under *Paṭṭa* : it is no doubt the same word with the Tamil nominal termination).

† **PATTAKAN**, (?) [H.] A bank serving as a boundary.—Kamaon.

**PATTAKDAR**, (*Paṭṭakdār*), corruptly, **PUT-TUCKDAR**, (*Putṭuckdār*), (?) An officer employed originally to collect the revenues of government in Tanjore, and who, in many cases, appropriated the estates and became identified with the *Mirāsidār*—Fifth Rep, 957. (According to the Glossary, the term means lit. book-keeper, accountant, from *H. Patal*, but there is no such word in Hindustani in that sense, nor in any other dialect, as far as the dictionaries are authority) : Or the term designated *Mirasidar* who had got the management of the whole country into their own hands, and who, when their illegal authority was suppressed became again mere *Mirasidar*.

**PATTAM**, (*Paṭṭam*), commonly written, **PATAM**, (*Pātam*), and, corruptly, **PATOM**, [Mal.] Rent, hire, contract, lease (no doubt the *Paṭṭā* of other dialects, but applied to the thing rather than to the document, as by the following) : the *Pātam* of an estate in Malabar is a stipulated proportion of the produce, paid in kind in the case of grain, in money in that of plantations.

*Paṭṭa-chiṭṭā*, corruptly, *Patom-chit*, *Putta-chit*, [Mal.] A deed of lease, the

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written engagement given by the landlord to the tenant, also by the tenant to the landlord, agreeing to pay a certain amount of rent.

*Pāṭṭa-kānam*, [Mal.] Rent, tax : rent of a property paid to a certain extent in advance. See *Kānampūtam*.

*Pāṭṭa-kaṇḍam*, [Mal.] Rented corn-fields.

*Pāṭṭa-kāran* or *Pāṭṭam-kāran*, or, in current use, *Pāṭamkār*, A tenant, one who holds land by paying rent.

*Pāṭṭakudissika*, [Mal.] Arrears of rent.

*Pāṭṭāli*, [Mal.] One who collects the rents of a temple : a victualler at a temple.

*Pāṭṭanella*, [Mal.] Rent paid in kind or in rice-corn.

*Pāṭṭapaṇa*, [Mal.] A large measure, or *paṇa*, used in measuring seed-corn : the produce, and the proportion as rent.

*Pāṭṭapaṇamba*, [Mal.] A garden or plantation let on lease.

*Pāṭṭapraṇṛitti*, [Mar.] The office of rent-gatherer to a temple : the office of a victualler.

*Pāṭṭayola* or *Pāṭṭola*, or *Pāṭṭayolakaranam*, [Mal.] (from *ola*, the palm leaf, and *karanam*, an-instrument) A lease, a deed of lease or of transfer of land upon mortgage.

*Maṇupāṭṭam*, [Mal.] Counterpart covenant of lease kept by the proprietor.

*Verum-pāṭṭam*, corruptly, *Veerompāṭṭom*, [Mal.] Rent without any advance or security, simple rent : (from *verum*, empty).

**PATTAM**, (*Pāṭṭam*), [Tam.] Government, authority, kingdom : a head ornament symbolical of authority : a crown.

*Pāṭṭaṇkaṭṭi*, [Tam.] A chief : a village headman of the *Paravar*, or fisherman caste.

*Pāṭṭōlai*, [Tam.] *Pāṭṭola*, [Mal.] lit., The crown *ōlai*, a royal edict : also government records, monthly abstract

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of the account of public receipts and disbursements.

**PATTANA**, [S.] vernacularly, **PATTAN**, the *tt* sometimes becomes *tt*, as **PATTAN**, (*Pāṭṭan*), or **PUTTUN**, (*Puṭṭun*), or **PATNA**, (*Patnā*), [H. Mar. Karn. Tam.] A town, a city, whence *Patna* in Behar, and *Puṭṭan* in Sindh, &c., as being the city, or one deserving the appellation : the term is said to have been also applicable to a village granted rent-free by a viceroy of a province to a *Zamin-dār* (?) : in Orissa it is applied to a village without lands or township, being confined to the ground on which the houses are constructed, and paying no land revenue, though subject to *Chandma*, or miscellaneous imposts for ground-rent, &c. In Bengali, *Pāṭṭan* also means the first settling of a colony, a village or town. It also applies in Orissa to a tract of land or estate of cultivable ground comprising two or more *chaks*, formerly held rent-free but latterly subject to a quit-rent.

*Pāṭṭan-kami*, [Beng.] Remission or diminution of revenue in favour of new settlers on waste lands.

*Pāṭṭana-seṭṭi*, [Karn.] The chief merchant of a town, the head of the traders, exercising a kind of arbitration in disputes respecting caste or usage : corruptly *Patna-chitty*, which, with another corruption wholly unverifiable, *Patna-Bogami*, is said to have formerly denoted a tax on the heads of the right and left-hand castes in a town, in consideration of their being allowed to impose cesses upon the castes : under the early financial arrangements of the Madras Presidency the privilege was withdrawn from the head men, and the imposts on the castes were transferred to the government.—5th Rep. p. 766.

*Pāṭṭanaswāmi*, [Tam.] (from *S. swāmi*, a master) A head man among

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some of the castes, who acts as arbitrator in disputes among themselves or one another.

*Paṭṭanwār*, [H.] A division of the Kúrmí caste in the vicinity of Nandaur.

**PATTAN.** (*Paṭṭan*), [H.] Act of ordering goods from a manufacturer.

*Paṭṭanī*, [H.] Commissioned, manufactured to order.

**PATTANI**, (*Paṭṭanī*), or **PATTANI**, (*Pattani*), incorrectly, **PUTTANY**. (*Putṭany*), more usually written **PATNI**, or **PUTNEE**, **PUTNĪ**, **PUTTANI**, [Beng.] A tenure by which the occupant holds of a Zamindār a portion of the Zamindārī in perpetuity, with the right of hereditary succession, and of letting or selling the whole or part as long as a stipulated amount of rent is paid to the Zamindār, who retains the power of sale for arrears, and is entitled to a regulated fee or fine upon any transfer : the tenure created by an under-letting in the second degree is termed *Dar-patni* (or lease within lease) ; and a third under-letting is denominated *Seh-patni* (from the Persian *seh*, three) : this description of sub-tenures originated in Burdwan, being created by the Rāja or Zamindār : it has been extended and sanctioned by Regulation VIII of 1819. '*Patni*' is an estate held immediately under the Zaminder. *Md. Abbas Mondul v. Braja Sundari*, I.L.R. 18 Cal. 360 (F.B.) The word *Paṭṭani*, or *Patni*, is not found in any dictionary, and is differently explained by those who use it : Mr. Harington, Analysis 3, 519, says it may be rendered 'settled or established,' which is very questionable. In the *Sudder Diwānī Reports* 2.99, *Pattun* is said to have been incorrectly interpreted 'dependant,' whilst it really signifies 'constituting ;' but this is equally doubtful. As the term originated in Burdwan it must be Bengali, but its omission from the dictionaries

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leaves it uncertain whether it should be written with the cerebral or dental *t* : if with the former, it probably bears a relation to *Paṭṭa*, or *Paṭṭa*, a lease ; if with the latter, to *Pattana*, colonising : the former seems the more likely. '*The character of the Patni tenure, which had its origin in the estates of Burdwan Raj, and was afterwards extended to other Zemindaris, is that it is a 'taluk' created by the 'Zamindar' to be held at a rent fixed in perpetuity by the lessee and his heirs for ever. A 'patni taluk' is ...heritable, capable of being transferred by sale, gift or otherwise at the discretion of the holder, answerable for his personal debts, and subject to the process of the Civil Courts in the same manner as other immovable property. A 'patni taluk' is not liable to be cancelled for default in payment of the rent thereof, but the tenure may be brought to sale by public auction. \* \* \* A 'patni talukdar' is entitled to let out the lands composing his 'taluk' in many manner most conducive to his interest and any engagements entered into by such 'talukdar' with others are legal and binding between the parties to the same, their heirs and assignees : provided, however, that no such engagement shall operate so as to prejudice the right of the proprietor to hold the 'patni taluk' answerable for any arrear of his rent in the state in which he granted it, and free of all incumbrance resulting from the act of his tenant, the patnidar. \* \* \* Nothing in Bengal Tenancy Act affects any enactment relating to patni tenures, so far as it relates to those tenures—(See section 195, clause (c).—Vide *Finncane & Ameer Ali's B.T. Act.**

*Pattani-dār* or *Patni-dār*, [Beng. &c.] The holder of an under tenure.

*Paṭṭanī-jārū*, [H.] A farm held as an under tenure of the landholder or proprietor.

*Paṭṭanī-tāluka*, or *tāluk*, [Beng. &c.]

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(P. A., a dependency) An estate, or portion of it, underlet in perpetuity by a Zamindár at an advance on the revenue he pays to government; as long as the stipulated amount is paid, the estate is heritable and transferable, in the latter case with the concurrence of the Zamindár, on payment of a regulated fine. In the event of arrears it may be sold by public auction at the *kachhari* of the collector.

\* *Putni-talukdari-putta*. The words import a permanent estate subject to a fixed rent. *Sarajubala Debi v. Jyotirmoyee Debi*, 58 I.A. 270 = I.R. 1931 P.C. 296 = 134 Ind.Cas. 648 = 54 C.L.J. 393 = 1931 M.W.N. 989 = 33 Bom. L.R. 1257 = 8 O.W.N. 944 = 34 L.W. 51 = 1931 A.L.J. 555 = 35 C.W.N. 903 = A.I.R. 1931 P.C. 179 = 61 M.L.J. 501 (P.C.)

**PATTAN**, (*Páttan*), **PATTANAR**, (*Páttanár*), [Tam.] A grandfather.

*Pátti*, *Páttiyár*, [Tam.] A grandmother.

*Kóppáttan*, or *Kódpáttan*, [Tam.] A forefather, an ancestor.

**PATTANJAMA KHURD**, (*Paṭṭanjamá khurd*), A monthly treasury account under the Moghul government, specifying the receipts and disbursements of each month.

**PATTAR**, (*Paṭṭar*), or **PATTARA**, (*Paṭṭara*), [Mal.] The name given in Malabar to foreign Brahmans who there are usually traders and money-lenders.

**PATTARAI**, (*Paṭṭarai*), [Tam.] Land irrigated from wells.

**PATTARI**, (*Paṭṭári*), [Karn.] A village servant, as examiner of tax money and measurer of public grain.

**PATTEMAR**, (*Paṭṭemár*), [Mal.] **PHATEMARI**, (*Phatemári*), [Guz.] A vessel with one mast, used on the Malabar coast, of from ten to eighty tons.

**PATTI**, (*Paṭṭi*), **PUTTEE**, (*Putṭee*), corrupt-

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ly, **PUTTY**, (*Putṭy*), [H. &c.] A part or portion, a division of a village, a division of land into separate portions or strips. *Durga Pershad v. Ghosita*, I.L.R. 11 Cal. 284 (286). In the north-west provinces, an original share in a joint or coparcenary village or estate comprising many villages: it is sometimes defined as the smaller subdivision of a *mahál* or estate, the larger being termed *Thoka*: so in Guzerat it denotes the secondary share or subdivision of a principal *bhág* or share. \* I L.R. 11 Cal. 284. It is a share, one of many shares into which village has been split up by the operation of the law of inheritance. 'Patti' and 'Share' are literally and virtually convertible terms. *Bairnath v. Sital Singh*, I.L.R. 13 All. 224 (239). In Bengal it also implies the part of a market appropriated to one description of dealers: in Kamaon it is the nominal division of a Pargana.

*Paṭṭidár*, *Paṭṭeedár*, corruptly, *Puttydár*, [H. &c.] The holder of a share in a coparcenary village or estate. Ben. Reg. i. 1795; xxvii. 1803. Act i. 1841. \* The co-sharers of a 'mehal' or the proprietor of 'mehal' divided by the operation of the law of inheritance. A 'pattidari' estate is an estate which consists of two or more separate portions of which there may be proprietors possessed of separate properties and holdings direct to the government but not parties in their own names to the contract with the government for payment of the public revenue. The proprietor who is a party in his own name is called 'Lamberdar', and the proprietor who is not a party in his own name is called a 'Pattidar.' *Brijnath v. Sital Singh*, I.L.R. 13 All. 224 (238).

*Paṭṭidári*, *Paṭṭeedaree*, [H. &c.] A tenure of a coparcenary nature, but

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in which the lands are divided and held in severally by the different proprietors, each person managing his own lands, and paying his fixed share of the government revenue, through an accredited representative of the whole, being jointly responsible in the event of any one sharer being unable to fulfil his engagements: this is the perfect, or *Makmil pattidārī*: a modification of this tenure also exists, known as *Nāmakmil*, imperfect *Pattidārī*, in which part of the land is held in common and part in severalty; the profits from the land in common being first appropriated to the payment of the government revenue and the village expenses; and the surplus being distributed, or the deficit made up by a rate, or *bāchh*, on the several holdings: the principle by which the distribution of the several divisions or *Pattīs* is regulated is very various, and not always well defined: in some cases it has the character of ancestral or of successive partition amongst joint heirs, in others of usage only: the realisation of the government revenue, although it might be effected from each *Pattidār*, is more usually, as more conveniently, received from one of their number, the *Sadr-mālguzār*, or *Lumberdār*, q. v. Act i. 1841.

*Pattūcār*, [H.] According to shares, assessment, &c.

**PATTI**, (*Pattī*). [Mar.] A share of a village, as above, but more usually employed to denote a general collection or contribution: it was applied especially to an addition made by a former minister of the Peshwa to the fixed assessment, thence called *the Pattī*, but subsequently it came to signify any occasional or extra impost or cess, the *Abwāb* of the Mohammadans: the number and variety of these *Pattīs* under the Marāṭha administration were infinite

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and most vexatious: in the *Pāna* collectorate alone they exceeded forty: the following are a few of the number.

*Ghar-pattī*, (from *Ghar*, a house) House-tax.

*Gosāvi-pattī*, (from *Gosāri*, a religious mendicant) Collection for a band of religious mendicants on their visiting a village.

*Khusāl-pattī*, (from S. *Kusāl* prosperity) Tax on a village by a *Pāṭil* or other public officer on an occasion of private or public rejoicing, as a birth of a son or the like.

*Kulcār-pattī*, [Karn.] An extra tax on the people in general; a contribution or subscription for any public purpose.

*Pāsoḍi-pattī*, A contribution for a new shawl or a turban to the *Pāṭil*.

*Sawāri-pattī*, (P. a riding) Cess to defray the expense of a visit by some person of rank or in authority.

*Pattīhaṇa*, [Karn.] A money cess or contribution.

**PATTI**, [Karn.] (?) A measure of land varying with different qualities of soil: of dry lands it contains from two to twelve *kurgis*; of moist lands from one and a half to eight. It also designated an addition of as much again to the amount of the assessment.

**PATTI**, corruptly, **PUTTY**, [Mal.] (?) A statement of a case: any written voucher or document, and especially one not strictly legal or formal. A petition filed in court: an account, such as that kept by the village accountant, as

*Pattī-waṣṭī*, A statement of the revenue collected and remitted from a village to the district treasury: a list of accounts or vouchers.

**PATTI**, (*Pattī*), [Tam.] A place: a cattle pen: a small village.

*Pattīhādu*, [Tam.] A scattered hamlet.

*Pattīnam*, [Tam.] A small village,

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especially one of fishermen on the sea shore.

*Paṭṭinavan*, [Tam.] A fisherman, one who fishes at sea.

**PATTI**, (*Paṭṭi*), [Tel., Karn.] A specification of abuses or frauds charged against a public servant: it is also used in the same sense as the Marāṭhi term for an extra cess or impost.

**PATTI**, (*Pāṭṭi*), [Tam.] A small bed or area: a small corn-field a salt-pan: a part, a share.

*Pāṭṭiyam*, [Tam.] Affinity, connexion entitling to a share, inheritance: bail, security. Also, the right of village proprietors to all descriptions of land within the limits of their villages.

*Paṭṭiyan*, [Tam.] An heir, an administrator: a surety.

**PATTIGE**, [Karn.] Share. partnership.

*Pattigeyārambha*, [Karn.] (from *ṣ. ārambha*, undertaking) A joint farming or trading concern.

**PATTINA-RANDU**, (*Pattina-ranḍu*) [Mal.] Two out of ten, twenty per cent. interest or profit.

**PATTORA**, (?) One of the village accounts, an account of receipts and disbursements, made up for six or eight months, formerly kept by the *Patwāri*.

**PATTU**, (*Paṭṭu*), [H. &c.] A kind of wool-len cloth.

**PATTU**, (*Paṭṭu*), [Tel.] Silk.

**PATTU**, (*Paṭṭu*), [Karn.] A sum received or credited in account.

**PATTUKADU**, (*Pattukādu*) corruptly, **PUTT-CUT**, [Tam.] A fixed assessment or rent on dry land.

**PATTUKATTU**, (*Paṭṭukattu*), also, **PUTKUT**, [Tel.] corruptly, **PUTKUT**, sometimes **PATTU-KAT-RAYAT**, (*Pattu-kat-rāyat*), when applied to persons. A term formerly in use for the hereditary proprietor or cultivator of land in a village paying a fixed assessment to the govern-

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ment, considered the same as the *Mirāsīdār*.—5th Rep. 832, 977: lease of land held by an individual cultivator on terms rated on each field severally, the fields being so distributed as to give each occupant a fair proportion of good and bad soil: (the term occurs in this sense as *Patkat* or *Putkut* in some of the settlement reports of the north-western provinces, but its origin and correct spelling are doubtful: as well as the Telugu word, it is probably a corruption of the Tamil *Pattukādu*). The usual holding of a ryot.

\***PATTU KAYYAL**. *Adoption with ten hands. Adoption or appointment by a widow to perpetuate the 'illam' is called 'kritrima' adoption in contradistinction to the 'Pattukayyal dattu', which is the regular form prevalent among 'Nambudis'. It is called 'Pattukayyal dattu' or adoption with ten hands, the hands of both the natural and adoptive parents who must be a live and the hands of the boy being joined when the gift is made. Vasudevan v. Secy. of State, I.L.R. 11 Mad. 157 (177).*

**PATTUVALE**, (*Patturala*), [Karn.] Bribery. amount of frauds or embezzlement charged to a public functionary.

**PATU**, [Uriya.] Alluvial deposit left by inundation.

**PATU**, (*Pātu*), [Tel., Karn.] Labour, work: cultivation.

*Pātunḍu*, [Tel.] High ground.

**PATULI**, (*Pātuli*), [Beng.] A large boat used on the Ganges for carrying goods.

**PATUNI**, (*Pātūni*), [H.] A ferryman.

**PATWA**, (*Paṭwā*), [H.] Irrigation.

*Paṭwāxamin*, [H.] Land artificially irrigated.

\* *Patwari-jagir*. *One of the most important service tenures.—Vide Finnicane & Ameer Ali's B. T. Act.*

\* *Patwi-Thakur*. *A chief belonging to*

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- Rather clan or Rajputs. Rao Bahadur Singh v. Jowahir Kuar*, I.L.R. 10 Cal. 887 (P.C.)
- PAU, (*Páu*), or PAO, (*Páo*), corruptly *Pow*, [Hindi] (?) A natural flood from the drainage of high upon low land in the rainy season.—Bundelkhand.
- PAU, (*Páu*), [Thug.] An acquaintance and accomplice.
- PAUDHA, PAUDHELA, (*Paudhelá*), [Hindi] Ground on which plants have been sown for transplantation.
- PAULI, (*Páuli*), [Guz.] A silver coin, a quarter of a rupee.
- PAUN-SER, Corruptly POOSHER, [H. &c.] A *Ser*, minus a quarter: the term is applied also to any definite measure of land minus one-fourth.
- PAUNAREHAVA, (*Páunarbhava*), [S. &c.] The son of a twice married woman: see *Punarbhá. Illegitimate offspring, occupying a higher position than 'dasiputra' in the scale of illegitimate sons. Hargobind v. Dharam*, I.L.R. 6 All. 329 (331, 333).
- PAUNI, (*Pauní*), [Hindi] A collective name for the low castes who furnish the village constables, the barber, washerman, shoemaker, and *Chandála*.
- PAURA, [Tel.] (?) A good garden soil of clay and lime.
- PAURNAMASA, (*Paurnamása*), [S. &c.] Relating to the *Purnamási*, or day of full moon, or any ceremony to be observed on that day.
- Purnamási*, [S. &c.] Day of full moon.
- PAUSHA, vernacularly, PAUSH, or PAUS, or PUS, (*Pús*), [S. &c.] The month *Pausha* (Dec.-Jan.): it is applied to the winter or cold-weather harvest.
- Fausht*, [S. &c.] Day of full moon in the month *Pausha*.
- PAUTH, (?) [Hindi.] A tenure of land in coparcenary villages under which the

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- fields are subject to periodical re-distribution among the sharers.—Banda.
- PAUTI, (?) [Beng.] A measure of grain.
- PAUTI, (*Páuti*). [Uriya.] An acknowledgment, a receipt.
- PAUTI-JAMIN, (?) [Tel.] A garden soil containing lime.
- PAUTRA, fem. PAUTRI, (*Pautrí*), [S. &c.] A grandson, a granddaughter, the son or daughter of a son.
- PAVADA, (*Paváda*), [Karn.] The practice of Jangama priests and Vaishnava mendicants in Mysore of wounding or mutilating themselves to extort alms.
- PAVERA, [Hindi] Sowing seed by hand.
- PAVI, (*Pavi*), [Hindi] A dyke cut to let water either in or out.
- PAVITRA, [S. &c.] Pure; also sub, sacred grass: the Brahmanical cord.
- PAVU, (*Pávu*), or PAU, (*Páu*), [Tel., Karn.] (from the H. *páo*) A quarter: a weight of four *sérs*.
- Pukkápávu*, [Karn.] A quarter of a *ser*.
- Pávai*, or *-le*, [Karn.] *Pávalú*, *-li*, or *Páwalá*, *-li*, Mar. A quarter of a rupee.
- PAVUNI, (*Pávuni*), [Tel.] Division of any thing.
- PAWARA, (*Páwará*), [Hindi] The vessel that receives the juice of the sugar-cane as it is ground.
- PAYAKARI, (*Payakári*), also read PAIKARI, (*Paikári*), and, corruptly, PAYCARRY, PYACARRY, and PUCKAREE, [Tel., Karn.] A temporary cultivator, one who cultivates the land of another for a stipulated term and a given share of the crop: (when little was known in India of the languages, except a little Persian, this word was derived from *pai*, a foot, and to labour (it should have been, to sow), in which case the correct reading would be *Paikári*, but this is no doubt an error, and the word, although

† Reference see page 1.



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now differently spelled, should be *Payir-kári*, or *-kúran*, q. v. )

**PAYA-KUDI**, (*Páya-kudi*), corruptly, **PYA-**

**\* KOODIE**, (*Pyakoodie*), more correctly,

**PAYIRKUDI**, (*Payirkudi*), q. v. A temporary cultivator.

**PAYALI**, (*Páyali*), corruptly, **PYLEE**,

**PAHALEY**, **PUHELI**, **PUHEELEE**, [Mar.]

A measure of capacity containing four *sírs* ; but the Maratha government, in receiving revenue payments in kind, acknowledged a *Páyali* of  $3\frac{1}{2}$  *sírs* ; in paying, it considered  $3\frac{1}{2}$  to be its equivalent : it is used also to denote proportionate land measure, four *Páyalis* being equal to one *Ruká*, the fourth part of a *Man* or *Mun*.

**PAYARA**, or **PAIRA**, [Tel. Mal.] Pulse, any leguminous edible vegetable.

*Payarapanta*, [Tel.] The last crop of the year, consisting, as that usually does, of leguminous plants.

*Payattu-páttam*, [Mal.] A certain amount of rent or tax levied on dry lands.

**PAYCHAL**, (*Páychal*), or **PACHAL**, (*Páchal*), [Tam.] Irrigation : share of the expense of irrigation defrayed by the villagers in common.

**PAYIR**, [Tam.] **PAIRU**, [Tel., Karn.] Growing corn : the Tamil term applies also to vegetables of any kind, sometimes to trees, and, by metonymy, to cultivation in general.

*Payirkáran*, and *Payirkudi*, corruptly, *Payakári*, *Payakoody*, *Pyakoody*, *Parakudi*, *Parakoodi*, [&c. Tam.] In Madras the term means a cultivator of the crop or one not permanently settled in the village. *Varadaraja v. Venkata*, I.L.R. 5 Mad. 345 (355). A cultivator not holding any right by inheritance to the lands he cultivates : he may hold under an agreement with the *Mirásidár* or hereditary proprietor, or with the government, being placed in possession in default to the proprietor to pay his

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revenue, and, like the non-proprietary cultivator in Hindustan, this class of cultivator is twofold, viz.

*Ulpayir-kudi*, A permanent cultivator, holding his land as long as he pays the stipulated rent or revenue, and discharges all dues rendered by the proprietor or cultivator, transmitting the land to his descendants, although not empowered to alienate it by mortgage, gift, or sale ; also *Ul-kudi*, q.v.

*Parapayir-kudi*, or simply *Para-kudi*, or *Payir-kudi*, A temporary tenant, one holding his land of a proprietor, either for a stipulated term or from year to year : this tenure may be converted into the preceding, or a permanent occupancy, by agreement with the *Mirásidár*, or by possession undisturbed for several generations.—Ellis, *Mirási Rights*, p. 37, Notes.

*Payir-sheykai-kúran* [Tam.] A husbandman, a cultivator, a ploughman.

*Payirsheymurúmai*, [Tam.] The business or affairs of agriculture, husbandry.

*Payir-toḷil*, [Tam.] Husbandry farming.

*Payir-vali*, [Tam.] Cultivated fields.

*Payir-veli*, [Tam.] A corn-field.

*Mungáru-pairu*, [Karn.] The first crop.

*Hingáru-pairu*, [Karn.] The second crop.

*Kilúpairu*, [Karn.] Corn.

*Mélupairu*, [Karn.] Fruit.

**PAYPOSHI**, (*Páyposhi*), [Mar.] (from the P. a slipper) A tax levied as a complimentary gift to the head of the state : slipper-money.

**PECHCHU**, [Tel., Karn.] Surplus, excess : surplus of a heap of grain or salt above the estimate : premium on exchange of coins.

**PEDDAKAPU**, (*Peddakápu*), [Tel.] (from *pedda*, chief, elder) The head man of a village.

*Peddapanta*, [Tel.] The great or prin-

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cipal crop, that which is gathered in the beginning of the year.

*Peddapuri*, [Tel.] A superior sort of soft sugar, from its being made originally at the village of *Peddapur*, in the *Rajamahendri* district.

*Peddarcddi*, [Tel.] The chief or senior cultivator, the head of the *Reddis*, or agricultural tribe of a village, the head man of a village.

*Peddatantri*, [Tel.] A father's elder brother: the husband of a mother's elder sister.

*Peddattali*, [Tel.] A mother's elder sister: the wife of a father's elder brother.

\* **PEHERAMNI.** *It is the money paid on the occasion of marriage to the bridegroom or to his father in order to secure their approval of the marriage or to disarm their opposition to it. Dholidas v. Fulchand, I.L.R. 22 Bom. 658 (660). There is nothing immoral in it and it is the practice among most communities in India. (Ibid.) at p. 666.*

**PEHERI, -RI**, (*Peheri, -ri*), [Guz.] A shop, a place of business, a mercantile firm.

**PEJEN**, (*Pejen*), [Mar.] One of the two products of a cow or buffalo on calving, the milk, as distinguished from the calf.

*Pejen-jāṇpen*, [Mar.] (as before, and *jāṇpen* a calf). The practice of placing out to be brought up a young cow or female buffalo until after her calving, when she is to be returned to the owner, the calf of milk, or both, being relinquished in requital of the cost of bringing her up.

**PEN**, [Mal.] A female, a woman.

*Pennāl*, [Mal.] A female slave.

**PEN**, (*Pēn*), written, but no doubt incorrectly, **PANE**, (?) [H.] A term used in the Dehli district, according to print-

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ed papers, for an original undivided share in joint-tenancy village.

*Pēndār*, [H.] The holder of an original share in the village.

**PENDA**, (*Pendā*), **PENDHA**, (*Pendhā*), [Mar.] Rice-straw: a bundle of straw or grass.

*Pendapaṭṭi*, [Mar.] A tax upon straw, either in money or kind: a tax on the produce of fruit trees.

**PENDAI-MARAKKAL**, (*Pendai-Marakkāl*), [Tam.] A grain measure containing two and a half *padis* or measures.

**PENDARA**, (*Pendāra*), **PENDARI**, (*Pendāri*) [Karn.] A marauder, see the next: of or belonging to a marauder.

**PENDHARA**, (*Pendhāra*), [Mar.] A body of marauders.

*Pendhāri*, corruptly, *Pindhāri*, or *Pindāri*, [Mar.] A member of an organised association of mounted marauders and plunderers, who from time to time issued from their villages, and made distant excursions to commit depredations and bring home plunder: they were extinguished as a body by the measures of the Marquis of Hastings when Governor-General. (As the word is properly Marathi, *Pendhāra* is no doubt a more correct reading than the more usual one of *Pindāri*: the term also admits of a more plausible etymology than any conjectured for the latter, as it most probably, is derived from *Pendhā*, a bundle of grass, and *hara* or *hari*, who takes; for the *Pendhāris* were originally nothing more than a body of irregular horse allowed to attach themselves to the Mohammadan armies, employed especially in collecting forage, and permitted, in lieu of pay, to plunder.

**PENDI**, (?) [Mar.] Spirituous liquor distilled from grain.

† **PENMUL**, less correctly, **PENEMOOL**, [Mal.] Settlement or assignment of property to a female.

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**PENTA**, (*Pen(a)*), [Tel.] Manure.

**PEON**, (?) The term commonly used by Europeans for the Hindustani *Pīda*, a footman, a foot-soldier, an inferior officer of police or customs, or of courts of justice, usually wearing a badge, and armed with a lance or sword and shield : in some places the term denotes a kind of local militia holding lands on condition of police or military service : it is also commonly, though laxly, used as a synonym of *Harkāra*, to denote a running footman, a courier, a messenger. Ben. Reg. iv. xiv. 1793 ; vi. 1795 ; xxvi. 1814, &c.

† **PER**, [H.] A tree.

† **PERI**, [H.] Relating to trees ; a cess or tax on trees.

**PERA**, [Mar.] Corn strewed on the floor to be trodden out by oxen.

**PEAR**, (*Perá*), [Mar.] The sowing of seed.

**PRRADU**, (*Peraḍu*), [Tel.] The back yard of a house.

**PERAKUDI**, (*Perakuḍi*), [Tam.] A temporary or hired cultivator (a different reading of *Parakuḍi*, from *pera*, to have a price : the word also occurs, vulgarly written and pronounced *Porakuḍi*).

**PERI**, (*Peri*), [H.] A kind of sugar-cane, that which springs up from the roots of the previous year's cuttings.

**PERU**, [Tel. &c.] A name.

*Perumātra-reppu*, [Mal.] (from *peru* a name, and *S. mātra*, merely) A deed by which the proprietor of an estate foregoes all claim to the lands or their produce, although he refrains from giving water as the final mark of ratification, retaining the bare title, therefore, of *Jamkār*, or hereditary owner.

**PERU**, (*Pēru*), [Tam.] A fee paid to a person who is authorised to distribute the water of irrigation.

*Peru-nir*, [Tam.] (from great, and water) Water allowed to flow from

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reservoirs without limitation during the rainy months, and for some time afterwards.

\* **PERUARTHAM, PERUARTHUM**. *It is a form of contract in the nature of a mortgage by conditional sale with this peculiarity that the sum to be paid on release or redemption is not a sum ascertained beforehand by agreement but the then market value of the property.* *Ramasami v. Samiyappa*, I.L.R. 4 Mad. 179 (184). "*Peruarthum*" is a kind of mortgage prevailing in certain part of Malabar in which mortgagor at the time when he redeems the mortgage is entitled before restoration of the mortgage land to be paid its market value at the time of redemption, not the amount for which the land was mortgaged. *P. Shekhari Varma v. Mangalaw*, I.L.R. 1 Mad. 57.

**PERUMBATTU**, (*Pērumbattu*), corruptly, **PEROOMBUT, PERUMBUT**, [Tam.] Land, the proprietary right to which is in the hands of the government.

**PERUNARI**, (*Perunāri*), [Mal.] A measure of capacity, an *Edangali*.

**PERUNKAL-TARISU**, (*Perunkāl-tarīsu*), [Tam.] Land left waste more than fifteen years.

**PERUNIGE**, (*Pērunige*), [Karn.] A gold or silversmith.

**PERUNKOLLAN**, [Mal.] A blacksmith.

\* **PERVI**. *The word 'Pervi' does not cover and include the presentation of an appeal.* *Batua v. Dewa Singh*, 108 Ind.Cas. 513 = A.I.R. 1928 Lah. 733.

**PERYA**, (?) [H.] A yellow soil in which sand predominates.—Agra.

**PESALU**, [Tel.] (plur.) A kind of pulse called commonly green gram (*Phaseolus radiatus*).

**PESHA**, [H. &c.] (P.) Trade, business, profession, practice, custom.

**PESHANI**, (*Peshāni*), [H.] (P.) lit. The forehead ; that part of a royal grant

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which is left blank, and which, when the deed is folded up, forms the outer fold.

**PESHGI**, (*Peshgi*), [H.] Advance (of money), payment before hand or on account, money paid in deposit for rent.

*Peshgi-dār*, [H.] A lender of money to enable a person to pay in advance. A person who has paid in advance.

**PESHKAR**, (*Peshkār*), [H. &c.] An Agent, a deputy, a manager in general for a superior or proprietor, or one exercising in revenue and custom affairs a delegated authority: in Bengal the native officer in a judge's or collectors' office, next in rank to the *Sarrishtadār*. [Tel., [Karn.] A subordinate officer, who is employed to keep the accounts: a subordinate revenue officer.

**PESHKASH**, **PESHKUSH**, or **PESHCUSH**, corruptly, **PEISHCUSH**, **PESHKIST**, [H. &c.] Tax, tribute, (see also *Rajkishen v. Ramjoy*, 1 Cal. 186 at 191): lit, what is first drawn: first-fruits: fine, quit-rent: a fine or present to the ruling power on receiving an appointment or assignment of revenue, or on a renewal of a grant or the like: in Bengal, the fine paid to the Mohammadan government by a Zamindār on his investiture: in Jonpur, a quit-rent formerly paid by Mohammadan holders of otherwise rent-free grants: under the Madras presidency it was applied especially to contributions exacted from the great Zamindārs in the northern Sarkārs, and from the Paligārs of the south, as a kind of quit-rent in lieu of a fixed revenue: revenue assessed upon lands once held free of revenue, or on the tenure of military service now dispensed with: it is rather laxly applied also in some places to the government demand upon the land or the land revenue.

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*Peshkashi*, [H.] Relating to land held under a tribute or quit-rent.

*Peshkash-i-bāzār*, [H.] Taxes levied on persons having stalls or shops in a public market.

*Peshkash-i-mahājān*, [Sindhi] (P.S.), A tax on Hindu merchants and bankers in place of the tax on infidels.

\* **PET**, See **AHAR**.

**PETE**, (*Pete*), [Guz.] In part payment, on account of.

**PETUN**, (*Petun*), [Guz.] A number of items added together.

**PETH**, (*Peth*) or **PENTH**, (*Penth*) [H. and Mar.] **PENT**, (*Pent*), **PENTH**, (*Penth*), [Guz.] A market, a bāzār, or part of a town where shops are assembled, a trading or manufacturing town: market rate and fluctuations: a town attached to, but distinct from, a fort, the suburb or *Pettah*: a banker's letter of advice announcing his having drawn a bill or *hundī*: a duplicate *hundī*, or one given in lieu of another that has been lost.

*Penthpār*, [Mar.] A market rate or price.

*Pethiā*, [H.] A market, a bazaar.

*Parupenth*, [Mar.] A triplicate bill or *hundī* to supply the loss of the first and second.

**PETISHARIK**, (*Petisharik*), [H.] (from *pet*, the belly) A co-parcener in land (?)—Tinnevely (?).

**PETTAI**, commonly, **PETTAH**, [Tam.] **PETE**, (*Pete*), [Karn.] A suburb, a town contiguous to a fort, but distinct from it, and usually separately fortified: a village near a town in which a fair or market is held (it is no doubt the same as the Mar. *Peth*, q. v.) In some places in the south, it also denotes a *Sarai*, or inclosed space, and buildings for the accommodation of travelling traders of the caste of the owner.

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**PETTENDAR**, (2) [Tel.] A village officer,--  
Rajamahendri.

**PETYAL**, (*Petyál*), [Beng.] One included in another's office or account, a deputy, an assistant.

**PEU**-(*Peü*) or **PEWABUD**, (*Pewabud*), [Mar.] A fee in kind payable to a village accountant, and to the Mahárs of a village, by corn-dealers on opening their grain stores, as a compensation to the former for keeping an account of the deposit, and to the latter for storing and removing it.

**PHADYA**, (*Phadyá*). [Mar.] A small copper coin, a *Paisu*.

**PHAG**, (*Phág*), [H. &c.] (*Phág*, S. *salgoo*)

**PHAGU**, (*Phágú*), [Beng.] **PHAGU**, [Uriya] The red powder thrown over one another by the Hindus, at the *Holi*, whence it comes to mean also the act of throwing, or the manner of observing the festival, or the festival itself.

*Phág-patti*, [Mar.] A cess or tax in some villages for the expense of celebrating the *Holi*.

**PHALA**, vernacularly, **PHAL** or **PHUL**, [S.] and in most dialects, [H. Beng. Mar. Tel. Tam.] Fruit; lit. as fruit of any kind, including cocoa-nuts, areka-nuts, &c., and fig, as result, consequence.

\* *Phalbhag* or *Rajbag*. Meaning a division of the produce or grain only, the straws or other bye-products being left with the cultivator, is a less common form of produce rent.

*Phalabhoga*, [S.] (from *bhoge*, enjoyment) Usufruct, receiving the profit or produce of any thing.

*Phalkar*, *Phulkar*, [H. &c.] Profits or produce on an estate derivable from fruit-trees growing on it.

*Phalagaini*, or *Phalaguttige*, [Karn.] Holding a lease, or renting the produce of the areka orchards of an estate in Mysore.

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\* **PHAL-PHUL**. The expression '*phal phul*' (fruits and flowers) of the trees would be in the ordinary meaning of the words, include the natural products of the trees only and *prima facie* the artificial cultivation of shellac would not be included in the terms of the licence. The circumstances, however, existing at the date of the lease should be looked at for the purpose of construing the words, and so viewed, the words may have been intended to have a wider meaning than the English words, fruits and flowers.

On the construction of the lease itself the expression '*phal phul*' would include produce of the trees other than the particular flowers and fruits of the trees.  
\* \* *Raicharan Mahanti v. Kanai Kamor*, 24 C.L.J. 21 = 34 Ind.Cas. 72.

**PHAL**, (*Phál*), or **PHALI**, (*Pháli*), [H. &c.] The blade or share of plough.

**PHALA**, (*Phálá*), [Mar.] Land-tax, revenue assessed on land. In Guzerat, the proportion or quota of the assessment paid by each share-holder of village lands.

*Phálapí*, [Mar.] Settling the amount of land-tax.

**PHALGUNA**, (*Phálguna*), vernacularly, **PHALGUN**, (*Phálgun*), or **PHAGUN**, (*Phágun*), corruptly, **PHAUGUN**, [S. &c.] The eleventh month of the Hindu year (Feb.-March).

*Phálguní*, Day of full moon in the month *Phálguna*, on which the festival of the *Holi* is.

**PHALIO**, (*Phalio*), corruptly, *Phalleeyo*, [Guz.] A cluster of contiguous houses, a small part of a town, a neighbourhood.

**PHALPARIA**, (*Phalpariá*), [Uriya] Cultivable ground allowed to lie fallow for a year.

**PHAND**, (*Phánd*), [H. &c.] A noose, a snare, a trap. See *Phans*.

**PHANDI**, (*Phándi*), [H. &c.] A bundle of from 50 to 100 sugar-canes.

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**PHANDI**, (*Phāṇḍī*), [Beng.] A police-station subordinate to the principal one, a *Thanna* : the district under a subordinate station.

*Phāṇḍīdār*, [Beng.] A police officer in charge of a subordinate or out-station.

**PHANGOLA**, [Thug.] Pearls : among the Dakhini Thugs, a cock.

**PHANGOLI**, [Thug.] Small gold coins : Dakhini, a bear.

**PHANK**, [Thug.] Any useless thing not worth keeping, especially a traveller without property.

**PHANKARA**, (*Phāṅkarā*), [Thug.] Cry of the hare when travellers are in company, an unlucky omen for the gang, as they must not then commit murder.

**PHANPH**, [Hindi] Land that requires to be left fallow for some time.

\* *Phanridars*. Force of rural Police, with whose help the 'Zamindars' administered the law and maintained peace, before the advent of the British. They also helped in protecting the property of the 'Zamindars', in collecting his revenue and in doing other services personal to the 'Zamindar'. All these officers were at that time servants of the 'Zamindar,' appointed and removed by him, and often remunerated by grants of land rent-free or at a quit-rent in consideration of their services. These lands so enjoyed were called 'chakran,' or service lands.—Vide Fynnucane & Ameer Ali's B. T. Act.

\* *Phannidari chakran*. One of the most important service tenures.—Vide Fynnucane & Ameer Ali's B. T. Act, See *Phanridars*.

**PHANS**, (*Phāns*), **PHANSA**, (*Phānsā*), or **PHANSI**, (*Phānsī*), [H. &c.] also sometimes **PHAS**, (*Phās*), and **PHASI**, (*Phāsī*), [Uriya] A snare, a noose, a halter, any thing for catching hold of a person and choking or strangling him. *Phānsī* also

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denotes strangulation, strangling, hanging.

*Phānsī-gar*, or *-gār*, [H. &c.] *Phansio*, [Guz.] A strangler, a robber and murderer who strangles his victims by throwing a turban or cloth round their necks when off their guard ; the same as the Thag or Thug.

*Phāsidehāwālā*, [Uriya] (from *debā-wālā*, the man who gives or applies) An executioner, a hangman.

*Phānsikāt*, [Beng.] or *Phāsikāth*, [Uriya] A gallows (from *kāt*, or *kāth*, timber).

*Phānsikhamba*, [Uriya] A gallows.

*Phāsikhemagya*, [Uriya] (from *khem*, S. *kshema* forbearance, and S. *ājñā*, order) A reprieve.

**PHANT**, (*Phānt*), [Mar.] An objection, a flaw, disagreement, discrepancy.

**PHANT**, (*Phānt*), (?) [Hindi.] A village register, a list of occupants and their liabilities either as sharers or cultivators.

† *Phantadar*, (?) [H.] A cultivator originally a member of the village and enjoying certain privileges.

**PHANTEN**, (*Phānten*), or **PHATEN**, (*Phāten*), [Mar.] Fire-wood ; an impost levied upon cultivators in lieu of provision of fuel.

**PHAO**, [H.] A small quantity given in addition to a quantity purchased.

**PHAORA**, (*Phaora*), [H.] A sort of mattock or spade.

**PHAR**, [Thug.] Any place where the Thugs murder their victims or divide their booty.

*Pharjharawa*, [Thug.] A man left behind to clean a place where a murder has been committed, and remove all vestiges.

**PHAR**, (*Phar*), **PHUR**, (*Phur*), [H.] (Mar.) Any place of public resort as a court of justice, an exchange, an auction, &c.,

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a gambling-house, a place where goods are exposed for sale, or where any business is being carried on ; also, in Mar., a field, a plantation, a spot where sugar-canes and others articles of agricultural produce are brought, that the quantity of the crop may be ascertained and the assessment determined. *The land on which grains are stacked and a person having the right to use the land as 'Phar' is prevented from raising any structure on it. Haji Syed v. Gulab Rai, I.L.R. 20 All. 345 (347). (Guz.)* A distillery.

*Pharḥāx*, [H.] A gambler.

*Pharḥāxi*, [H.] Gambling.

*Pharḥā*, [H. &c.] A keeper of a gambling-house : a retailer of goods.

*Phāriāmī*, [Beng.] Retail dealing, pedlaring, hawking.

*Pharkari*, [Mar.] One who presides over any place of public resort : a pedlar, a retailer.

*Pharṇivāsi*, *Pharṇivāsi*, *Phurṇivāsi*, also, preferably, *Pharṇiṣi*, or *Phārṇiṣi*, or *Phurṇiṣi*, commonly *Furnees*, and *Furnavees*, [Mar.] A public officer of the Marāṭha government, the keeper of the public registers, &c., through whom all orders and grants were issued, and to whom the accounts from all the different departments of the state were transmitted : (the title is familiarly known as the designation of a celebrated personage in the latter days of the Marāṭha power, *Nanu Farnavis*, who was many years the prime mover of the policy of the court of Poona) : the term was also applied to the head *kārkūn* or clerk of a district collector, who had charge of the accounts, and assisted and advised the collector.

*Pharṇas*, [Mar.] Public or open inquiry.

*Pharṇarmāy*, or *-mās*, [Mar.] Fruit,

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vegetables, &c., furnished to Rājas and high public officers upon their requisition by the villagers : remission of revenue on this account may or may not be subsequently granted by the collectors.

† *PHAR*, (?) [Uriya.] A fishing ground (perhaps for 'Phand,' a snare.)

*PHARA*, (*Pharā*), [Mar.] A measure of capacity for grain or salt, consisting of 10 or 16 *pāyalis* = a *man* or *maund* : in the latest returns the *Pharā* of salt is rated 10½ *adhālis*, that of grain at 17 *pāyalis*, and is the eighth of a *khaṇḍi* ; rice in the husk is reckoned by the *mora* of 25 *Pharūs*.

*Phari*, [Mar.] A half *Pharā*.

*PHARCHA*, (*Parchā*), or *PHARCHHA*, (*Pharchhā*), [H.] Decision, sentence (of a judge), settlement of a business.

*PHARD-PHANT*, (?) [H.] The register or rent-roll of a village, shewing the name of the *Padhān*, or head man, the distribution of the rent-payers amongst the *Padhāns* where more than one, the revenue payable by each shareholder, the non-proprietary occupants, and names of liabilities and temporary tenants.—*Kamaon*.

*PHARO*, [Guz.] A measure of grain equal to 16 *pāyalis*, or one-eighth of a *khaṇḍi*.

*PHARSA*, (*Pharṣā*), [Mar.] Settlement of an affair, liquidation of a debt, and the like.

*PHASKI*, (*Phaski*), [Mar.] A handful of grain exacted from each load of grain brought to market by the superintendent or the collector ; also a similar quantity presented by schoolboys to their master, by women to Śiva, &c.

*PHARSIB*, (*Pharsib*), [Guz.] A writ, a *capias*.

*PHAT*, (*Phāt*), [H.] The allotment or division of the revenue assessment among

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the sharers in a joint tenancy village.  
(from *S. Sphat*, to break or divide.)

† **PHAT-BANDI**, [H.] An agreement to pay a demand in separate proportions.

**PHATAK**, (*Phátak*), [H.] **PHATAK** [Beng.] A watchman in charge of a gate: a gate, especially a gate in a town separating it into different wards: a bar in a court of justice, where the plaintiff and defendant stand.

*Phátakbandi*, [H.] Imprisonment, custody.

**PHATAKI**, (*Phátákti*), [Thug.] A gun.

† **PHATECHAS**, incorrectly, **FATACHAS**, [Guz.] Assessment levied on the lands of a village, without any distinction of the class of soil.

**PHATKI**, [Thug.] A shield.

**PHATYA**, (*Phatyá*), [Mar.] A stick passed at night from guard to guard, and thus kept constantly circulated: a means of keeping the watch vigilant.

**PHAURA**, (*Pháurá*), [H. &c.] A mattock, a hoe, a spade.

† **PHAURI**, (?) A land measure.

**PHEN**, [H. &c.] Foam, froth, scum, the scum which rises in boiling brine, upon the removal of which depends the whiteness of the salt.

**PERA**, (*Pherá*), [Beng.] A vessel of a square shape used for measuring lime, sand, and other dry substances: in the salt works a square box containing about a *maund* of dry salt and 50 to 60 *sfrs* of moist salt, used to measure the daily produce of each boiler.

**PERIDAR**, (*Pheridár*), [H.] A vagrant, a vagabond.

**PERPHAR**, (*Pherphár*) [Mar.] (from *pher*, H. &c., again, turn or return, and *phár*, reiterated sound: Difference, more or less, something over or under: (a weight or sum).

**PHETANG**, [Tibet.] A packet of gold-dust

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current as coin in the hills at the value of eight rupees.—Kamaon.

**PHOBYNG-GAUNTHI**, (?) Burman. A purchased slave, who thereby becomes the hereditary property of the purchaser's family.

**PHUL**, (*Phúl*), **PHOOL**, [H. &c.] (S.) A flower: amongst the Mohammadans, offerings at the grave of a deceased person on the third day after the burial.

*Phúlbaí*, (?) [Uriya.] A slave girl, a concubine.

*Phúli*, [H. &c.] Flowered, having a flower, literally or as a mark, as a coin stamped with one.

*Phúli-hún*, [Tel.] A star pagoda.

*Phúlkharí*, [H.] or *Phúlkari*, Mar. A gardener, a florist: alkaline efflorescence used to adulterate culinary salt.

*Phútámal*, [Mar.] (from *Phút*, S. *sphuṭ*, separated, broken off, burst, and P. *amal*, office) A share of the assignments made out of the *Chanth* appropriated by the preson to whom it was not originally assigned.

*Phútgaon*, corruptly, *Foot-gaon*, [Mar.] A village of which the houses are scattered: also a detached village, one not included amongst those of the district in which it is situated, or the lands of an individual to whom the rest belong: such detached portions of villages or lands are classed together as the *Phútgaon* of the district or individual. A village assessed and managed separately.

**PHUL**, [Thug.] Engagement to meet again when a gang is suddenly dispersed.

**PHULA**, [Tug.] The person who takes home money for the families of a party.

**PHULKI**, [Thug.] From sunrise to sunset.

*Charti-phulki*, From sunrise to midday.

† Reference see page 1.



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*Uttartt-phulki*, [Thug.] From noon till sunset.

**PHUPHA**, (*Phúphá*) also **PHUPHA**, (*Phuphá*) and **PHUA**, (*Phúá*), [H.] The husband of a maternal aunt.

*Phúphí*, [H.] A paternal aunt.

*Phúpherá-bhái*, [H.] (brother) A cousin, the son of a paternal aunt, so *Phúpherá-bahin*, (from *bahin*, a sister) A female cousin, the daughter of a paternal aunt.

**PHURKANA**, (*Phúrkaná*), [Thug.] A horse. *Phúrkané*, a mare.

**PHURUWA**, (*Phuruwá*), [Tibet.] A measure of capacity for grain, equal to eight handfuls.

**PHUS**, (*Phús*), [H.] Old and dry grass or straw.

† **PHUTA**, [H.] Broken, divided, levied on the cultivators severally, as rent or revenue.

**PIADA**, (*Piáda*), [H.] (P.) **PEADA**, (*Peadá*), [Hindi] A footman, an armed servant, police or militia-man serving on foot : the same as *Peon*.

*Peadá-mahasíl*, [Hindi] A *peon* placed over defaulters to urge them to pay up arrears, and maintained by them as long as so employed.

† **PIAL**, **PYAL**, (?) [Tel.] The verandah or portico of a house.

**PICALABAKI**, (*Pichalábúki*), [Tel.] (from H. *Pichhlá*, behind) An old balance.

**PICOTAH**, or **PAKOTA**, apparently Portuguese (?) A machine used in the Peninsula for raising water for irrigation.—Fifth Rep. (no such word occurs in any of the dictionaries).

**PICCHE**, [Karn.] Deficiency in measure or weight.

*Pichché, túka*, [Karn.] Deficient or light weight.

*Pichché-yaláté*, [Karn.] Deficient measure.

**PICHU**, (*Pichu*), **PIJU**, (*Piju*), or **PISU**,

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(*Pisu*), [Karn.] The stringy fibres of certain plants, as that of the cocoa-nut, or *coir*.

**PICHOR**, [Hindi] Ground in the rear of a tank.

**PIDARAN**, (*Pidáran*), [Tam.] A snake-catcher : in some Tamil districts, one of the village servants.

**PIDAR-MAJAZI**, (*Pidar-Majázi*), [H.] (P. A.) A representative father, an adoptive father, or one who has adopted a son.

**PIDHI**, (*Pidhí*), [Mar.] A generation, a single succession in genealogical descent.

*Pidhichá*, [Mar.] Inherited, inheriting, hereditary.

*Pidhi-dar-pidhí*, [Mar.] From generation to generation.

*Pidhipestar*, [Mar.] (from P. in advance) From generation to generation.

**PIDITTAM**, (*Pidittam*), or **PIDIPPU**, (*Pidippu*), [Tam.] Stoppage, deduction from a payment.

**PIGHDAR**, (?) [Hindi.] An under tenure of a charitable nature in Ramgher.

**PIH**, **PEEH**, (?) [H.] Land in cultivation which has been cultivated for three successive years : (the word also occurs as *Puh*, but ?).

**PIK**, (*Pik*), [Mar.] The corn or produce of a field ripened and gathered, the crop, the harvest.

*Pik-nuksán*, [Mar.] (P. A.) Injury of the crop.

*Pik-paháñi*, [Mar.] Inspection of crops, especially with a view of ascertaining any deficiency.

**PILLAR**, (*Pilár*), or **PIZHAR**, (*Pizhár*), [Tam.] A basket for throwing up water out of a reservoir for irrigation.

**PILHAU**, (*Pilhán*), [Thug.] The appearance or cry on the left of the animals, from which prognostics of good and evil fortune are derived.

**PILI**, (*Pili*), or **PIZHI**, [Tam.] The fermented sap of the palm, a kind of *úrti*.

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*Piḷiyān*, [Tam.] A vender of *tāri*.

**PILIGE**, (*Piḷige*), [Karn.] Lineage, descent.

*Piḷiga*, [Karn.] A descendant.

**PILLAI**, (*Piḷḷai*), commonly, **PILLA**, [Tam.]

A child : a respectable adjunct to Tamil names in some of the agricultural tribes, as *Muttuswāmi-pillai*.

**PILMUKATTAYINAM**, (*Pilmukattāyinam*), [Tam.] Land paying a light or quit-rent to the government.

**PILPAYA**, (*Piḷpāyā*), [Uriya.] A pillar as a land mark.

**PINATANDRI**, (*Pinatandri*), [Tel.] A father's younger brother, the husband of a mother's younger sister.

*Pinatalli*, [Tel.] A mother's younger sister, the wife of a father's younger brother.

\* **PIND**,—see **AHAR**.

**PINDA**, (*Piṇḍa*), vernacularly, **PIND**, (*Piṇḍ*), erroneously, **PEEND**, [S. &c.] A lump, a heap : a ball of rice or meat, especially that which is offered at obsequial ceremonies or *Śrāddhas* to deceased parents and progenitors or to the manes in general.

*Piṇḍa-dānam*, [S.] Presentation of the funeral cake.

*Piṇḍādhiḥārī*, [S.] (who has a right or title) The legal presenter of a funeral cake, usually the nearest relative in the male line.

*Piṇḍānwahārya*, [S.] A monthly offering of cakes to deceased ancestors.

**PINDARA**, (*Piṇḍārū*), or **PINDARI**, (*Piṇḍārī*), [H.] A plunderer. See *Pendhāra*.

**PINGALA**, [S. &c.] The fifty-first year of the cycle.

**PINJARA**, (*Pinjāra*), [Karn. Guz.] **PINJIARA**, (*Pinjiārā*), [H.] **PINJARI**, (*Pinjārī*), [Mar.] A cotton cleaner, one who extracts the seeds and prepares it for spinning.

**PINJRA**, (*Pinjrā*) [H. &c.] S. A cage.

*Pinjrāpor*, or *-pol*, also read *Pānjrā-*

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*por*, or *-pol*, [Guz.] An hospital for animals, kept up by the Jains of Guzerat in various places, out of small fees levied at marriages and on mercantile transactions.

**PIR**, (*Pir*), **PEER**, [H.] (P.) An old man, a holy man : among Mohammadans, a saint, a spiritual guide, the chief of a body of monks or mendicants.

*Pirān*, [H. &c.] An assignment of land for the support of a pious man, or for keeping up the tomb of one reputed a saint. "*From 'pir,' a confessor or spiritual guide, Lands set apart for a 'pir.' A Moslem grant*"—*Vide Fimuwane & Ameer Ali's B. T. Act.*

*Piratrā*, or *Pirottar*, blunderingly, *Pir-hardr*, [H. &c.] Grant of land for a religious man, or for his tomb.

*Pirottar-ḡādir wārid*, [H.] (from, incidental charge) An assignment of rent-free land to defray the contingent expenses of a mosque or Mohammadan religious establishment.

*Pirpāl*, [H. &c.] (from S. *pāl*, cherishing) A grant for the support of a Mohammadan saint, or for keeping up his tomb : and attached to a Mohammadan mosque or shrine.

*Pirlapanduga*, [Tel.] A name given in the south to the Moharram, where especial veneration is paid to religious Mohammadans, and the places where they are buried.

*Pir-xāda*, [H.] (P.) A priest attached to a mosque : a Mohammadan mendicant, the son or disciple of a *Pir*.

† **PIR**, [Uriya.] A village or district occupied by the Larkakol tribes bordering on the north-west of Orissa.

**PIRI**, (*Piri*) (?) [Tel.] A measure of length, one-third of a *gaz*.

**PIRAUTI**, (*Pirauti*), (?) [H.] Land allowed to lie fallow occasionally.

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† **PIRU**, [Tel.] Money of account, one-sixteenth of an *ana*.

**PISA**, [Beng.] A father's sister's husband.

*Pisās*, [Beng.] The name by which a man call his wife's paternal aunt, and that by which the wife calls the paternal aunt of her husband.

*Pisī*, [Beng.] A paternal aunt.

**PISACHA**, (*Pisācha*), vernacularly **PISACH**, (*Pisāch*), [S.] An evil spirit, one haunting the places where dead bodies are buried or burnt, and occasionally animating them, or even possessing living bodies: a devil, a ghost, a goblin.

**PISAI**, (*Pisāi*), [H.] Price paid for grinding.

*Pisān*, [H.] Meal, flour.

**PISHANAM**, (*Pishānam*), or **PASHANAM**, (*Pashānam*), [Tam.] A coarse kind of rice ripening late: also applied to the harvest or gathering of that sort of rice.

**PISR**, [H.] (P.) A son, a boy, a child.

*Pisr-ākhiāfi*, [H.] (from A. by the same mother) A step-son, the son of a wife by a former husband.

*Pisr-i-mulabunnā*, [H.] An adopted or affiliated son.

\* **PISRAṆ**, **WARISAṆ**, **KAYMOKAMIAN**.

*The words limit the trusteeship to the male line of descent of the donor. Bimla Bala Sinha v. Deb Kumar Ghose*, 140 Ind.Cas. 687 = A.I.R. 1932 Pat. 267.

† **PITALGOLA**, [Beng.] Small and divided patches: lands of an estate so scattered.

**PITBHARI**, (*Pitbharī*), [H.] An allowance of grain made by a Zamindar to the head of a village.

**PITH**, (*Pith*), [Mar.] (S) Flour, meal of any grain.

**PITH**, (*Pith*), [Guz.] A row or set of shops, a market, the state of a market.

**PITHA**, (*Pitha*), vernacularly, **PITH**, (*Pith*), [S.] A stool, a seat, the seat of the head

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of a religious society, that is, his place of abode.

**PITIPATA**, (*Pitipāta*), [Mal.] A document given to a person on being appointed to a public office: a lease or document authorising the holding of land.

*Pitipatam*, [Mal.] A portion of the crop given to reapers.

\* **PITRALAYA**, *Father's house. The use of the expression in a will is comprehensive enough to include the house of the brother of the testator's wife, her father being dead. Bidhu Muki Dasi v. Satis Chandra Bose*, 9 Ind.Cas. 531.

**PITRI**, (*Pitri*), nom., **PITA**, (*Pitā*), [S. &c.] A father, the designation also of forefathers deceased, the manes either of the ancestors of an individual or of mankind generally, to both classes of whom *Śrāddhas*, or obsequial worship, is paid, and food is presented: the *Feralia* of the Romans.

*Pitribandhu*, [S.] A cognate relation the paternal line. *Father's cognate kindred. Chamanul v. Ganesh*, I.L.R. 28 Bom. 453 (456).

*Pitridatta*, [S.] (from *datta*, given) lit., given by a father: one kind of woman's peculiar property.

*Pitridroha*, [S. &c.] (from *droha*, who offers violence to) A parricide.

*Pitrighāta*, [S. &c.] (from *ghāta*, killed) A parricide.

*Pitrikārya*, in Bengali pronounced *Pitrikārjo*, whence, corruptly, *Pitry-kauje*, [S.] (from *kārya*, to be done) Rites to be offered to the manes, or to ancestors; also (from *kṛitya*, to be performed) *Pitrikṛityā*.

*Pitripaksha*, [S. &c.] (from *paksha*, a fortnight) The half month at the end of *Bhādra* or the beginning of *Āświn*, according as the month is reckoned, from the new or the full moon; so termed as peculiarly appointed for the

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celebration of obsequial rites to the *Pitṛis* or manes: also (from *paksha*, a side) related by the father's side

*Pitṛmaha*, [S. &c.] A paternal grandfather: fem. *Pitṛmahī*, a paternal grandmother.

*Pitṛarjita*, [S.] (from *pitṛi*, and *arjita* acquired) Derived from a father; property originally acquired by him, and therefore disposable by him at pleasure.

*Pitṛiyajna*, [S.] (from *yajna*, a sacrifice) Obsequial offerings, worship of the manes.

\* *Pitṛudicit*. One who hates his father 16 C.W.N. 964 at 967.

*Pitṛya*, [S. &c.] Paternal, ancestral, any thing relating to a father or forefathers.

PLAVA, [S. &c.] The 35th year of the cycle = A.D. 1811.

PLAVANGA, [S. &c.] The 41st year of the cycle = A.D. 1817.

POD, (?) [H.] A land measure, a division of a *kattu*—Maimansinh.

PODDAR. (*Poddār*), [H.] A cashkeeper, a weighman, one whose office it is to weigh and examine money: see *Fotah*.

PODI, (*Poḍi*) or PORI, (*Porti*), also written, PAURI, (*Pauri*), [Hindi.] Stiff strong soil.

PODI, (*Poḍi*), [Tam.] Dust of the earth, pollen of a flower, any thing very minute.

† PODIPAD, (?) [Tam.] A portion of land.

PODU. (*Poḍu*) plur, POLLU, [Tel.] Land or lands recently cleared from thicket and prepared for cultivation.

POTU, or POTU, [Tam.] Commonness, common property: adj., common.

*Podumilam*, [Tam.] Common ground, a common.

*Podusilavu*, [Tam.] General charges in kind on the gross produce, or portions deducted from each heap of grain for fees to village servants, charges on

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reaping and watching, and allowances to temples, or for repairs of tanks and the like.

POGADI, [Karn.] Tribute.

POGANDA, (*Pogandā*), [S &c.] A boy, one between five and fifteen.

POHA, (*Pohā*), [Hindi.] The cattle of a village that are permitted to graze upon waste ground.

POHONCH, less correctly, PONCH, [Mar.] The coming to hand of monies due: an acknowledgment, a receipt.

POILA, (*Poilā*), [Uriya.] A slave.

POKTAN, (*Poktān*), POKTANI, (*Poktāni*), [Beng. Uriya.] The boiling of salt.

*Pokhtānibhayā*, [Uriya] The writer or accountant of an *aurang* or salt manufactory.

*Pokhtāni-darogā*, [Uriya.] The head officer of a salt manufactory. (*Pokhtāni*, like *Poktān*, is properly derived from the P. *Pukhtan* to mature, to cook or boil).

POL, [Guz. Hindi.] A court-yard: a quarter or ward of a town having its own gateway: a gate.

*Poliā*, [Hindi.] A gatekeeper, a porter.

POLA, (*Polu*), [Mar.] A bull set at large, usually stamped with a trident or discus, as dedicated to Śiva or Vishnu.

POLA, (*Polā*), [Mar.] A festival held on the new moon of *Srāvana* or *Bhādra* (July-Sept), in which bullocks are exempt from labour, and are decorated and led in procession.

POLA, (*Pōla*), [Karn.] A field for dry cultivation.

POLA, [Thug.] A mark made at a place where cross roads meet, to denote the direction which the foremost of a gang have taken, as a guide to others left behind.

POLACH, spelled variously, POLICH, POLITCH, POLIST, PULICH, and PULIJ, [Hindi] Land constantly in cultivation, never requiring to be left fallow: [it is

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written as here given in the useful Hindi tract termed *Khet-karm*; the variations are from different English reports and Regulations.]

**POLAMU**, [Tel.] A field, especially one in cultivation, or the crop standing on it.

*Polimera*, [Tel.] A boundary, a limit.

*Poli*, [Tam.] A heap of corn threshed, but not winnowed.

*Pōlikurippu*, [Tam.] A note or memorandum of the heap of corn that has been threshed.

**POLFYAN**, or **POLAYAN**, also written **POLIAN**, and **POOLIAN**, (?) A caste of domestic or agrestic slaves, or a member of such caste, in Malabar; the husband in this caste resides with his wife, although she belong to a different master, and their children inherit the rights of the mother.

**POLICHCHELUTTU**, [Mal.] A fine or fee paid to the proprietor by the mortgagee on the periodical renewal of the mortgage: a new deed or bond.

**POLICHCHILA**, [Mal.] Increase, augmentation.

**POLICHCHILAVA**, [Mal.] Particulars of money expended.

**POLIKATAM**, (*Potikaṭam*), [Mal.] Usury: money-lending.

*Polikaṭakāran*, [Mal.] A usurer, a money-lender.

**POLISA**, (*Poliṣa*), also **PALISA**, (*Paliṣa*), [Mal.] Interest, usury.

**POLLAI**, (*Pollāi*), [Tel.] Allowance of grain given to the village servants at the measuring floor.

**POLLAR**, [Tam.] The caste of shoemakers, or workers in leather, considered impure.

\* **POLLIAM**, See **PALE**.

**POLLU**, [Tel.] Empty ears of corn: corn that has not come to maturity: chaff.

*Polluparutam*, [Tel.] Blighted corn.

*Polutikāran*, [Mal.] (?) The steward

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or manager of an estate on behalf of the proprietor.

**POMBARADA**, [Karn.] A money-changer, a *sarāf*.

**POMALO**, [Guz.] An itinerant blacksmith.

**PON**, [Karn.] Gold, money: a gold coin, perhaps for *Iḥun*. A coin of less value, 1 'Pon' being equal to 1 rupee 8 annas 10 pies.

\* *Pon-baha*, *Mokurari-Patta*, That is, permanent lease at a fixed rental granted in consideration of a bonus or fine. *Raja Udaya Aditya v. Jadab Lal*, I.L.R. 8 Cal. 199 at 202 (P.C.)

**PONAM**, [Mal.] (corruption of *S. vanam*, a wood) High land overrun with underwood, but which is capable of cultivation after long intervals with particular kinds of grain sown in holes dug with a spade.

*Ponakandam*, corruptly, *Ponikando*, [Mal.] A hill tract or fields cultivated amongst the hill *jangal*.

*Ponameṭṭaram*, [Mal.] Rent or landlord's share of the produce of *jangal* cultivation.

**PONGAL**, (*Pongal*), incorrectly, **PONGOL**, [Tam.] (from the verb *pongu-kiraku*, to boil or bubble, to boil rice) A boiling or bubbling up, the boiling of rice, whence it becomes the name of a popular festival held by the Hindus in the Madras provinces on the entrance of the sun into the sign Capricorn, or on the 12th of Jan., the beginning of the Tamil year, when rice is boiled and distributed: the festival lasts several days, but the chief celebration is confined to the three first days, which are distinguished as follows:

1. *Bhōḡi-paṇḍikāi*. The festival of *enjoyment*, when good wishes and presents, new-year's compliments and gifts, are interchanged, and Indra is worshipped.

\* Reference see page 1.

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2. *Perum-pōṅgal*, The great festival, when the sun is to be worshipped, and quantities of rice are boiled in milk in every family, of which a portion is given to the deities and cows, and the remainder to the guests and inmates.

3. *Māṭṭu-pōṅgol*, The cattle festival, when Krishna, the cowherd, is worshipped, and the cattle, painted and decorated with garlands, are led in procession and treated with especial veneration, and exempted from labour.

*Pongali*, [Tel.] Boiled rice, with milk and sugar, and other ingredients.

*Pongāṭi-paṇḍaya*, [Tel.] The festival of the *Pongal*, as above.

**PONDRAPERALLU**, (*Pondráperallu*), [Tel.]

Dry land belonging to dealers in vegetables.—Northern Sarkárs.

**PONE**, (*Pone*), [Karn.] Bail, security.

*Poṇegár*, [Karn.] A surety, a bondsman.

**PONGRHANI**, Burman, A bond-slave, one serving in discharge of a debt until it is paid off, or the stipulated term expires.

**PONKHALU**, (*Ponkhálu*), [Tel.] (from *S. Ponkhá*, mud) Stiff soil or mud.—Northern Sarkárs.

**POPADU**, (*Popádu*). [Guz.] Neglected or uncultivated land.

**POR**, (*Pór*), [Tam.] A heap, a heap of grain or straw.

*Por-kurippu*, [Tam.] Account of the crops heaped but not threshed.

*Kaṭṭirpor*, [Tam.] A heap of corn not threshed.

*Nerpor*, [Tam.] A heap of rice-grain.

**PORABATU**, (*Porabátu*), [Tel.] A mistake.

**PORAKULA**, [Karn.] An outcaste.

**PORAMBOKE**, *In Tinnevely and in other East Coast districts unoccupied waste land that is not cultivable or assessed is called 'Poramboke'. Theivn Parulithan v. Secy. of State*, I.L.R. 21 Mad. 449

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(452). The word 'Poramboke' is loosely used in many senses. Whatever land does not yield revenue to Govt. is usually known as Poramboke though several kinds of lands may be included in it. Ordinarily unassessed waste though over-grown with grass or trees must be included in the grant of 'Poramboke'. The grant of Poramboke does not operate to give the grantee the bed of the river. The words "besides Poramboke" in an inam title deed by which Govt. acknowledges the title of the inamdar to a whole village pass to the grantee all unassessed waste in the village except communal property, such as burying grounds, temple sites, threshing floors, public roads, river-beds, etc. *The Secy. of State v. Raghunatha Thathachariar*, 38 Mad. 108=24 M.L.J. 31=(1913) M.W.N. 261=18 Ind.Cas. 41.

**PORAPAD, PORPAAD, PORPAUD**, (?) [Mal.]

Net or surplus rent : balance of rent after deducting interest of advances, and the government revenue.

**PORAS**, [Hindi] Stiff or strong soil.

**POROMBADOM**, (?) [Mal.] Rent of an estate in lieu of interest on mortgage (?)

† **POROMKADOM**. An additional loan or advance to that made upon landed property held in usufruct : a deed fixing the amount of surplus profit to be set off against the interest of a loan, and the balance to be paid (?)

**PORUPU**, written also, **POOROOPA**, and **PUROOPU**, (?) [Tam.] A low or quit-rent levied from lands originally granted in *Inām*, or rent-free.—Fifth Rep. 765.

**PORWAL**, (*Porwál*), [Hindi] The name of a trading or mercantile casts in Malwa, being one of the 84 *gachchas* or families of the Jains : there are also amongst the number, families denominated *Por*, and *Porwár*.

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**POSEHOYYAVADU**, [Karn.] A ceremony among the cultivators in Mysore at the beginning of tillage, putting some seed in a vessel filled with earth placed on a plough, and letting it germinate.

**POSHAK**, (*Poshâk*), [H. &c.] Clothes, vestments : in Marathî especially, fine clothes.

*Poshâk, -patti*, [Mar.] A tax or cess on the villagers to defray the expense of a present of fine clothes to any great man or public functionary visiting the district.

**POSHYAPUTRA**, [S. &c.] (from *poshya*, to be cherished or fostered) An adopted son.

*Poshyaputrataca*, [S. &c.] Adoption, the relationship of an adopted son.

**POST**, [H. &c.] A poppy head or capsule.

*Posti*, [H. &c.] One addicted to opium, or any dull sluggish person.

**POST**, [Mar.] Money given to dependants and servants on particular occasions, as at the *Holi* festival, or for extra labour, for the purpose especially of enabling them to procure spirituous liquor : drink-money.

**POT**, [Hindi]. Assessment on cultivated fields.

**POT**, (*Pot*), [Mar.] **POTTA**, (*Potṭa*), [Tel.] The stomach, the belly, any cavity or hollow analogous to the belly.

*Potgi*, [Mar.] Personal maintenance, allowance to village officers when they proceed on duty, or to public officers at a distance.

*Potchak*, [Mar.] A field within a field constituting a separate property, but included in the same registered number as the larger portion.

*Potkharâbâ*, [Mar.] (P. *kharâb*, bad) Bad and untilled land lying amidst cultivated fields.

*Patkharcha*, or *kharchâ*, [Mar.] Personal expenses for support on a journey or a mission, forming an item in the village charges, and sometimes in-

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cluding the cost of public entertainments.

*Potpadit*, [Mar.] A portion of cultivable land left unsown amidst land under cultivation.

**POTABANIK**, [Beng.] (from S. *potâ*, a boat, and *Banik*, a trader) A merchant who trades by sea, a voyaging merchant.

**POTADAR**, (*Potadâr*), commonly, **POTDAR**, (*Potdâr*), corruptly, **PODAR**, (*Podâr*), and **POTHDAR**, (*Pothdâr*), [Mar. &c.] (see *Fotadâr*) A money-changer, a weigher and assayer of coins : he is also the village silversmith : in Karn. it is written *Pottadâr*, *Pottâr*, and *Pottâri*, and is said to mean an inferior sort of money-changer, one in a hamlet.

*Potchâl*, corruptly, *Pottheychal*, [Mar.] The currency in which the public revenue is received.

*Potlârî*, [Mar. &c.] The business of a weigher or assayer of coins : money-changing, banking.

*Poteṇ*, [Mar.] A bag, a money-bag, the public treasury or treasury bags, the bag of revenue, the money made up by the village and forwarded to the manager of collector.

*Polnûs*, [Mar.] An officer of the treasury, the cash-keeper or accountant.

**POTAMEL**, (*Potâmel*), [Guz.] An abstract of monthly or annual accounts.

**POTARA**, [Thug.] A horse : *Patari*, a mare.

*Potaraiaṭ*, [Thug.] A man on horse-back.

*Potaraiaṭi*, [Thug.] Pulling a man off his horse and strangling him.

**POTHA**, (*Pothâ*), **POTHI**, (*Pothi*), [H. &c.] (S.) A book : especially a manuscript book, or one formed of separate leaves of paper or palmyra, connected sometimes by a string through the centre.

**POTHLA**, (*Pothlâ*), [Hindi] A porter's load, especially of grain.—Mherwara.

**POTI**, (*Poti*), [Mal.] **PODI** (*Poḍi*), [Tel.] Dust, powder, a fargment.

*Potivita*, [Mal.] Sowing on dry land.

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**POTI**, incorrectly, **PODI**, [Mal.] A bundle, a pack, a load, a sack for loading bullocks : a measure of grain = 30 *Edangalis*, or 4 *Paras*.

*Potipāta*, [Mal.] An extent of land requiring a *Poti* of seed to sow it.

† **POTI**, (?) [H.] A measure of grain.

**POTIKALLALU**, (?) [Tel.] Land recovered from jangal.

**POTIPATTU**, (?) [Mal.] A tenth of the seed corn formerly paid to temples in some places, but merged in the general assessment on the Company's survey without any compensation.—Graeme.

**POTNI**, [Thug.] A waistband.

**POTTAL**, (*Pottal*), [Tam.] Barren land.

**POTTARAJU**, (*Pottarāju*), or, commonly,

**POTRAZ**, (*Potrāx*), [Tel.] A local deity worshipped by the agricultural classes in the Telinga provinces.

**POTTU**, (*Pottu*), [Tel.] Chaff, husk.

**POTUVAN**, [Mal.] A barber : one who performs funeral rites.

**POTWAD**, (*Potewal*), [Mar.] A term applied to the land situated on slopes and declivities in the hill country, or *Dāng* : the third and last year of its being brought into cultivation after lying fallow for some years.

† **POWALA**, (?) [Guz.] A grain measure = five-eighths of an Ahmadabad *Ser* : 4 *Powalas* = 1 *Pali*, 4 *Palis*, = 1 *Manu*, 4 *Manus* = 1 *Man*, or 40 *Sers*.

**POZHAKADI**, or **POLAKATTAL**, (*Polakattai*), [Tam.] A small portion of ground, or a yard adjoining the dwelling of the *Mirāsīdār*, held rent-free, used as a kitchen-garden, or one for vegetables requiring a richer soil, as tobacco, sugar, turmeric, &c. : it is not transferable except with the entire *Mirāsī* property and rights.

**PRABHA**, [S. &c.] The first year of the cycle of sixty years.

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**PRABHU**, [S. &c.] A master, a lord, a leader, a military chief.

**PRACHI**, (*Prāchi*), [S. &c.] The east : the country east and south-east of the Saraswatī, the country from about Delhi to Benares.

*Prāchyā*, [S. &c.] The eastern people : the inhabitants of the Doab and adjacent provinces.

**PRADHAN**, (*Pradhān*), vernacularly, **PADHAN**, (*Padhān*), **PUDHAN**, (*Pudhān*), and **PARDHAN**, (*Pardhān*), **PURDHAN**, corruptly, **PURDHAUN**, [S. &c.] Chief, principal, a chief or eminent person, a minister, a prime minister : the common title of the eight chief civil and military officers of the Marathā state, as established by Sivaji : the term is also sometimes applied to the head man of a village, or to a principal farmer or cultivator : in [Uriya], *Padhāni* is applied to respectable *Śūdra* cultivators or under proprietors and middlemen, differing little from *Mukaddams* : in Garhwal the *Padhān* is the person holding the revenue engagement (*Paṭṭa*) with the government, either in his own right or by election of the shareholders of the village lands : in communities divided into clans each elects its own chief, and all the *Padhāns* are responsible, jointly and separately, for the whole revenue, unless their individual responsibility has been admitted by authority.

*Padhani-Muqaddami*, See under *Mukaddami* and **PRADHAN** above.

*Hak-padhān*, [H.] The privileges and rights of the head man, either in land or fees.—Kamaon.

*Padhānchārī*, [H.] The office and emoluments of the *Padhān*.

*Paṭṭa-padhānchārī*, *Padhān-khānagī*, or *Hak-padhānchārī*, [H.] The deed from the government district officer held by



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the *Padhán*, setting forth his liabilities, duties, dues, &c.—Kamaon.

*Ghar-padhán*, [H.] Privately appointed manager of a Zamindári village, or a village with absolute proprietors — Kamaon. Also, the oldest *Asamí* appointed in a coparcenary Zamindari to manage the estate.

*Pradáni*, or, as written, *Pirdáni*, [Tam.] A minister, usually applied to the third in rank, or the treasurer.

\* *Pradhan-uttaradhikari*. *Principal heir*. The word "*Pradhan*" means "*Principal*" and, "*not direct*", so it includes a brother and is not confined to a son. *Gopal Prosad v. Raghunath*, I.L.R. 32 Cal. 158 at 163.

**PRADVIVAKA** (*Prádviváka*), [S.] A judge, the chief justice, the representative of the Rája in the royal court.

**PRAGWAL**, (*Prágwál*), [Hindi] A Brahman who conducts the ceremonies of the pilgrimage at Allahabad: the ancient *Prayága*, shortened vernacularly to *Prág*.

**PRAJA**, (*Prajá*), sometimes pronounced

**PARJA** (*Parjá*), corruptly, **PURJAH**, [S. &c.] Progeny, offspring: subjects, people, tenants, dependants: in Kúch Bahar, a cultivator at will, who has half the produce of the land for himself, but is removable at the pleasure of the proprietor, to whom he is usually in debt for advances, and is more like a serf than a free agent: in Cuttack the term is applied to various low castes, as the barber, washerman, fisherman, weaver, leather-worker, *tári*-gatherer, &c., who sometimes sell themselves and families into slavery until they can repay the purchase-money: the children born during this period become the property of the purchaser, and, with their parents, may be bought, sold, or let out for hire until redeemed: the *Parjás* do

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not forfeit their caste or forego their occupations, living apart from their master, and retaining a title to their hereditary possessions.

*Prajābhāg*, [Mar.] The share of the produce assigned to the cultivator.

\* *Praja bili*. See **PROJA BILI**.

*Prajāli*, [Beng.] An under-tenant.—Rangpur.

*Prajāpála*, or *Prajāpati*, [S. &c.] (from *S. Pāl*, a cherisher or *Pati* a lord) A king, a ruler: the fifth year of the cycle, in this series A.D. 1811-12: a name of the deity *Brahmá*.

*Prajāpatya*, [S. &c.] Relating to *Prajāpati*, the name of a form of marriage, the gift of a girl by the her father to the bridegroom: *It is one of the approved forms of Hindu marriage, the essential characteristic of which is that the father gives away his daughter with due honour. It is a form where the girl is given in marriage to perform religious and civil duties with her husband.* *Jaikishen Das v. Harkishen Das*, I.L.R. 2 Bom. 9 (18). A particular sacrifice performed by a man destitute of male issue before appointing a daughter to raise issue for him: a festival on the 8th of the dark half of *Pausha*, in honour of the manes: expiatory gift of cows to a Brahman.

*Prajotpatti*, [S. &c.] Begetting children: offspring, descendants.

*Prajāwat*, vernacularly, *Parjāwat*, or corruptly, *Parjote*, and *Purjosh*, also sometimes termed *Bhuprajawat*, incorrectly, *Bho-purjote*. [H.] A quit-rent, a cess levied by Zamindárs upon the Ryots on festive occasions, as at marriages: a house-tax levied by the Zamindárs upon the inhabitants of a village, not cultivators, for the ground on which their houses stand: ground-rent.

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**PRAKARAN**, (*Prakaran*), [Mar.] A department, a province, a separate business or office.

**PRAKARSHIT**, [Beng.] (S. lit., drawn out) Surplus produce of a thing pledged for usufruct above the interest of the loan, which is to be repaid to the borrower.

**PRAKASAVIKRAYA**, (*Prakāśavikraya*), [S.] (*Prakāśa*, open, public, and *vikraya*, sale) A public sale.

**PRAKATANA**, (*Prakātana*), [Tel.] Publishing, making known, proclamation, notification.

*Prakātana-kāyidamu*, [Tel.] (from P. paper) An advertisement.

\* **PRAKHYATA**, *Pre-emption* or *Shufa*. *Deokinandan v. Sri Ram*, I.L.R. 12 All. 231 (256).

**PRAKIRNAKA**, (*Prakīrṇaka*), [S.] A decision at law on a case not provided for by the law-books.

**PRAKRITA**, (*Prākṛita*), [S. &c.] Common, natural, vulgar : not polished or refined ; said either of language or of people : a man of a low caste.

**PRAMADA**, (*Pramāda*), [S. &c.] Carelessness, negligence, stupidity.

*Pramāḍi*, [S. &c.] A careless or stupid fellow : the 47th year of the cycle.

**PRAMANA**, (*Pramāṇa*), [S. &c.] Authority, proof, proof in law, by ordeal or oath, by evidence oral or documentary, and by possession : proof in philosophy, by perception, inference, similarity authoritative or scriptural assertion ; presumption, and non-existence : also measure in general : in the dialects of South India, as Tel. Tam. it usually implies an oath.

*Pramāṇika*, or, more correctly, *Prāmāṇika*, corruptly, *Paramanick*, [S. &c.] Authoritative, of weight or authority established by proof, true, just, right : a person whose opinion is

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to be respected : a president, a principal, the chief or head of a caste or trade. *Pramāṇikam*, [Tam.] Truth, faithfulness, honesty. *Pramāṇikan*, [Tam.] A trusty or upright man. [Mal.] Head of a caste or trade. In Beng. it is modified also as *Parāmāṇik* in the sense of the head man of a tribe or trade, chief of an assembly, head of a village, and the like. An order from the supreme authority, a precept or grant summarily issued.

*Pramāṇi*, [S.] A period or thing of authority. [Mal.] A person of weight in a village, an umpire or arbitrator in petty disputes.

**PRAMATAMAHA**, (*Pramātāmaha*), or **f, MAHI**, (*Mahī*), [S. &c.] A maternal great grandfather, or great grandmother.

**PRAMATHI**, (*Pramāthī*). [S.] The 13th year of the cycle.

**PRAMODA**, [S. &c.] The 4th year of the cycle.

**PRANAYAMA**, (*Prāṇāyāma*), [S. &c.] (from *prāṇa*, breath) A religious exercise with the breath, in three operations : 1. *Rechaka*, exhaling by the right nostril, whilst the left is closed by the fingers of the right hand ; 2 *Pāraka*, placing the thumb of the right hand on the right nostril, raising the fingers from the left and inhaling through it ; and 3. *Kumbhaka*, closing both nostrils : different sects vary the succession of the operations.

**PRANAVA**, (*Pranava*), [S.] The mystic syllable of the Hindu ritual or OM.

*Prāṇnyāya*, or *Pragnyāya*, also *Pūrvanyāya*, [S.] (*Prāṇnyāya*, or *Pragnyāya*, and *Pūrvanyāya*, from *prāk*, or *pūrva*, prior, and *nyāya*, judgment) In Hindu law, one who revives a suit formerly decided : also the plea of 'for-

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merly decided' by the defendant when a charge is repeated.

**PRANT**, (*Prānt*), [S. &c.] Limit, boundary : amongst the Marāṭhas it is commonly applied to a large division of country, a province, a Zila.

**PRAPANCHARTHA**, (*Prapanchārthā*), [Mar.] (S. *Prapanchā*, the world, or worldly business, and *arthā*, for, or on account of) Land exempted from revenue attached to some secular function, as that of *Pāṭil*, or any village officer, or for the purpose of keeping up useful constructions, as reservoirs or embankments, &c.

**PRAPITA**, (*Prapitā*), [S. &c.] A paternal grandfather.

*Prapitāmaha*, [S. &c.] A paternal great grandfather.

*Prapitāmahi*, [S. &c.] A paternal great grandmother.

**PRAPAUTRA**, vernacularly, also, **PAR-PUTRA**, **PARPOTA**, &c. [S. &c.] A great grandson.

*Praputri*, A great granddaughter.

**PRAPTAVYAVAHARA**, (*Prāptavyavahāra*), [S.] *Prāpta*, obtained, *vyavahāra*, affairs) A young man come of age, one able to conduct his own affairs and responsible for his conduct.

**PRASADA**, (*Prasāda*), vernacularly, **PRA-SAD**, (*Prasād*), [S. &c.] Favour, kindness : it is commonly applied to food or sweetmeats which have been offered to an idol, and which are then distributed amongst the worshippers present, or sent to the houses of the friends of the establishment, and persons of consideration, including Europeans ; for all castes may partake of the *Prasād* of any image : hence the feeding in common of the pilgrims at *Jagannāth* is a practice not peculiar to that shrine, though exhibited there on a large scale : the food there distributed is termed *Mahāprasād*, or, the great favour. In

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some cases, the distribution to certain religious mendicants was made daily, and had become a prescriptive right, until it was commuted to a money payment.

*Prasādapatra*, [S. &c.] (from *Patra* a leaf) A deed of gift.

**PRASETHI** (*Praseṭhi*), [Uriya.] from S. *Pra*, and *Sresthi*, chief) The headman of a village.

**PRASTHA**, [S. &c.] A measure of capacity for grain, equal to 4 *kuḍavas*, or 48 handfuls ; considered by Capt. Jervis the same as the *scr*.

**PRASIDDHIPATRA**, [Mar.] (S. from *prasiiddhi*, publicity) A paper giving publicity to any matter, a hand-bill, a notification, a proclamation.

\* **PRASUTA**. A woman who has children born. *Bhimacharya v. Ramacharya*, I.L.R. 33 Bom. 452 (456).

**PRAT**, **PRUT**, [Mar.] A copy (in all its English significations) : the original which is to be copied, or the copy made : a specimen : a set or class, an order or grade, a lot or parcel, an assemblage of bodies of like merit, the largest or richest of the parcels in which presents to guests are distributed on festival occasions, intended for the most distinguished persons. [In these senses it seems to be a pure Marāṭha word ; in the sense of 'to, towards, or reverse,' &c. : it is an abbreviation of the Sanskrit prep. *prati*.

*Pratibandhi*, [Mar.] Classification : arranging by classes or lots.

*Pratwār*, [Mar.] According to classes or lots.

**PRATIBHU**, (*Pratibhū*), [S. &c.] A surety : in Hindu law, three kinds of sureties are most usually specified, but a fourth is sometimes added.

1. *Pratyaya-pratibhū*, A surety for confidence, one who engages for the

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general honesty and responsibility of another.

2. *Darṣana-pratibhū*, A surety for appearance.

3. *Dāna-pratibhū*, A surety for the repayment of a loan or fulfilment of an engagement.

4. *Dravyārpaṇa-pratibhū*, One who engages to give up property belonging to the debtor if he fails to pay the debt. The two first sureties are liable for any loan or advance made upon their credit if not paid by the borrower : the responsibility of the two last, or the engagement to pay or to deliver up property extends to their sons also.

*Pratibhūṇya*, [S. &c.] Surety, security, the act of becoming surety.

*Pratibhūgrahanam*, S. (from *Grahaṇam*, taking) Acceptance of security by the court.

**PRATIDANA**, (*Pratidāna*), [S. &c.] Giving back, either as an equivalent or recompense, or as a refusal or repayment.

**PRATIGRAHA**, [S. &c.] Acceptance of gifts, the privilege of receiving gifts, one of the peculiar rights of the Brahman : a ceremonial acceptance of a son for adoption who is resigned by his parents.

**PRATIJNA**, (*Pratijnā*), commonly pronounced **PRATIGYA**, (*Pratigyā*), [S. &c.] Promise, assent : a bet, a wager : in law, a plaint, more especially after it has been recorded in writing by the officers of the court.

**RATILOMA**, [S. &c.] lit., against the hair : contrary to the regular course or order, inverse, reverse. *The marriage of a man of an inferior class or 'Varna' with a woman of a superior class. Ramasami v. Sundaralingasami*, I.L.R. 17 Mad. 422 (435).

*Pratilomaja*, *Pratilamaja*, [S.] Born or begotten in the inverse order of the tribes, as the offspring of a Kshatriya man and Brahman woman, of a Vaisya

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female and a Śūdra father, &c. *Children of irregular union ; in the inverse order of 'anulomaja.'* A child begotten on Brahmin woman by a 'Sudra' is 'Chandal'. *Brindavana v. Radhamoni*, I.L.R. 12 Mad. 72 (85).

**PRATINIDHI**, [S.] A deputy, a representative, a vicegerent : a title sometimes, but incorrectly, written *Pritinidhi*, borne by a distinguished Marāṭha family, the ancestor of which first received this title from Rāja Rām placing him above the eight *Pradhāns*.

**PRATINYASA**, (*Pratinyāsa*), [S.] Reciprocal deposit, interchange of deposits.

**PRATIPAD** or **PRATIPAT**, [S. &c.] The first day of a lunar fortnight, either the day of full or new moon.

**PRATIPAKSHA**, [S. &c.] An adversary, an opponent, a defendant.

**PRATIPATTI**, [S.] Acquirement, gain : in law, admission of a claim.

**PRATISARA**, (*Pratīśāra*), [S.] A wreath, a bracelet, dyed strings or threads tied round the wrists of the contracting parties at a marriage, or round the wrist of a boy at the performance of other ceremonies.

**PRATISHTHA**, (*Pratishthā*), [S. &c.] Consecration or setting up of an image, or a temple : a ceremony performed on the completion of a house before it is inhabited ; also, purification or re-consecration of an idol, house, or temple that has been polluted.

**PRATITI**, (*Pratiti*), [S. &c.] Trust, confidence.

**PRATIVADA**, (*Pratīvāda*), or vernacularly, **-BADA**, (*bāda*), [S. &c.] Reply, rejoinder, defence.

*Pratīvādt*, or *-bādt*, [S. &c.] A respondent, a replicant, a defendant.

**PRATIVASI**, (*Pratīvāsi*) [S. &c.] A neighbour. (from *Prati*, near to, and *Vāsin*, who abides).

**PRATIVESI**, (*Pratīveśi*), [S. &c.] A neighbour. (*Prati*, near to, and *veś*, entering).

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*Pratīvesīkatvam*, [S.] Neighbourship : in law, pre-emption from vicinage, or the right of a neighbour or coparcener to purchase any property in his vicinage which is for sale, in preference to a stranger, on agreeing to give the same price. *It is the Sanskrit equivalent of shufa or right of Pre-emption. Deokinandan v. Sri Ram*, I.L.R. 12 All. 234 (256).

**PRATYABHIYOGA**, [S.] A counter plaint or plea : a counter action brought against the prosecutor.

**PRATYAKALITA**, (*Pratyākālita*), [S.] Interposed in a suit of law, the deliberation of the court upon the pleading, and the determination which party is to produce proof.

**PRATYAKSHA**, [S. &c.] Perceptible, what is before the eyes : perception, the first proof of things.

*Pratyaksha-darśi*, [S. &c.] An eye-witness.

**PRATYARTHI**, (*Pratyarthī*), [S.] A defendant, an opponent.

*Pratyarthi-avedana*, [S.] (from *ave-dana*, information) The verbal information of the defendant in a suit which is written down by the officers of the court.

**PRATYAVASKANDA**, [S.] Special plea at law, admission of a fact, but qualifying or explaining it so as to make it no ground of accusation.

**PRATYUTTARA** [S. &c.] A reply in general : a rejoinder or reply to a reply.

**PRAU**, (*Prāu*), or **PRAHU**, commonly, **PROW**, or **PROA**, [Malay]. A term for all vessels between a canoe and a square-rigged vessel.

**PRAVARA**, [S.] Subdivision of a *gotra* or family, race, lineage, descendants.

\* **PRAVARAS**. *The illustrious 'munis' or sages who contribute to the credit of a particular 'gotra', e.g., 'gotras' of 'Kashyapa' and 'Sandilya' are so known*

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*because the 'Pravaras' are 'Kashyapa' and 'Sandilya'. Ram Chandra v. Gopal*, I.L.R. 32 Bom. 619 (623).

**PRAVARTTAKA**, **PRAVARTTIKA**, **PRAVARTTI**, (*Pravaratti*), corruptly, **PARBUTTY**, **PARPATI**, **PREVATAH**, [S. &c.] (from *pra*, over, and *vartta*, abiding, presiding over) Any one who manages affairs, whether for himself or others : a superintendant : a judge, an arbiter : it is used, modified vernacularly, chiefly in the south, where it is applied to the head man and manager of a village, especially one held by Brahmans, also to a subordinate revenue officer : the neuter noun *Pravarttakam*, or *Pravarttikam*, is used also to signify the general or joint management of a village by the principal proprietors, or one of their number.

*Pārvatyam*, corruptly, *Parpatya*, [Mal.] *Pārbattiyam*, [Tam.] A subordinate collectorship, stewardship, superintendence.

*Pārvatyaikāran*, or *Pravarttikāran*, corruptly, *Prowartikar*. [Mal.] *Pārbattiyakāran*, (Tam.) A subordinate officer in the revenue department, a native collector under the *Tahsildār*, having charge of the collections of one or more villages : it is sometimes applied to the head or manager of a village, or to a government officer appointed to conduct the affairs of a village which has no hereditary chief : also to a bailiff or manager of an estate on behalf of the proprietor.

**PRAVASA**, (*Pravāsa*), [S. &c.] Residing abroad or away from home.

*Pravāsāsēdha*, [S.] In law, prohibition against removal, 'ne-exeat.'

**PRAVRAJYA**, (*Pravrajyā*), [S.] Wandering about as a mendicant.

*Pravrajyāvāsita*, corrupted extraordinarily to *Perberjabesheet*, [S.]

PU

An apostate mendicant, also one who adopts a life of mendicancy : in either case the party forfeits his rights of inheritance.

**PRAYASCHITTA**, (*Prâyaschitta*), vernacularly, **PRAYASCHIT**, corruptly, **PRAIS-CHITTO**, [S. &c.] Penance, expiation, punishment, fine.

**PRAYOGA**, [S. &c.] Principal, as distinguished from interest : a loan bearing interest.

*Prayojyam*, [S. &c.] Capital, principal : a loan.

**PRETA**, [S. &c.] Dead : a corpse : a ghost, an evil spirit.

*Pretasrâddha*, [S.] Obsequial ceremonies to be offered to a relative during the year of his demise : fifteen are required.

**PRITIDAITA**, (*Pritidatta*), [S.] (*Priti*, affection, and *datta*, given) Property or valuables presented to a female by her relations and friends at the time of her marriage, constituting part of her peculiar property.

\* **PROJA-BILI** *Lands let out by settling tenants. Afaxuddin v. Prasanna*, I.L.R. 39 Cal. 138 (140).

† **PUCHHAVERO**, [Guz.] A tax on milch buffaloes.

**PUCHI**, (*Pûchi*), [Tel.] Responsibility.

*Hâtpuchi-lekhkalu*, [Tel.] Accounts necessary for current business.

**PUDA**, (*Pudâ*), or **PURA**, (*Purâ*), [Beng.] A denomination of a land measure in some parts of Bengal : the same as *Bighâ* (?)

**PUDI**, (*Pudî*), or **PURI**, (*Purî*), [Beng.] Straw-coloured variety of sugar-cane.

**PUGAIVARI**, [Tam.] A tax on houses.

**PUGAM**, (*Pâgam*), [S. &c.] The betel-nut tree : a multitude : an assemblage of men of different trades.

**PUJA**, (*Pûjâ*), [S. &c.] Worship, adoration :

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(it occurs vernacularly also with a short *u*, *Pûjâ*).

*Pûjaimicheham*, [Tam.] Unexpended balance of pagoda allowances.

*Pûjâri*, [H. &c.] A priest in a temple, one who conducts public worship and receives the offerings either on his own account or that of the proprietors of the temple : he is sometimes a man of low caste, and, when a Brahman, is held in disrepute : the village officiating priest.

**PUJU**, (*Pûju*), [Tel.] The yoke of a plough.

**PUKHTA**, corruptly, **POKHTA**, [H.] (P.) Baked, burnt, as bricks, whence it is applied to a brick wall or house.

**PAKKACHITTA**, (*Pukkachâtta*), [Mal.] A receipt, a written engagement.

*Pukkamuçi*, or *Pukkawâga*, [Mal.] A receipt.

**PUL**, [H.] (P.) A bridge, an embankment, a causeway.

*Pulbandi*, [H.] Keeping bridges or embankments in repair : the public department having that duty : a tax imposed for the purpose : in Cuttaek the term is also applied to the bridge or dam.

*Pulguçâr*, [H.] (P.) A bridge-toll.

**PULA**, (*Pulâ*), [Hindi] A small bundle of plants or sticks.

*Pûlâ*, or *Pûlî*, [H.] A bundle of grass or straw.

**PULAIMAKAN**, [Tam.] A man of very low caste, a *Paraiya* or *Pulaya*.

**PULAKAM**, (*Pulâkam*), [Mal.] Shrivelled grain.

**PULAM**, [Tam.] A field of corn.

**PULAYAN**, corruptly, **POLAYAN**, **POLEYAN**,

**POLIAN**, **POOLYAN**, [Mal.] The name of a low and servile caste, or of an individual of such caste, in Malabar : in this caste the husband resides with his wife though she may belong to a different master, and their children inherit any rights the mother may possess.

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*Pulachehi, Pulakalli, or Pulayi*, [Mal.] The female *Pulayan*, or the wife of a slave so termed.

*Pulakottil, or Pulamûdam*, [Mal.] A slave's hut.

*Pulappañ, [Mal.]* A place where slaves place stones in memory of deceased relatives.

**PULAS**, (*Pulâs*), (?) [H.] Straw, fodder.

**PULI**, (*Pûli*), [H.] A small quantity of corn given at harvest to the village officers and servants.

**PULI**, (*Pûli*), [Tam.] (?) A lease, a deed.

† *Puli-tirvai*, (?) [Tam.] Account of assessments paid on a lease-hold estate (?).

**PULICHI**, (?) [Mal.] The name of an outcaste tribe in Malabar, residing in the woods, and not allowed to approach a respectable individual, or enter a village: they announce their wants by cries at a distance, when charitably disposed persons place food for them at the foot of a tree and withdraw: they then advance and receive the donation.

**PULINAR**, (*Pulînar*), **PULINAR**, (*Pulînar*), **PULAINAR**, (*Pulainar*), [Tam.] An outcaste and barbarous race, the same as the *Vedar*.

**PULINDA**, [S.] A barbarian, an outcaste, one inhabiting forests and mountains.

**PULINDA**, (*Pulindâ*) [H. &c.] A bundle, a parcel.

**PULIVATTU**, (*Pulivattu*), [Karn.] A fund set apart for religious purposes.

\* **PULLA**. It is the money given as a provision for the bride. *Dholidas v. Fulchand*, I.L.R. 22 Bom. 658 (660).

**PULLAR**, [Tam.] A low and servile caste employed in agriculture.

**PULLASAN**, (*Pullasan*), [Mal.] A man of a low servile tribe, a *Paraiyan*.

**PULLIYAR**, corruptly, **PULIAH**, **POOLLEE**, [Tam.] A low outcaste tribe classed with the *Paraiyar*: (this and similar desig-

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nations are perhaps from *pulai*, and *paluvu*, flesh, the several outcaste tribes feeding upon every kind of flesh, even carrion: the word is no doubt the same as the Mal. *Pulayan*.

**PULLU**, [Tel. Karn.] **PUL**, [Tam.] Grass.

*Pullari*, [Tel.] A tax on pasturage.

*Pulluñinla*, [Tel.] Land fit only for occasional cultivation.

*Pulvari*, [Tam.] A tax on grass-land or pasturage: (the Glossary, fifth Report, gives *Pillwany*, from [Tam.] *pillu*, as well as *pullu*; *pil* is a common vulgarism for *pul*, grass, and *many* is evidently a mistake for *wari*).

**PULUDI**. (*Pulûdi*), [Tam.] Dry earth turned up by the plough: land prepared for dry planting.

*Puludikûlu*, [Tam.] A ploughed field.

*Puludinattu*, [Tam.] Plants growing on dry ground.

*Pululiviraippu*, [Tam.] Sowing seed on dry ground previously prepared.

**PULUKKAI**, (*Pulukkai*), [Tam.] A slave.

**PUMBA**, [H.] (P.) Cotton.

**PUMSTAM**, (?) [Tam.] The office of priest in a temple.

**PUN**, (*Pân*), **POON**, [Karn.] A coin or measure of value: (possibly an error or vernacular corruption of *Hân*, or perhaps *Pon*).

**PUNAKULAM**. (?) [Tam.] Land fit for gardens or plantations.

**PUNAM**, [Tam.] High ground not fit for rice cultivation.

**PUNARBHU**, (*Punarbhu*), [S.] (from *Punar*, again, and *Bhû*, who is) A woman married a second time. *Rahi v. Govind*. I.L.R. 1 Bom. 97 (115).

*Punarvivâha*, [S.] (*Punar*, again, and *vivâha*) A second marriage.

**PUNASA**, (*Punâsa*), **PUNAS**, (*Punâs*), [Tel.] The first crop of the year, which consists of the smaller grains cultivable on dry soils, and

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*Punāsa-faṣl*, [H.] The season of the small grain crop : also the cotton harvest (?).

**PUNCHA**, pron. **PUNJA**, [Mal.] A crop sown in Nov.-Dec. and reaped in April-May.

\* *Punchaki*. See *Panchaki*.

**PUNCHAKRUSHI**, (*Punchakṛushi*), [Mal.] Cultivation of wet land.

**PUNCHANILAM**, or **PUNCHAPPATTAM**, (*Punchappāttam*), [Mal.] Wet land, or land capable of irrigation and bearing rice crops : (the analogy of *Puncha* or *Punja* to the Tamil *Punshey* or *Punjai* would suggest the sense of *dry*, not *wet*, land ; but it is so explained in the dictionary).

**PUNDA**, (*Pundā*), [Mar.] A freebooter, a marauder.

*Pundapāt*, [Mar.] The chief of a gang of robbers.

**PUNDA**, (*Pundā*), [Beng.] A storehouse, a granary : a seller of vegetables.

**PUNJA**, [S. &c.] **PUNJA**, (*Punja*), [Mar.] A heap, a quantity.

\* **PUNJA**, **PUNJAH**, *Dry lands. Sat-tapa v. Raman*, I.L.R. 17 Mad. 1. *In Tinnevely and in other districts, occupied unirrigated land is called 'Punja' in the revenue accounts. Theivn Pandi-than v. Secy. of State*, I.L.R. 21 Mad. 449 (452).

**PUNJADA**, (*Punjadā*), [Guz.] A class of Mohammadans in Guzerat, sellers of vegetables.

**PUNJAM**, commonly, but incorrectly, written and pronounced **PANJAM**, **PUNJUM**, [Tel.] A certain number of threads, whence it has come to denote a class of cotton cloths varying in quality according to the number of threads in the woof : they were formerly very extensively exported from the Madras coast to Europe.

**PUNJI**, (*Pūnji*), [H.] **PUNJI**, (*Punji*),

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[Beng. Mar.] A heap, a small heap, stock, capital, a fund of any thing.

**PUNSAVANA**, [S. &c.] A ceremony observed when the first signs of conception are manifested ; the first of the *Sanskāras*, or essential Hindu rites.

**PUNSHEY**, or **PUNSEY**, pronounced, **PUNJAI**, and written **PUNJA**, **POONJA**, **PUNJAH**, **PUNJEE**, [Tam.] **PUNJE**, [Karn.] Dry land or cultivation, land not admitting of complete irrigation, and therefore unfit for the growth of rice, bearing dry grains of inferior value : the converse of *Nanjai* : it is sometimes applied to a sterile soil.

*Punsheykāḍu*, *Punjaikāḍu*, [Tam.] Cultivable dry ground.

*Punsheytōttam*, *Punjaitottam*, [Tam.] Gardens or garden land on which any dry crop is sown.

*Punshēypari*, *Punjaivari*, [Tam.] Tax on cultivable dry ground.

**PUNYA**, vernacularly, **PUN**, [S. &c.] Virtue, moral merit, holiness : also, adj., pure, holy.

\* *Punya-Karya*. The word includes a variety of things, viz., religious duty, acts of charity and moral duty or obligation. *Satharhi Bhattacharyya v. Hazarilal Khanna*, 58 Cal. 1025 = 134 Ind.Cas. 1065.

*Punyā*, corruptly, *Puneah*, vernacular corruption of *Punyāha*, q. v. [H., Beng.] In the lower provinces the day on which the revenue for the ensuing year is settled, or an annual meeting of the direct revenue payers at the office of the chief collector, or of the cultivating tenants at the court of the Zamindār, to determine the amount of the assessment ; the assemblage of the rent-payers forming a kind of festival or holiday : the term is also applied to the day on which the first instalment of the annual rent or revenue is paid : in some parts of

\* Reference see page 1.



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Bengal the Zamindári accounts and receipts are ante-dated if the *Punyá* instalment has not been discharged ; i. e. if the rent for the Bengal year 1249 had been paid before the *Punyá* of that year it would be entered as paid in 1248.

*Punyáha*, [Hindi, Mar.] (S.) A holiday, a sacred day, or one on which religious observances are enjoined ; also the day on which the rent or revenue for the ensuing year is first settled, or on which the first instalment is paid.

*Punyáhachilhi*, [Hindi.] The summons from the Zamindár to his tenants fixing the day for the settlement or payment of the rents.

*Punyáhakarach*, [Hindi] A charge for sweetmeats given to the Ryots on settling their rent.

*Punyáhapátra*, [Beng.] The tenant who has the privilege of being the first to settle for his rent at the prescribed period.

*Punyáharáchaná*, [Mar.] A preparatory or purificatory ceremony performed at marriages, or on other festive occasions.

*Punyáhasuni*, [Beng.] Nonpayment of rent at the customary day.

*Punyáshetra*, [S. &c.] A place of pilgrimage.

**PUR**, [Hindi] Irrigation of fields by water drawn from wells in a large leather bag.

**PURA**, vernacularly, **PUR**, corruptly, **POOR**, and **PORE**, [S. &c.] A town, a city ; it is used most frequently in composition as *Sri-rám-pur*, vulgarly, *Serampore* : *Pundrapur*, vulgarly, *Punderpore*, and the like.

*Puri*, [S. &c.] A city, a small city.

*Purseth*, or *Pursethi*, [Beng., Uriya] (from S. *Pur*, and *Sresthi*, chief) The head man of a town, or of

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a ward of a town : in Cuttack, the elected head and representative of the people of a village, who was admitted to engage with government for the rent of the ground on which the village was built, and was thence sometimes considered as the Zamindár, having a title to any difference between the sum he might receive from the villagers and that which he paid to the government.

**PURA**, (*Purá*), (?) [H.] A local term for a measure of land, apparently the same as a *bighá*.—Maimansinh. It is also used in Assam, where it is about 1½ statute acre.

**PURA**, (*Párá*), [Hindi] The grain of corn full formed in the ear.

† **PURA**, [Guz.] A dependent or outlying village subordinate to the principal.

**PURAJA**, pronounced **PURADZA**, [Tel.] (P.) Daily account of the receipts and disbursements of a village : also sea-customs.

**PURAJARI**, (*Purajári*), [Mar.] (from S. *Pura*, before, and A. current) Restoration of an *Inám*, or grant of rent-free land which had been resumed : allowing it to go on as before.

**PURAKA**, (*Páraka*), [S. &c.] Filling, completing, any terminating act, as the last presentation of the funeral cake to an individual deceased before the performance of the general *Śráddha* to ancestors collectively.

**PURAKALAM**, (*Purakalam*), [Tam.] (from S. *Pura*, full) An allowance of grain to the agricultural labourer after the crop has been measured.

**PURAM**, (*Páram*), [Mal.] A large piece of water, a lake.

**PURAMANAI**, (*Paramanai*), [Tam.] (from *puram*, out, outside) Land lying beyond or on the outskirts of an estate or district.

**PURAMBOKU**, (*Puramboku*), or **PURAM-**

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**POKU**, corruptly, **POREMPOCO**, **PUR-  
RAMBOKE**, [Tam.] Such portions of an  
estate or village lands liable to revenue  
as do not admit of cultivation, and are  
therefore exempted from the assessment,  
as sterile or waste land, rock, water, wil-  
derness, site of dwellings, and the like :  
also common land near a town : any  
place situated out of or beyond certain  
limits. **PURAMBOKKA**, [Mal.] Extra  
expense.

**PURAMKADAM**, (*Puramkādām*), **PORAM-  
KADAM**, (?) [Mal.] Final payment or  
loan on which proprietary right of the  
owner is transferred to the lender or  
mortgagee.

**PURANA**, (*Purāṇa*), [S. &c.] lit., Old : the  
especial designation of a class of works  
of which eighteen principal are enumer-  
ated in which the ancient traditions of  
the Hindus, and legends and doctrines  
belonging to the chief sects, as Śaivas  
and Vaiṣnavas, are embodied.

**PURANDATA**, (*Purāṇadāṭa*), **PURAVARAM-  
BA**, (*Puravarāmba*), **PURAVELI**, (*Pura-  
veli*), [Mal.] A large internal embank-  
ment or bank.

**PURANT**, (*Purānt*), or **PURANT-BAKI**,  
(*Purānt-bāki*), [Guz.] Balance in hand,  
stook.

**PURAT**, [Guz.] A bride's portion, a dowry.

**PURATANABIDU**, (*Purātanabidū*), [Tel.]  
Waste land, land long left fallow.

**PURATTASI**, (*Purattāsi*), corruptly, **PRE-  
TASI**, (*Preṭāsi*), **PARATASI**, [Tam.] The  
seventh Tamil month (Sept.-Oct.).

**PURAVAM**, (*Puravam*), [Tam.] Hilly  
ground, also a wood or woodland coun-  
try.

**PURDARA**, (*Pūrdarā*), [Hindi.] The hig-  
hest average rate of the rent of a village.

† **Purī**, (?) [Karn.] A small granary  
or grain store.

**PURI**, (*Pūri*), [H.] (S.) A kind of cake  
fried in butter.

*Pūriān*, [H.] The sending of fried  
cakes by the bride's relatives to the  
bridegroom a few days after the betroth-  
ment, one of the marriage customs of  
the Mohammadans.

**PURIALAM**, (*Purūlām*), (?) [Tam.] A class  
of *Puraiyar*.

**PURKAYATH**, (*Pārkāyath*), [Beng.] (from  
S. *Pur*, full, perfect, and *Kāyasth*) The  
*Patwāri*, or village accountant ; also any  
skilful scribe or accountant.—Sylhet.  
It is applied also in Bengal to the  
Brahman who performs the ceremonies  
at the *Punyā*.

**PURNABHISHEKA**, (*Pūrṇābhisheka*), [S.]  
(from *Pūrṇa*, full) Full consecration or  
initiation, the complete inauguration or  
coronation of a Rāja : it is now applied  
to complete initiation into mysterious  
rites, especially those of the *Vāmā-  
chārīś*, or left-hand worshippers of  
*Śakti*, the female principle, when flesh  
is eaten and spirits are drunk, and  
other impure acts are practised.

*Pūrṇābhisheka*, (S. *Purṇā*, full, and  
*abhisheka* inaugurated) An adept, one  
fully initiated.

**PURNAMASA**, (*Pūrṇamāsa*), [S.] A reli-  
gious ceremony performed on the day  
of full moon.

*Pūrṇamāsi*, corruptly, *Poorun Mashee*,  
[S. &c.] Day of full moon.

*Pūrṇimā*, [S. &c.] Day of full moon.

*Pūrṇapātra*, [S. &c.] A full measure  
or vessel : in [Mal.] A vessel filled with  
clothes, ornaments, &c., to be  
scrambled for at a festival : a vessel full  
of rice, properly equal to 256 handfuls.

**PURODASA**, (*Puroḍaśa*), [S.] Clarified  
butter offered in oblations to fire,  
especially with cakes of ground rice  
which have been baked or roasted and  
then well steeped in it.

**PUROHITA**, vernacularly, **PUROHIT**, cor-  
ruptly, **PROHIT**, **PROITH**, **UPROHIT**,

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[S. &c.] in [Tam.] it is spelt **PUROKITAN**. A family priest, one who conducts the domestic ceremonies of a tribe, a household, or family : the office is sometimes hereditary : in the south of India it is also applied to the village priest and astrologer.

*Purohityam*, corruptly, *Purohetum*, [S. &c.] The office of family or village priest.

† *Kṛitapurohita*, corruptly, *Kṛitapurohit*, [H.] A priest who performs or conducts certain ceremonies.

† *Kulapurohita*, corruptly, *Koolupurohit*, [H.] A hereditary family priest.

**PURONI**, (*Puroṇi*), [Tel.] A note, the *chit* of Bengal : a bill, a note of hand.

\* **PURSETHI**, See under *Mukaddami*.

**PURSIS**, (*Purṣis*), [Mar.] (P.) A questioning or interrogating as of parties or witnesses in a dispute.

**PURTTA**, (*Pārta*), [S. &c.] An act of pious liberality, as digging a well, planting trees, building a temple, &c.

**PURUSHA**, vernacularly, **PURUSH**, [S. &c.] A man, a male : embodied spirit : eternal spirit.

*Purushāṅkrame*, or *Purushkrame*, [Beng.] (from S. *Kram*, order, succession) By or in course of succession, in the direct or male line.

*Purushdhan*, [Beng.] (S.) Property belonging to the man or husband in contrast to *Stridhan*, or that peculiar to the wife.

**PURVA**, (*Pūrva*), vernacularly, **PURBA**, (*Pārba*), and **PURAB**, (*Pārab*), or **POORUB**, [S. &c.] Before, prior, first : east, eastern, the east.

*Pūrvaḥja*, [S. &c.] First-born, the eldest son ; applied especially to the son of the first married wife, although he may be born subsequently to the sons of

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other wives : plur. *Pūrvaḥjāh* Ancestors, progenitors.

*Pūrvi*, *Pūrviya*, or *Pārbiya*, Eastern, as a native of the eastern countries, or those lying on the east of the Ganges, beginning from Bahar : also the *bhāshā*, or dialect of those districts.

**PURVAI**, (*Purvāi*), [H.] The completion of the sugar-cane harvest.

**PURWA**, (*Pārwa*), (?) [Hindi.] Subdivision, or a dependency of a village : a detached cluster of houses from the principal village, for the convenience of agricultural operations.—North-west Provinces.

**PURWANI**, (*Purwāṇi*), [Mar.] (S.) Fitting up or supplying a part wanting : a supplement, an appendix.

*Purwāṇi-band*, [Mar.] A supplementary sheet, the paper on which a supplement is written.

**PURWAR**, (*Purwār*), [Mar.] Substantiating by evidence.

**PUS**, (*Pās*), **POOS**, [H.] The name of a month (Dec.-Jan.) : see *Pausa*.

**PUSHKARINI**, (*Pushkarīṇi*), vernacularly, **POKHARI**, corruptly, **POKREE**, [S. &c.] A large pond or piece of water.

**PUSHT**, [H.] (P.) The back : ancestry, progenitors.

*Pusht ba pusht*, or *Pusht dar pusht*, [H.] *Pust dar pust*, [Mar.] Generation, by or after or according to generation.

\* *Pusht-nama*. Pedigree table. *Saṅgram v. Rajan*, I.L.R. 12 Cal. 219 (220).

**PUSHTA**, [H.] (P.) **POSTA**, (*Postā*), [Beng.] A bank, a buttress, an embankment, a wall or building of masonry on the bank of a river or a piece of water.

*Pushtabandi*, less correctly, *Pushtibandi*, [H. &c.] An embankment : repairing embankments : an extra cess imposed formerly upon the revenue payers for the expense of keeping embankments in repair.

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**PUSTAKA**, vernacularly, **PUSTAK**, [S. &c.]

**PUTTAKAM**, (*Puttākam*), [Tam.] A book, a manuscript.

*Pustakpīnat*, [Mar.] A general term for books and papers.

*Puttakdār*, correct reading of *Puttuckdār*, (?) [Tam.] A kind of collector or Zamindār in Tanjore in charge of a district : lit., a bookkeeper.—Fifth Rep.

**PUTH**, (?) [H.] Small sand hillocks commonly found at the extremity of a village where the country ceases to be level : sometimes the whole area of the village is of this description.—Agra.

† *Putni-talukdari-patta*. See under

**PATTANI.**

**PUTRA**, [S.,] but universally adopted, or, vernacularly, **PUT**, (*Pūt*), A son : in the old Hindu law the term was applicable to twelve objects of affiliation : 1. *Aurasa* (from *uras*, the breast) A legitimate son, or one born of a wife of the same class ; 2. *Kshetrāja* (from *kshetra*, a field, i.e. a wife and *J*, born) The son born of a wife duly appointed to raise up issue to a husband who is incompetent, or has died childless ; 3. *Datta* or *Dattaka* (from *datta*, given) A son given by his parents for adoption, according to prescribed rules : a son lawfully adopted : in some cases the natural father retains a right in his son, when he is termed *Dvayāmushāyana*, or the son of two fathers, and is heir to both : 4. *Kṛitrīma* (from *kṛita*, made) A son made : a boy of the same class as the person adopting him, who is either an orphan, or has been deserted by his parents ; 5. *Gūḍhaja* (from *gūḍha*, secret) Son of concealed birth ; one born of the wife during the absence of a husband, or under circumstances which leave the father doubtful ; 6. *Apariddha* (*Apariddha*, lit., deserted) A foundling : one deserted by his

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natural parents and adopted by a stranger ; 7. *Kānina* (from *kanyā*, a virgin) The son of a girl, yet unmarried, or before consummation ; 8. *Sahodha* (from *saha*, with, and *śūhā*, a bride) The son of a pregnant bride, who, being accepted with the woman, becomes the son of the husband ; 9. *Kṛita*, The son bought, one purchased of his parents ; 10. *Putnarbhara* (See *Putnarbhā*) Son of a twice married woman ; 11. *Swayamdatta* (from *swayam*, self, and *datta*, given) A son self given one who, being without natural parents, or being deserted by them, offers himself for adoption ; 12. *Pārasava* (from *para*, another, and *sava*, a corpse) The son of a Śūdra mother by a man of the three first castes. Another description of son sometimes enumerated as one of the twelve, to the exclusion of the last, is the *Putrikāputra* or son of a daughter, who, by agreement or adoption, becomes the son of her father : of these, in the present age, besides the son lawfully begotten, the son given, or adopted son, is universally recognised : the son made, or *Kṛitrīma*, is acknowledged in some places, as in *Mithilā* : the admissibility of the son bought is disputed : the rest are universally rejected. *The term should be understood as generic term for the male issue.* *Chinnasa v. Kunju*, I.L.R. 35 Mad. 152 (157).

*Putrabhāga*, [S. &c.] Division of inheritance amongst, or according to, sons.

\* *Putrachayavahan*. *Reflection of a Son. Same as Putra Sadrisa.* *Mina-kshi v. Ramananda*, I.L.R. 11 Mad. 49 (51).

*Putrapratidinhi* [S.] Any affiliated son other than the son begotten : an illegitimate son, or one who without

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being legally adopted, is treated as an child.

*Putreshti*, [S.] incorrectly, in Bengali, *Putroishto-jag*. A sacrifice performed in order to obtain male children, one performed at the time of adoption.

*Putri*, or *Putrikā* [S. &c.] A daughter.

\* *Putrika-putra*. Son of a daughter who by agreement or adoption becomes the son of her father, i.e., son of an appointed daughter. *Maharajah Pertab Narain Singh v. Maharaja Subhao Kooer*, I.L.R. 3 Cal. 636 at 631 (P.C.) The term in the ordinary literal significance, means any daughter whether appointed or not. The reason is that one though born of an unmarried woman is the son of the owner and the other though sprang from a married woman is only his daughter's son. *Rati v. Govind*, I.L.R. 1 Bom. 97 (105).

† *Putraputradi*, more correctly, perhaps *Putro-*, *Putra-* *Pautradi*. [H.] Lit. son, grandson, etc.: when used in a deed of conveyance it restricts the succession to the direct heirs of the person to whom the transfer is made.

These words have the effect of defining the estate given as an estate of inheritance, and do not by themselves necessarily denote that the estate given is to be one descendible to male heirs only. *Haridasi v. Secy. of State*, I.L.R. 5 Cal. 228. These words are always understood as words of general inheritance, and in the absence of a contrary intention being shown, would convey an absolute estate. *Chukkumlal v. Lalit Mohan*, I.L.R. 20 Cal. 906. The words '*Putra-pautradi*' in the grant of a jagir, at all events outside Bengal, do not necessarily import an estate of inheritance descending to collaterals. *Maharaja Ram Narain Singh v. Ram Saran Lal*, 46 Cal. 683 = 36 M.L.J. 344 =

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29 C.L.J. 332 = 17 A.L.J. 398 = 26 M.L.T. 207 = 50 Ind.Cas. 1 = 21 Bom.L.R. 597 = 23 C.W.N. 866 = 46 I.A. 88 (P.C.) Where the '*Sanad*' granting a '*jagir*' contained the recital that the grantee was to enjoy it '*putra pautradi*'; held, that the original grantee took an absolute, heritable and alienable estate and all his heirs were capable of inheriting it. *Ram Saran Lal v. Ram Narain Singh*, 42 Cal. 305 = 19 C.W.N. 466 = 28 Ind.Cas. 610.

\* *Putra Pautradi Krama*. The words do not limit the succession to male descendants, and will include female heirs of a female, where by law the estate would descend to such heirs. *Ramlal Mookherjee v. Secy. of State*, I.L.R. 7 Cal. 304 (P.C.) The words mean an estate of inheritance. *Lalit Mohan Singha Roy v. Chukkun Lal*, I.L.R. 24 Cal. 834 (P.C.) The words, "*O Putrapautradi*," are equivalent to "*Putrapautradikrame*" and are words of inheritance. *Goroo Das Mustafi v. Sarat Chander*, I.L.R. 29 Cal. 699. *Perkash Lal v. Rameshwar*, I.L.R. 31 Cal. 561 (568, 569).

\* *Putra-pautradikrame*. The words imply perpetuity and transferability. *Tarakeshwar Pal. v. Srish Chandra Ghose Mandal*, 27 C.W.N. 964 = A.I.R. 1924. Cal. 236. The use of the words indicates that it is intended to be a perpetual estate. *Ghulam Rahaman Mistri v. Gurudas Kundu Chaudhuri*, 38 C.L.J. 350 = A.I.R. 1923 Cal. 505. The expression denotes perpetual and heritable estate. *Rajendra Mohan v. Upendra Nath*, 46 Ind.Cas. 518 Cal.

\* *Putra-pautradi-Santati*. The words convey absolute estate of inheritance, no matter whether found in a will or lease. *Chandmal Kasharmal v. Visva Nath Balwant Sohani*, 24 Bom.L.R. 300 = 46 Bom. 816 = A.I.R. 1922 Bom. 45.

\*† Reference see page 1.

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\* *Putra-Sadrisa*. The literal meaning of the words is that the child taken in adoption should be one that like a son born or that is the reflection of such son. The authors of 'Smritis' did not explain in what respect there should be a likeness or resemblance and the commentators supplied the omission by analogy. *Minakshi v. Ramanada*. I.L.R. 11 Mad. 49 (57).

**PUTTAN**, [Mal.] A coin current in Cochin.

**PUTTANI**. See **PATTANI**.

**PUTTI**, (*Putti*), **POOTY**, corruptly **POOT-TIE**, **PODDIE**, **POODY**, [Tel.] A measure of capacity equal to twenty *Tims*, and containing 14941.653 cubic inches: in the same as the *khandi* or *candy*: in the northern Sarkars the *Putti* is of smaller dimensions, consisting of 3635.413 cubic inches—Jervis: but there is also one

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larger termed *Mulka Putti*. It is sometimes applied to a measure of land of about eight acres.

*Puttidossillu*, [Tel.] A few of two handfuls from each *putti* of grain paid to the village servants, prohibited at present, but frequently levied.

*Puttimānikē*, [Tel.] A *mānikē*, or measure so termed, or 160th part per *putti* distributed in charity.

**PUTUVAL**, (*Putūcal*), [Mal.] Newly inclosed or cultivated land.

*Putūral-pūtam*, [Mal.] Rent of newly cultivated land.

\* **PYATBAINGS**. The 'Pyatbaings' after the T.P. Act came into force are not documents of title at all. *M. Po Ngein v. Maung My*, 3 Bur.L.T. 85 = 27 Ind.Cas. 777.

## Q

**QABIZ**, **QUABIZ**. The word does not necessarily mean something less than "Malik". *Waris Ali v. Ghulam Dastgir*, I.R. 1932 Oudh 366 = 139 Ind.Cas. 560 = 13 L.R. 324 (Rev) = 9 O.W.N. 725 = 16 R.D. 494. The use of the word 'Quabiz', does not necessarily mean that a limited estate is conveyed. *Gopiram v. Achkru Ram*, 66 Ind.Cas. 462 (Lah.)

\* *Qabiz darmiani*. The words mean an under-proprietor in the sense in which it is used in the Oudh Rent Acts. (XIX of 1868 and XXII of 1836). *Man Singh v. Bindeshwari Baksh Singh*, 170 Ind. Cas. 595 = 1937 O.L.R. 458 = A.I.R. 1937 Oudh 473.

\* *Qabiz-Warsa*. The words 'Qabiz-

*Warsa*' describe the position of the widow; they are used equally to describe the male inheritor of the estate. *Bhagwan Baksh Singh v. Digbijai Singh*, I.R. 1931 Oudh 331 = 132 Ind.Cas. 779 = 140 L.J. 263 = 8 O.W.N. 83 = A.I.R. 1931 Oudh 301.

**QABRISTAN**, Grave-yard, (Mahomedan). *Ballav Das v. Nur Mahomed*, 40 C.W.N. 449.

\* *Qabxadari*, *Quabxadari* - right. 'Quabxadari right' does not necessarily mean occupancy right, and it has sometimes been construed even as meaning under-proprietary right, but what it really mean depends in each case. A.I.R. 1936 Oudh 316 = 1936 O.W.N. 816.

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The 'Quabxadari' in a decree made at the settlement is not to be invariably construed to mean, right of occupancy. *Ram Dial v. Bishnath*, 29 Ind. Cas. 653.

\* *Qabzedaran*. Tenants with a right of occupancy. *Mahomed Siddiq v. Raghunath Prasad*, 1936 R.D. 357 (2).

\* **QAIMI**. Settled (*raiyat*). *Ramji Ram v. Bansī Raut*, 1924 P. H. C. C. 337 = 6 P.L.T. 240 = 4 Pat. 89 = 84 Ind. Cas 305 = A.I.R. 1925 Pat. 241.

\* **QARIB**. The word when stands alone means, near in degree. *Niamat Ali v. Ashiq Ali*, 9 O.L.J. 127 = A.I.R. 1922 Oudh 96.

\* **QAZI**. The word is etymologically derived from the root word for decreeing, ordaining or judging, and 'Quaxi' signifies one who gives decisions. It is the technical designation for a judge (civil and criminal) in the Courts. In addition, however, to his strictly judicial functions the 'Quaxi' used (by amenity) to

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perform other functions such as officiating at marriages, superintending, *tuluq* (occasionally keeping marriage records) and perhaps leading ceremonial prayers. These latter are the only functions now discharged by 'Quaxis' in British India. *Sattappa v. Mahomed*, A.I.R. 1936 Bom. 227 = 38 Bom. L.R. 22 = 163 Ind. Cas. 305.

\* **QIMAT**. It is interpreted in the sense given to it by the Muhammadan Law as including not only money but other kinds of property capable of being valued at a definite sum of money and covering the consideration of "Sale" as well of "exchange" within the meaning of Transfer of Property Act *Niamat Ali v. Asma Bibi*, I.L.R. 7 All. 626 (1932). It is a wide term to include the consideration given for a usufructuary mortgage with possession as well as for sale. *Hulus Rai v. Ram Prasad*, I.L.R. 25 All. 454.

**QUABIZ**. See **QABIZ**.

## R

**RAB**, (*Rāb*). corruptly, **RAUB**, [Hindi, &c.] Inspissated juice of the sugar-cane: also, in Mar., ground prepared by the burning of leaves, grass, sticks, &c., for sowing: also the crop raised on the ground so prepared.

**RABA**, [Thug.] Any trick practised on travellers.

**RABADI**, (*Rabādi*), or **RABARI**, (*Rabāri*), [Guz] A caste of cowherds and milkmen, or an individual of the caste, who attend on and graze cattle, and sell the

milk of both cows and camels, and the *ghee* made from it.

**RABNI**, (*Rābni*), or **RABNUK**, (*Rābnyāk*), [Mar.] Culture, tillage, the operations of husbandry generally.

**RABTA**, (*Rābtā*), incorrectly, **RAPTEE**, [Mar.] The practice of exacting labour on public service, or for public functionaries, from the *Mhārs* of a village: a tax in commutation of such labour: it also occurs as *Rābtā-mhār*.

*Rābtyā*, [Mar.] The village *Mhār* com-

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pelled to give his labour on public work, or pay a commutation tax.

**RABB, RUBB, [H.]** A lord, a master.

*Rabb-ul-ârz*, [H.] A landholder, a proprietor of land.

*Rabb-ul-mâl*, [H.] An owner or possessor of property or capital.

*Rabb-us-salam*, [H.] A purchaser who pays for an article in advance or anticipation.

**RABIÂ, (Rabiâ)**, pronounced, **RABI, (Rabî)**, commonly, but incorrectly, **RUBBEE**, [Hindi, Mar.] The spring, the months of March-April: the spring harvest or crop sown after the rains and reaped in the first three or four months of the year ensuing: a name common to the third and fourth months of the Mohamadan year.

*Rabiâ-ul-âwal*, [H.] The first of the two months termed *Rabiâ*, the third of the Mohamadan year.

*Rabiâ-us-şânt*, [H.] The fourth month of the Mohamadan year, the second *Rabiâ*.

**RACH, (Râch)**, [Asam] A loom.

**RACHA, (Râcha)**, **RACHAVADU, (Râchavâdu)**, pronounced, **RATSAWAR, (Râtsawâr)**, corruptly, **RACHEWAR, RAISWAR, ROWAR**, [Tel.] The name of a military and ruling tribe, or of an individual of it, claiming descent from the pure Kshatriyas of the Hindus, established chiefly in the northern Saikârs, and remarkable for their high sense of honour, and the desperate act by which they expiate a real or imaginary insult.

**RADD, or RUDD**, less correctly, **RAD, or RUD**, [H. &c.] **RADDU**, [Tel. Karn.] Rejection, repulsion, refutation, reply: repeal, abrogation, making null and void; sometimes, erasure: in Mohamadan law it applies especially to the return or surplus of an inheritance which remains after the legal portions have been distributed among the shares, and which, in default of a residuary

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heir, returns, or is to be divided amongst the original shares.

*Râq-bâtel*, [Guz.] Null and void: in law, abrogated, repealed.

*Radd-ul-jawâb*, or *Radd-i-jawâb*, [H.] Rejoinder, reply to a reply, refutation of a defence.

*Radd-nâma*, [H.] (P., document) A deed of rescission, one abrogating a former engagement.

*Raddu-mâqîda kâgada*, [Karn.] A paper or voucher on which the writing is erased.

**RADH, (Râdh)**, pronounced **RARH, (Rârth)**, [Beng.] The part of Bengal which lies on the west of the Hugli branch of the Ganges.

*Râdhi, Râdhya*, or *Rârhi, Rârhya*, [Beng.] Belonging to the country of *Rârth*; applied especially to one of the two principal divisions of the Brahmans of *Gaur*, or Bengal, subdivided into fifty-six branches or families, of which six are considered as *Kulînas*, or Brahmans of family: their designations are *Mukhuñ*, vulgarly *Mukharjia*, *Ganguli* or *Gangoli*, *Kanjelala*, *Ghoshâla*, vulgarly *Gosaul*, *Bandhyagati*, vulgarly *Banerjia* or *Bonnarji*, and *Chatati*, vulgarly *Chattarji*, *Chatoji*, or *Chaturjia*: these, if correctly given, are proper names without any peculiar signification: (sic!) also an armed messenger or attendant, a *Peon*, a *Barkandûx*; also the name of a low and servile caste in Cuttack.

**RAFA, (Rafâ)**, corruptly, **RUFFAH, [H. &c.]** Settlement of an affair or dispute.

*Rafânâma*, [H.] A deed of compromise, one by which a dispute is settled.

*Rafâ-dafâ*, [H.] *Raphe-daphe*, [Mar.] settlement of an affair, of a liquidation of a debt, deciding a dispute: sometimes used adjectively, settled, decided.

**RAFIA, (Rafîâ)**, [H.] High, noble; used commonly in forming titles, as, *Rafîâ-*



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*ul-darjât*, the high in degree; *Rafî-us-shân*, the high in dignity, &c.

**RAFIZI**, (*Râfîzî*), or **RAFZI** (*Rafzî*), [H.]

A heretic, commonly applied by the Suni Mohammadans to the Shias.

**RAFUGAR**, [H.] A darning, one whose business is to mend or darn cloth, silk, shawls, &c.

**RAGADA**, (*Râgada*), [Tel.] Black clay soil.

**RAGI**, (*Râgî*), vulgarly, **RAGGY**, [Karn. Mal.] **RAGULU**, (*Râgulu*), [Tel.] A kind

of grain, a sort of panic commonly termed also *Nachni*: see *Nâchni*.

**RAGON** [Thug.] An omen, good or bad.

**RAGNAUTI**, [Thug.] Taking the auspices.

**AH, RAH, (Râh)**, [H. &c.] also **RAHA**, (*Rahâ*), [Mar.] A road, a way: (in its compounds in Hindustani it may be written with either the short or the long vowel, although, as the latter is in general more used, it is here given in that form only in the words of that language).

*Râhbar*, [H.] A guide, a conductor; *Rahbarân*, plur., an item of deduction formerly allowed to the Zamindârs to cover the expense of providing guides for the safe conduct of travellers and traders through their estates.

*Râhdâr*, [H.] A collector of tolls or transit duties.

*Râhdârî*, incorrectly, *Râdarrec*, *Rahdarry*, and *Rahdurry*, [H. &c.] *Rah-lârî*, or *Rahâdârî*, [Mar.] A passport, a custom pass or permit: transit duties, tolls and duties collected at inland stations upon grain and other articles, levied formerly by the government, or sometimes by the Zamindârs on their own authority.

*Rahdârî-*, or *Rahâdârî-jakât*, [Mar.] Transit duties: in Sindh, Black mail, a fee paid to escape plunder.

*Rahdârî-chîti*, [Tel.] A custom pass specifying the duties to have been paid.

*Rahdârî-pullari*, [Tel.] A tax or fine

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levied formerly on cattle passing over fields.

*Râhgîr*, [H.] A traveller.

*Râhkharch*, [H.] Way-expenses, travelling charges.

*Râhmunâ*, [H.](P.) A guide.

*Râhzan*, [H.] A robber, a highway-man.

*Râhzanî*, [H.] Robbing on the road.

*Râhzanî-bâ-khân*, [H.] Highway robbery with murder.

*Râhzanî-bâ-zakhm*, [H.] Robbery on the road with personal injury.

**RAHAI**, (*Rahât*), [H.] Liberation, escape.

**RAHAT**, (*Rahat*), or **RAHAT**, (*Rahât*), also, vernacularly, **ARHAT**, (*Arhat*), and **HARATH**, (*Harath*), q.v. [Hindi, Mar.] A machine for drawing water from wells, a beam connecting two wheels so employed, or the Persian water-wheel.

*Rahâtî-gar*, [Mar.] A plantation irrigated by water wheels.

*Rahât-gâdgye*, [Mar.] A wheel with a wreath of pots round it for drawing up water from a well, the Persian water-wheel.

*Rahâtî*, [Mar.] A water-wheel worked by the feet.

*Rahâhwanî*, [Mar.] Water supplied by a water-wheel from a well.

**RAHN**, incorrectly, **RAHIN**, [H.] A pledge, a pawn, property given as security for a loan, but of which the usufruct is not enjoyed by the lender, nor can it be transferred or sold.

† *Rahan-dar*, [H.] The holder of a mortgage, a mortgagee.

† *Rahan dari*, [H.] Holding a mortgage: the rights it conveys.

*Rahamâmâ*, incorrectly, *Rahin-namâ*, [Uriya] A deed of mortgage, a deed of pledge.

*Rahan-tamassuk*, [Uriya] A mortgage-bond.

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*Ráhin*, [H.] A borrower on a pledge or pawn.

*Rahán*, [H.] The thing pawned or property mortgaged.

**RAHNA**, (*Rahná*), [Thug.] lit., 'To remain,' a temporary grave.

**RAHITA**, **RAHITU**, [Karn.] A farmer, a cultivator (a corruption or *Raiat*).

\* **RAHU**. *It is a generic word indicating all that is included in the English word "Mortgage" and is that limited to usufructuary mortgage but includes simple mortgage also.* *Skeokraton v. Mahipal*, I.L.R. 7 All. 258 (270); *Kishen v. Ganga*, I.L.R. 13 All. 28 (39); *Jafar Husen v. Ranjit Singh*, I.L.R. 21 All. 4 (10.)

\* *Rahu-Bil-Kabxo*. *A deed of usufructuary mortgage involving possession of the mortgagee as the method and form of security given to him for the loan advanced by him to the mortgager, Umda v. Umrao*, I.L.R. 11 All. 367 (369) *Mortgage, with possession, i.e., the general expression 'Rahu' (mortgage) is qualified by 'Bil kabxo' (with possession) and 'Bila-kabxo' (without possession).* *Sheokraton v. Mahipal*, I.L.R. 7 All. 258 (270).

**RAHWA**, (*Rahrá*), [H.] A slave, one not purchased.

**RAHWAI**, (*Rahwái*), [H.] (from *rahná*, to remain) House rent.

*Rahwáíá*, [H.] An inhabitant, a house-holder.

**RAI**, (*Rái*), corruptly, **ROY**, [H.] **RAE**, (*Ráe*), [Hindi.] **RAY**, (*Ráy*), [Beng.] A prince, being a provincialism for *Raja*: under the Mohammadan governments it was a title given to Hindu civil officers of high rank, whence it became a family designation, as, *Rammohun Roy*.

*Rái-ráyán*, corruptly, *Roy-royan*, [H.] A prince: lit., prince of princes, but

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applied as a title to Hindu civil functionaries of high rank: it was the title borne by the financial minister and treasurer of the Nawab of Bengal, and was assigned by the British government to the chief native revenue officer whom they appointed in 1772, on abolishing the office of *Náib Diwán*.

**RAI**, (*Rái*), or **RAAI**, (*Ráái*), corruptly, **RYE**, [H.] Rate, the local rate of assessment, the standard rate at which the lands of a village or district are assessed, (sic!) according to their several qualities. Reg. ii. 1795.

*Rái-bandí*, *Rybundee*, [H.] A statement or table of rates, a document shewing the rates at which different descriptions of land are usually assessed in any particular district.

*Rái-kankúí*, [H.] Lands of which the assessment was rated according to the value, or a fixed or customary rate, of produce per *bighá*.

† **RAI**, (*Rái*), [H.] Opinion, judgment, decision of a native judicial officer.

**RAIGAR**, (*Ráigar*), [H.] A caste or tribe of Rajputs: in Mherwara it is applied to a low caste working in skins and leather, or employed as labourers.

**RAIJ**, (*Ráij*), [H.] Customary, usual, current.

*Ráij-ul-wáht*, [H.] The practice or custom of the time.

**RAIKAT**, (*Ráikat*), [Beng.] (?) A title given in some places to the possessor of a *Zamindárá*, as the head of the family and rightful heir.

† **RAIS**, (*Rais*), corruptly, **REIZ**, [A.] A prince, a chief: used in some parts of Bengal for the manager or occupant of a religious endowment.

† *Riasat*, corruptly, *Reazut*, [H.] Headship, clerkship, authority. See **RIASAT**, (*Riasat*).

**RAIYAT**, (*Ráiyat*), vernacularly, **RAYAT**,

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(*Rāyat*), and, corruptly, **RYOT**, [H.] (A. plur. *Rāūya*, or *Rāia*, or *Rāya*), [Hindi and Mar.] **RAIYAT**. (*Rāiyat*), [Beng.] **RAYUTU**, (*Rāyutu*), [Tel.] A subject, but especially applied to the agricultural population, a cultivator, a farmer, a peasant.

Loosely used in official documents to mean tenants in general. 21 C.W.N. 452.

"Under the Bengal Tenancy Act sections 20 and 21 a 'raiya' who has for twelve years held continuously as a 'raiya' land situate in any village becomes a settled 'raiya' of that village, and has a right of occupancy in all land held for the time being in the village. Residence is not a condition precedent to the acquisition of occupancy rights" —Vide Finnicane & Ameer Ali's B. T. Act.

\* *Pati-raiyats* A group of cultivators, known from the earliest times. They originally meant non-residents cultivating lands in villages other than the villages in which they lived, but in course of time the term '*Pati*' came [in Orissa] to be used of all lands that were neither '*thani*' nor privileged, i.e. *bazyasti*, nor headmen or servants of the village community as '*jagir*.' \* \* '*Pati raiyats*' are '*Settled*,' '*occupancy*,' or non-occupancy '*raiya*ts', according as they fall under any of those classes as defined in the Bengal Tenancy Act. \* \* '*Pati raiyats*,'\*\* who having their home in one village, hold also house or homestead in other, are sometimes known as '*chandi-nadars*', of the latter village. \* \* '*Pati-raiyats*' in those days when land was plentiful could oppose a demand for an increased rent by simply throwing up his holding."—Vide Finnicane v. Ameer Ali's B. T. Act.

\* *Thani-raiyats*. (From '*sthan*', place.)

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"Resident cultivator. One of the two groups of cultivators known from the earliest times. They were burgesses of the village. Their houses they held rent-free; for their ancestral lands they paid a fixed rent determined by custom or the decree of the ruling-power. They had a voice in the distribution of land by the headmen, and could take up and cultivate at privileged rates any field lying waste or in the possession of a non-resident raiyat. In the case of rent-free grants situated within his village, the property of priests or others who could not hold the plough themselves the '*thani*' raiyat had generally the preference as under-tenant or '*metayer*'. He had, in common with his brother guildsmen the right to use the pastures, the thatching grass and the fire-wood jungle. His right of occupancy was hereditary, and his credit with the village money-lender stood higher than that of the nomadic '*raiya*ts', who had nothing to lose by absconding. For all these privileges the '*thani*' raiyat paid very highly, and it was on him that every increase in the land revenue ultimately fell. He could not without forfeiting his home, his position, and all that was most dear to him, oppose a demand for an increased rent by simply throwing up his holding; and so that he generally stayed and paid unless he was strong enough to resist the claim for enhancement.

Mr. Stirling in his Minute (written in 1821) paragraph 66, writes as follows:—"It is a clear established principle in Cutlark, and it is scarcely denied by any whose notions of landed property have not been altogether newly modelled by the British laws and regulations, that the superior holder, whether '*Maguddum*' or '*talukdar*', has no shadow of a right to dispossess the '*thani-raiyat*'

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from his land so long as he pays the rent demandable, and also that that rent was formerly fixed by Act of the Government on consideration of the quantity of soil tenanted by each, its produce and value, in reference to which the Zamindar's payments have been adjusted, and consequently that he has no title whatever to require an increase'. \* \* \*

The incidents of the tenure as they stood after the passing of Act X of 1859, (which affected a 'thani-raiyat' only in so far as it defined the procedure to be followed by his landlord for the recovery of arrears of rent appear to have been as follows :—

(1) A right of occupancy so long as the rent was regularly paid. If at the end of the year the rent remained in arrears the 'Zamindar' could bring a suit for the tenant's ejectment, and turn him out if the arrears were not paid within fifteen days of the date of the decree (Sections 21 and 78, Act X of 1859).

(2) Right to the produce of all crops and the fruit of all trees growing on his land

(3) Right to the use of the village pasture land and to take fuel from jungle.

(4) Fixity of rent for the term of settlement : this was secured them by their leases.

(5) Right of inheritance according to the Hindu Law. The land could be divided among the heirs, but the landlord was not found to recognise any division of the rent (Section 27, Act X, of 1859).

(6) The tenure was not transferable by sale or gift.

(7) The 'raiyat' could surrender his holding by giving notice of his intention in writing to the landlord, or his authorised agent, before the month of Chaitra

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of the year preceding that in which the relinquishment was to take effect. If he failed to give such notice he was liable for the rent of the land for the ensuing year (Section 19, Act X of 1859).

(8) He was not entitled to remission of rent on account of damage by flood drought or other calamity, unless a provision to that effect was entered in his lease.

(9) The tenure was not vitiated by sale of the parent estate for arrears of revenue or otherwise, and could only be terminated by the relinquishment of the 'raiyat', by his ejectment, by his accepting a permanent reduction of rent, or by unauthorised alienation of the land.

These conditions subsist practically unchanged up to the present day \* \* \*

\* \* \*  
 "Thani" is freely sold : and in all cases of voluntary sale, the Zamindar, before recognising the transfer, requires that all arrears of rent should be paid up in full, and further demands from the vendee a 'rusum' that may amount to one-fourth of the price. In some cases as in Kodinda, he also takes from the vendor a 'salami' of a couple of rupees. In other parts the Zemindars generally are contented with the payment of the arrears and a couple of rupees as 'dakhil kharij salami' from either party.

\* \* "Thani" is now-a-days transferred, but that the Zemindar does not record the transferee in his 'sherista' as 'thani raiyat' without a fee."—Vide Finncane & Ameer Ali's B T. Act.

\* Thani-pani. Lands that were neither 'thani' nor privileged, i.e.; *bazyafli*, nor held by headmen or servants of the village community as 'jagir,' when taken up and filled by a 'thani raiyat', were generally called 'karpahi' or 'thani-pahi,' and the holder acquired in them a

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right of occupancy; when tenanted by a resident of another village they were called 'upper-pahi,' and the tenant had practically no rights beyond those secured him by the 'palla' or lease that he received.

Besides his ancestral 'thani' lands and the lands temporarily cultivated and paid for at the ordinary 'pahi' rates or in kind, the thani raiyat commonly held a large area of land in his own village called 'thani-pahi' for which he paid at an intermediate rate.

The rights of the holder of 'thani-pahi' and kar-pahi lands appear to have differed only from those of a 'thani-raiyat' in that the latter was entitled to his house rent-free, while the former was not, but paid a very high rent for any homestead held in addition to the 'thani minba'; in fact, it was found in Balasore that 'thani pattas' were given to persons who already held 'Chandina'. It could not be ascertained whether the same right to fixity of rent was recognised as in the case of 'thani' lands, but it appeared certain that there was a right of occupancy \* \* \*. Unfortunately the term 'thani-pahi' has been loosely used to designate holdings composed of perfectly separate and distinct 'thani' and 'pahi' lands for which rents are separately paid, as well as holdings in which the lands are so mixed that the 'raiyat' cannot separate them, and the landlord has taken a lump rent for both and enhanced or reduced it as if the whole holding were 'pahi.' In either case separate rents have been fixed for 'thani' and 'pahi,' and the incidents of the 'thani' tenure declared to belong to the 'thani' portion; but when the lands are indistinguishable the whole is practically the holding of an ordinary settled 'raiyat'

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of the village."—Vide *Finnucane & Amcer Ali's B. T. Act.*

*Rāyatāwā* [Mar.] Subjects or peasants collectively, people, peasantry.

*Rāyat-azār*, [H.] Tyrannous, oppressive, an oppressor.

*Rāiyatī*, or *Rayatī*, corruptly, *Ryotee*, [H.] *Rāiyat*, [Beng.] Relating or belonging to a *Raiyat*: applied also in Bengal to lands of which the revenue is paid in money, in opposition to the *Khamār* lands, of which the revenue is paid in kind; also to a settlement direct with the cultivators; also, subjection, tenancy.

† *Raiyati-baitha-bari*, [Beng.] A homestead in a village.

*Rāyat-nāma*, [H.] An engagement given by the cultivators to the landlord or proprietor.

*Rāiyatī pattā*, corruptly, *Ryottee pollah*, [H.] A lease given to a peasant or cultivator.

*Rāyat-parwar*, [H.] A benevolent sovereign or landlord.

*Rāiyatwār*, corruptly, *Ryotwar*, [H.] According to or with *Rāiyats*, familiarly applied to the revenue settlement which is made by the government officers with each actual cultivator of the soil for a given term, usually a twelvemonth, at a stipulated money rent, without the intervention of a third party: it is the mode of assessment which prevails chiefly, although not exclusively, in the provinces of the Madras Presidency.

*Rāiyatwār-jamā-bandī*, [H.] State-ment of the revenue settlement made with each cultivator.

*Rāyānī-muchchilika*, [Tel.] An engagement entered into by the villagers for the cultivation of the lands.

**RAJ**, (*Rāj*), [H.] (S. *Rajyam*) A kingdom, a principality.

**RAJA**, (*Rājā*), [H.] A king, a prince, a

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title given by the native governments, and in later times by the British government, to Hindus of rank : it is also assumed by petty chiefs in various parts of Hindustan, and is not uncommonly borne by Zamindárs. (In Sanserit compounds *Rājā* makes the final short, as *Rājadharmā*, the duty of a king : and in the spoken languages this is vulgarly abridged to *Rāj*, as *Rājdharm*, *Rājtanḍa*, &c. : it is, of course, more correct in all cases to retain the short final vowel, but in compliance with current use some of the following terms are also given without it.

*Rājabhāgam*, [Tel.] or *Rājbhāg*, [Mar.] from S. *bhāga* a share) The government share of the revenue or of the crop.

*Rājaki*, [Mar.] Royal, relating to royalty ; especially as vernacularly used in an evil sense, oppressive, tyrannical.

*Rājakránti*, or *Rājakránt*, [Mar.] Hostile invasion, depredation committed by an enemy, alarm attending it ; also regal oppression, tyranny.

*Rājabanśi*, *Rājbanśi*, [Beng.] (from S. *vanśa*, or *banśa*, a race ; of royal-race) The name of a low agricultural caste in Rangpur : in its literal sense it is applicable to any of the royal or martial tribes, as the Rajputs, &c.

*Rājbahá*, [H.] The principal or common branch of a canal.

*Rājahent*, [H.] A present to a great man on waiting on him, or a fee paid to a public functionary for permission to begin to reap.

*Rājtanḍa*, [Beng.] A fine or penalty inflicted by the prince or ruler.

*Rājadhāni*, or *Rājdhāni*, [H. &c.] A capital city, the residence of the governing authority : in Rangpur *Rājdhāni* designates the neighbouring possessions of the Raja of Kuch Bahar.

*Rājdhuti*, [Beng.] A piece of cloth, such as is worn round the loins, pre-

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sented to a Zamindár by a tenant on receiving permission to marry.

*Rājguru*, or *Rājgur*, [Hindi.] The spiritual adviser of a prince or chief ; considered as belonging to a particular caste in the Dakhin : in Guzerat the Brahmans who officiate as the domestic priests of the Jharejas.

*Rājik*, [Mar. &c.] *Rājikam*, [Mal.] Oppressive tyranny, any distress arising from bad government : also the calamities of hostile invasion.

*Rājkar*, [Beng.] The government tax or revenue.

*Rājakumār*, or *Rājumār*, or *Rajakumára*, [Hindi] The son of a Rāja, a prince : the name of numerous and opulent caste in the north-west provinces, following agriculture, though claiming to be of the military or regal tribe : the Rājikumárs in the district of Benares were notorious for the murder of their infant daughters.

*Rājaput*, or *Rājput*, commonly, *Rajpoot*. [H. &c.] (*putra* a son), in some dialects as in [Guz.] *Rajput* or *Ruppoot* A prince, the son of a Rāja, the general designation of the races in the north and west of India, who pretend to spring from the ancient dynasties of the sun and moon, forming the *Sáryaganśi*, and *Chandraganśi* tribes, or from a sacred fire kindled on Mount Abu, by the saint *Agastya*, and who are thence termed *Agni-kula*, of the family of fire : from these sources thirty-six primary royal races are supposed to originate. The solar dynasties are, 1. the *Grahi-lote*, or *Gehlote*, of which the Rana of Udayapur is a member : it is subdivided into twenty-four *Śákkás*, or branches, of which the *Sisodhia* is the most distinguished, sometimes giving a title to the whole race ; 2. *Rahtore*, said to be descended from *Rāma*, by *Kuśa*, his second son ; but this is sometimes disputed : it has twenty-four branches :

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the Rája of *Marwar*, or *Jodhpur*, belongs to this tribe ; 3. *Kachwáhá*, also said to spring from *Kuṣa*, to which the Rájas of *Joypur* belong : it comprises twelve *Kothris*, or houses. There is but one race said to spring from the moon, through *Kṛishṇa*, or that of *Yadu* or *Jaṭu*, comprehending eight branches, of which two are well known and powerful, the *Jháreja*, and *Bhatti*, of which the Rájas of *Cutch* and *Jaisalmer* are members. The *Tuár* tribe is of doubtful origin, although boasting of *Vikramáditya* as a member ; it is usually considered a branch of the *Yadu* race. The *Agnikula* races are originally four, the *Pramāna*, *Parihāra*, *Chálukya*, *Cháulukya*, or *Solanki*, and *Chauhán* ; the first contains thirty-five *Śákkás*, of which the best known are the *Mori*, supposed to be the same as the *Maurya*, which would include *Chandragupta*, or *Sandrocoptus*, the *Soda*, *Sanklá*, *Khair*, *Umra*, and *Sumra* (now *Mohammadans*), *Vehil*, *Maipawat*, *Balhár*, *Kaba*, *Omata*, *Rehar*, *Dhundha*, *Sortiah*, and *Harir* : all these are in the west of Malwa and the desert of the Indus ; 2. the *Parihāra* has twelve divisions, but is little known ; 3. the *Chálukya* race was once of great power in the west of India and Guzerat, as still testified by numerous inscriptions, dated in the eleventh, twelfth, and thirteenth centuries : a more ancient branch also was powerful in the *Dakhin* : sixteen branches are specified, of which the *Bhagél* tribe is the best known ; 4. the *Chauhán*, or *Cháhumāna*, comprised twenty-four branches, of whom the *Hóras*, giving a name to the district of *Háruwatt*, and numbering amongst its ranks the Rájas of *Kota* and *Bundi*, is the most eminent. The *Khichis* of *Raghugarh*, *Deoras* of *Sirohi*, *Sonagaras* of *Jhalore*, and *Pawaichas* of *Pawagarh*, are also dis-

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tinguished branches. Besides these, the thirty-six royal races include many whose origin even fiction has not ventured to account for, as the *Chaura*, or *Cháwara*, the *Ták* or *Takshak*, the *Jit* of the Punjab, and *ját* of the Jumna and Ganges, who, nevertheless, is never styled a Rájput, the *Hún*, the *Kálti* the *Bátta*, the *Jhalama-kawahana*, from whom *Jhálawár* is named, the *Gohil*, *Sarwaga*, or *Sari-aspa*, the *Jetwa*, or *Kamari*, *Dabi*, *Gor*, *Doda*, *Gerhwál*, *Chandela*, *Bundela*, *Bir-gújar*, *Sengar*, *Sikharwál*, *Bais*, *Dahia*, *Johya*, *Mohil*, *Nikumla*, *Rájpáti*, *Dahirya*, *Dahima* : the lists of these races, however, differ materially, and some of the tribes pretend also to trace their descent from the solar or lunar dynasties : of these best known almost innumerable subdivisions are to be met with in different parts of India, but especially in the Upper Provinces, extending from Bahar and Benares to the north and west of the Punjab, in Malwa, and in the region to which they give their name, *Rájasthána*, or *Rájpútána*, spreading to the Indus and Sindh westward, and southward into Guzerat and Cutch.

*Rájaśasanam*, [Mal] A royal edict or command, regal government : a royal grant, especially a grant by some prince or public officer, inscribed on plates of copper.

*Rájaswa*, [Beng.] Tax or revenue due to the government, royal or public revenue. The word "*Rajaswa*" is wide enough to include cess payable under the Bengal Cess Act. *Mohanta Bhagabon Das v. Raja Bhupendra Narayan Sinha*. 60 Cal. 587 = 6 I.R. (Cal.) 2 = 144 Ind.Cas. (76 = 57 C.L.J. 120 = A.I.R. 1933 Cal. 527.

*Rájwár*, *Rájoárú*, [Beng.] In Rámpur, the territory of the Kuch

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Bahar Rāja, as distinct from the Company's.

*Rajwāro*, [Guz.] The country of the Rājputs, Marwar, &c.

**RAJA**, [Thug.] The loud call of the large owl.

**RAJAB**, [H.] The seventh month of the Mohammadan year, also called *Rajab-ul-murajab*, the sacred or holy year, as hostilities amongst the Arab tribes were prohibited during its continuance before Mohammadanism.

*Rajbag*. See *Phalbhag*.

**RAJIA**, (*Rajta*), (?) [H.] A grain-measure. —(Gorakhpur.

**RAJAKA**, **RAJAK**, [S. &c.] A washerman.

**RAJM**, [A.] Stoning to death, by Mohammadan law the punishment of adultery.

**RAJAT**, (*Rajāt*), [H.] Return, return of the person divorcing to the person divorced.

**RAJI**, (*Rāji*), [H.] A barbarous tribe in Kamaon. See *Rawat*.

**RAJIVANARU**, (*Rājivānaru*), **RAJIYAVARU**, (*Rājīyavaru*), [Karn.] A class of *Śūdras* employed under the former government of Mysore as armed *peons*: a class of people in Kamaon speaking Telugu, and pretending to descend from the Kshatriya caste, practising medicine and other arts.

**RAKA**, (*Rākā*), [H. &c.] Full moon, also day of full moon.

**RAKAM**, (*Rakam*), **RAKM**, (*Rakm*), or **RUKUM**, [H. &c.] A writing, a handwriting; a mark; a peculiar method of notation with the initials of Arabic names of numbers: kind, sort, manner: an item of an account; any fixed or stipulated sum; a fractional share of an undivided estate: rate of assessment: in Kamaon, rent, revenue.

*Rakam siwāt*, [H.] What is over or in excess of the stipulated sum or revenue.

*Rakami*, or *Rakmi*, [H. &c.] Written, noted, registered: according to kind or

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sort; according to usage: estimated, computed, not exactly determined; or sometimes it means settled, fixed, permanent, especially as applied to the land tax.

*Rakam-rāri*, [Tel.] According to sort or kind, especially as to coins of different currencies.

*Rākīm*, [H.] A writer, the writer of any document.

**RAKANA**, (*Rakīnā*), [Mar.] A division or column made on a sheet of paper by folding it longitudinally.

**RAKAT**, (*Rakāt*) [H.] Repeating or reading a number of prayers of the Kuran, accompanying it with various gesticulations, as prostrations and genuflexions, which may be either commanded, or traditional, or voluntary; the orthodox attitude consists in bending the body forwards as horizontally from the hips as possible, resting the palms of the hands on the knees and fixing the eyes on the great toes. See *Rukuā*.

**RAKBA**, **RUKBA**, corruptly, **RUCKBAH**, [H. &c.] Inclosure, area: the lands comprised within the boundaries of a village or township, or constituting an estate or farm paying a money-revenue: the measured or ascertained extent of such lands: (the notion may have been borrowed from the original radical *Rakaba*, meaning to put a chain or collar round the neck, whence the substantive, a collar, and thence an area): thence also, in Mohammadan law, a slave, a purchased slave.

*Rakhabandī*, corruptly, *Ruckhabundee*, [H.] A statement of the area of any estate, village, or township, one of the accounts that should be kept by the village accountant, shewing the total quantity of land belonging to the community, the portions that pay or are exempt from revenue, and those which are cultivated or uncultivated, or incapable of cultivation.



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*Rak̐baxamin*, [H.] The ascertained whole extent of the lands of a township paying revenue.

**RAKH**, (*Rāk̐h*), [H. &c.] Ashes.

*Rāk̐hrāṅgoli*, [Mar.] Total devastation of a field, country, &c., as if it was reduced to ashes.

† *Rak̐ha-jangal*, [Beng.] Forest land preserved uncleared for the sake of the timber.

**RAKSHANA**, (*Rak̐shana*), [S.] in the dialects the *s* is rejected, and the first vowel sometimes made long, as, **RAKHAN**, (*Rāk̐han*), [H.] **RAKHAN**, (*Rāk̐han*), [Beng. Mar.] Preserving, guarding, protecting, keeping: tending, as cattle and the like; sometimes, also, the hire or pay of a guard or a present or fee for protection.

*Rāk̐hnā*, [Mar.] A guard, a watch, a person set to tend cattle.

*Rāk̐haṇḍār*, [Mar.] A watch or guard over a house, field, &c.

*Rak̐haṇhār*, [H.] A watch, a guard.

*Rāk̐hani*, [Beng.] Hire or pay of a guard or watch.

*Rāk̐hāl*, [Beng.] A shepherd, a cowherd, one who tends cattle, &c.

*Rāk̐hā*, [Guz.] The purchaser of a bill of exchange, one who pays a sum of money to a banker and receives a bill of exchange for the amount.

*Rak̐hi*, [H.] Tribute paid for protection, a kind of black mail; also a protector.

*Rāk̐hi*, [Hindi, &c.] A piece of thread or silk, or tinsel, bound round the wrist on particular occasions, especially on the full moon of *Śrāvan*, either as an amulet and preservative against misfortune, or as a symbol of mutual dependence, or as a mark of respect: amongst the Rājputs it is sometimes sent by a lady of rank or family to a person of influence or power whose protection she is

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desirous of securing, and whom she thus adopts, as it were, as a male relative or brother: in *Puraniya*, *Rāk̐hi* implies the portion of the lands of the village assigned as the watch or charge of each *Rak̐hivālā*: in Mysore the term is also applied to the actual cautery.

*Rāk̐hipūrnimā*, [Hindi. &c.] The day of full moon in the month *Śrāvan*, on which the *Rāk̐hi* is sent to, or brought by, friends, or by Brahmans, and bound and round the wrist with a suitable mantra or prayer.

*Rakhopa*, [Guz.] A tax paid for protection against thieves.

*Rakhopo*, [Guz.] Money paid for watching or guarding goods or houses, &c., a watchman, a guard.

*Rak̐hūr*, *Rak̐hūāl*, or *Rak̐hūālā*, [H. &c.] A guard, a watch, a keeper of a field, one who has charge of the standing crops to prevent their being injured or plundered, a tender on cattle and the like: a protector, a guardian: in some parts the term is also applied to one who is supposed to be capable of counteracting the evil designs or practices of malevolent beings, or witchcraft, and the like.

*Rak̐hūāl*, [H.] The office of watching, guarding, &c., the hire of a guard or watch: money paid for protection against depredators, or for refraining from depredation, black mail.

*Rak̐shābhogam*, [Mal.] Tax or fee paid by an inferior to a superior for the latter's protection.

**RAKHAT**, (*Rāk̐hāt*), [Hindi.] Lands set apart for grazing.—*Puraniya*.

**RAKHLE**, (*Rāk̐hle*), incorrectly **RAKHILE**, [Mar.] A word used to denote the purchaser of a *hundi* or bill of exchange, he by whom the money has been paid, and in whose favour it is drawn.

**RAKSHAS**. [S.] vernacularly, **RAKHAS**

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**RACHHAS**, (*Ráchhas*), [H.] An evil spirit, a demon, a goblin.

*Rákshasa*, [S.], vernacularly, *Rákhas*, or *Ráchhas*, Relating to a demon : one form of marriage anciently recognised, where a maiden has been carried off by force after her kinsmen have been subdued or slain, a fiend-like marriage : the 49th year of the cycle.

*Rákshī beḷā*, or *Rákshas beḷā*, [H. &c.] Twilight, about an hour and a half before dark : time when evil spirits are abroad.

*Ráchhas-biah*, [H.] Violent seizure and abduction of a girl.

**RAKHT**, [H.] Goods, chattels, effects

*Rakht o matāū*, [P. A.] Personal property exclusive of cash or bullion, or negotiable stock ; more properly denominated *Māl*, although *Māl*, used in a comprehensive sense, includes all personal property.

**RAKT, RUKT**, [H. &c.] Red, blood.

*Raktākshī*, [S. &c.] The 58th year of the cycle : lit., the red-eyed.

*Raktakodige*, [Karn.] Grant of land rent-free to the family of a servant killed in battle.

*Raktamānyam*, [Mar.] Free-rent lands granted for wounds or for services in war : blood-money.

*Raktvān*, [Mar.] A person whose occupation is selling ink ; a servant whose duty it is to supply ink and provide and place the leaves that are used as plates at a meal.

**RAMAA**, (*Ramāa*), Usury.

**RAMARAMI**, (*Ramārami*), [Tel.] An average : or, adv., upon or according to an average, more or less, according to guess.

**RAMA**, (*Rāma*), vernacularly, **RAM**, (*Rām*), [S. &c.] A name given to three of the ten avatārs, or *Paraśurāma*, *Rāma-chandra*, and *Balarāma* (the latter being substituted for his brother, Krishna) : the name by itself is, in

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current use, applied especially to the second, the prince of *Ayodhyā* : in composition it sometimes intimates excellence or superiority, as *Rāma-*, or *Rām-sūli*, a superior kind of rice.

*Rāmalilā*, vernacularly, *Rāmlilā*, [H.] A dramatic epitome of the adventures of *Rāma*, performed publicly in the month of *Āśvīn* ; in some places, as at Benares, with great splendour.

*Rāmanavamī*, or *Rāmnavamī*, [H.] The ninth day of the light half of *Chaitra*, the birth-day of *Rāma*.

*Rāmavat*, [Hindi] An ascetic of the Vaishnava sect, following the doctrines of *Rāmānand*, and thence termed also *Rāmānandī*, who taught the especial worship of *Rāma* about the end of the 13th century : his followers are collected in *Maths* or monasteries, and are very numerous in the district of Benares and adjacent provinces.

*Rām-bān*, [Mar.] (from S. *rāna*, an arrow) An engagement or promise that will certainly be kept (sure as the arrow of *Rāma*).

*Rāmbaṭār*, [H.] Division of the crop between the landlord and tenant.

*Rāmdave*, [Guz.] A pilfering Brahman.

*Rāmduhāt*, [H.] An asseveration or oath by *Rāma*.

*Rām-rām*, [H. &c.] An exclamation proper to be addressed to a Vaishnava ascetic : it is also used as an exclamation of astonishment or aversion : among the Marāṭhas it is the usual interchange of salutation between the common classes in a note it answers to respects, compliments, &c.

*Rāmjañt*, [H.] A dancing girl : it is applied also in Bengal, under the corruption of *Ramjohnny*, to a prostitute.

**RAMASI**, (*Ramāsi*), [Thug.] The slang of the Thugs.

**RAMIA**, (*Rāmiā*), [Guz.] Deep wells re-

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quiring large buckets for drawing water.

**RAMNAH**, (*Ramnāh*), or **RAMNA**, (*Ramnā*), [H.] A park, a preserve for game : used sometimes as the general name of grass lands.

**RAMOSI**, (*Rāmosī*), or **RAMOSI**, (*Rāmosī*), incorrectly, **RAMOOSÉE**, [Mar.] The name given to individuals of a low and semibarbarous race, found chiefly in the Marāṭha country south of Puna, who are thieves by profession and habit, but are retained usually in the villages as watchmen : they speak a dialect of Marāṭha, in which they differ from the *Bhils*, whom, in other respects, they resemble : they are not found farther south than Kolapur.

**RAMP**, (*Rāmp*), [Guz.] A plough used for clearing weeds and stubble.

*Rāmpṛī*, [Guz.] A plough, smaller than the former, for hoeing, worked between the furrows when the grain is ripe.

**RAMPI**, (*Rāmpi*), [H.] A knife for scraping and cleaning skins and leather.

**RAMZAN**, (*Ramzān*), [H.] The ninth Mohammadan month, during which eating, drinking, and any sensual gratification is interdicted between dawn and the appearance of the stars : the communication of the Kuran is fabled to have begun on the 27th of the month, thence termed *Lailatul-ḡadr*, or night of power, and prayers on that night are sure to be complied with : prayers offered on the 19th, 21st, and 23d, are also supposed to possess peculiar efficacy.

**RAN**, (*Rān*), [Mar.] A wood or forest, a waste, wild or uncultivated land : also in compounds, wild, as,

*Rānaṭ*, or *Rānwaṭ*, [Mar.] Sterile, unfit for cultivation : wild, growing spontaneously.

*Rāndewā*, blunderingly, *Rāmdwā*,

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[Mar.] A fee formerly paid for leave to cut wood in the public forests.

*Rānkela*, [Mar.] A wild plantain, and the like.

*Rānmārjār*, [Mar.] A wild cat.

*Rānwā*, [Mar.] Woody or waste ground, a tract left to its spontaneous produce, especially in the vicinity of a town or village.

**RANA**, (*Rānā*), [H.] (probably a corruption of *Rāja*) The title of Hindu princes in Central India : it is borne especially by the sovereign of Udayapur.

*Rānī*, [H.] (S. *Rājñī*) A princess, the wife of a *Rāja*.

**RAND**, (*Rāṇḍ*), also **RANDA**, (*Raṇḍā*), [H. &c.] **RANDE**, (*Raṇḍe*), [Karn.] A widow : in Marāṭha it is used contemptuously : also, a woman, a slave-girl, a courtesan.

*Rāṇḍgā*, and *Rāṇḍchhandī*, [Mar.] Addicted to women, libertine.

*Raṇḍā golak*, [Mar.] A widow's bastard ; also *Golaka*, q. v. : the name of a caste among the Marāṭhas, in which the parents are both of the Brahmanical order.

*Randemaga*, [Karn.] A son of a widow, a term of abuse.

**RANDA**, (*Raṇḍa*), [Beng.] A man who dies childless : a barren tree, barren.

*Rāṇḍā*, [H.] Barren, applied especially to unproductive trees, as the male palm, &c.

*Raṇḍhā*, or *Rāṇḍhā*, [Mar.] A widower.

*Rāṇḍmunḍ*, [Mar.] A widow, used contemptuously : a strumpet, used as a term of abuse.

*Rāṇḍ rāṇḍeti*, [Guz.] Devoid of ornaments, as in widowhood.

*Rāṇḍwadā* or *Rāṇḍwālā*, [Mar.] Pouring forth a torrent of abuse upon a woman, calling her by all sorts of opprobrious names, as, whore, strumpet, trull, &c.

*Rāṇḍyā*, [Mar.] Libertine, addicted to women.

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**RANDHANIYA**, (*Rāndhaniyā*), [H.] A cook, a confectioner, a baker.

**RANDI**, (*Rāṇḍi*), [H.] A woman.

*Rāṇḍibāz*, [H.] or *Rāṇḍbāj*, [Mar.] A wencher, a libertine.

*Rāṇḍibāzī*, [H.] *Rāṇḍbāzī*, [Mar.] Whoredom, fornication.

**RANG, RUNG**, [H. &c.] Colour, dye, from, kind, sport, diversion.

*Rāṅāt*, or *Rāṅwāt* [H. &c.] price paid for dyeing, colouring, or the like.

*Rāṅāri*, [Karn.] A dyer.

*Rāṅī*, [H. &c.] A dyer : chintz of which the colours fly in washing.

*Rāṅmahal*, [H. &c.] An apartment fitted up for festive meetings.

*Rāṅrex*, [H.] A dyer, a colourer, a painter.

*Rāṅrezt*, [H.] Dyeing colouring, painting.

**RANGAR**, (*Rāṅgar*), [Hindi.] A name borne by the Rajputs in the south and west of Malwa, and in Mewar : (according to the Marāṭhas the word is derived from *rān*, a wood, and *garī* a man, implying a semi-barbarian, or man of the woods : the Rajputs derive it from *raṇ* war, and *garh* a fort, but in that case it should be *Rāṅgarh*, not *Rāṅgar*) : in the north-west provinces the *Rāṅgars* are a class partly Hindu, partly Mohammadan, but agreeing in disorderly and dishonest habits.

*Rāṅgarī*, [Hindi.] The dialect of the Hindi spoken along the south and west of Malwa, and in Mewar : its limits are the Indus on the west, Bundelkhand on the east, the Śātpura hills on the south, and Jaypur, Jodhpur, and Jaisalmer on the north.—Malcolm, 'Central India,' 2. 191. The name is also applied by the Marāṭhas to all the Brahmans of Central India, except those of the south.—Ibid 123. In Cuttack, *Rāṅgrī* is the name of a low servile caste.

**RANGWA**, [Thug.] A *Sipahī*, from his red coat.

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**RANKU**, [Tel.] Adultery, fornication.

**RANKAR**, (*Rāṅkar*), less correctly, **RAKAR**, (*Rākar*), [H.] Stony ground, or soil abounding with *Kankar* nodules.

**RAO**, (*Rāo*), [H. &c.] A Hindu title for a chief or prince : (probably derived from *Rāja*, through *Rai*) : amongst the Marāṭhas it is given as a title to distinguished persons, whether military or civil, and is assumed by a caste of Śūdras pretending to be descended from the primitive *kshatriya*, or military caste.

*Rao-kṛishak*, [Hindi] The head man of a village ; lit. the chief cultivator.

**RANWATYA**, (*Raṅwatyā*), (?) [Mar.] A grant of land made to a family whose progenitor has been killed in battle.

**RAPAT**, (*Rapat*), [Hindi, &c.] (Eng. report) An official statement or report, but commonly applied to a motion or petition to a judge in court.

**RAPHTANIBHAYA**, (*Raphtānibhāyā*), [Uria], (from the P. *raftan*, to go) An officer whose business it is to superintend the despatch of salt.

**RARAIN**, [Thug.] Noise of a pack of jackalls, a good omen on the left at night, a bad one on the day of starting : on the right it is bad any time between sunrise and sunset.

**RARI**, (*Rāri*), [Hindi] A coarse hard grass infesting poor soils.

**RAS**, (*Rās*), [H.] Head : used technically in application to cattle, as, *Eh rās gāo*, one head of cows, *i. e.* a cow ; *do rās asp*, two head of horses, *i. e.* two horses.

*Rās-ul-māl*, [A.] In Mohammadan law, Principal, capital, fund or trading stock, the original price of an article (from *Rās*, the head, caput, or capital).

**RAS**, (*Rās*), [H.] Adoption, the ceremony of adoption ; *Rās bilhānā*, or *lenā*, to adopt a son, or, rather, to hold a meeting for the purpose of adopting a son.

*Rās-nishin*, [H.] An adopted son,

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because he sits in his adoptive father's seat.

**RAS**, (*Rās*), [Mar.] (corrupt for *Rāṣṭ*) A heap, a pile. See *Rāṣṭ*.

*Rāsmāthām*, and *Rāsmāthyās*, [Mar.] After harvest : after the gathering and piling of the grain.

**RAS**, [H.] A kind of grass that overspreads fallow fields.

**RAS**, (*Rās*), [H.] Corn after threshing, the grain separated from the chaff.

**RAS**, (*Rāṣ*), or **RASH**, (*Rāsh*), (?) [Beng.] The name borne by an individual when engaged in religious rites, it being the custom in some parts of Bengal for an individual to have two names, one his *Rās* name, as *Tārani-charan*, when he is engaged in religious acts, and the other his *Dāk* name, as *Kesavdās*, on all other occasions.

**RASA**, (*Rāsa*), vernacularly **RAS**, (*Rās*), [S. &c.] A circular dance, performed by cowherds and by the worshippers of *Kṛishṇa*, in imitation of one he is said to have danced with the *Gopīs* ; a dramatic representation, of which the subject is commonly taken from the stories of *Rāma* and *Kṛishṇa*.

*Rāsayātrā*, vernacularly, *Rā-jātrā*, [S.] A festival held in *Kārtika* (Oct.-Nov.) in honour of *Kṛishṇa*, when dancing and dramatic representations take place.

**RASAD**, [H. &c.] A store of grain provided for, or sent to, an army : in Bengal and Hindustan the word was early applied to a progressive increase of revenue settlement—Reg. viii. 1793, sec. 71 ; but it also denotes a progressive diminution, and likewise implies the amount of increase or deduction : in Marāṭha it denoted money paid into the public treasury by the native collectors as the amount of their collections.

*Rasad-beshi*, [H.] An increase of revenue, a gradual increase in the amount of assessment.

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*Rasadi*, corruptly *Russuddee*, [H.] Progressively increasing or decreasing, as the annual amount of revenue : [Mar.] Held on payment into the public treasury of a sum supposed to be equivalent to its revenue, a village, &c.

*Rasadi-jamā*, [H.] A progressively increasing or diminishing total of assessment.

**RASAVO**, (*Raṣāvo*), [Hindi] Dressing a field, pulverising and smoothing the soil, and leaving it exposed to the air some days before sowing.

**RASHAD**, [A.] Rectitude, direction : in law, the judicious and discreet management of property.

*Rashid*, A director, a guide : in law, a person competent to the management of affairs.

**RASI**, (*Rāṣi*), [S.] so also Beng. and [Mar.] but the latter has also **RAS**, (*Rās*), which is likewise [H.] corruptly, **RASH**, **RASS**. A heap, a pile, a heap of grain, a heap of salt, intending thereby a definite measure in use at Bombay, and equal to 40 tons, or, with allowances for waste in shipment, 35 tons : the established rates are  $10\frac{1}{2}$  *Adholis* = 1 *Pharā*, 100 *Pharās* = 1 *Ana*, 16 *Anas* = 1 *Rās* : in the Konkan the proportions are somewhat differently reckoned, or 4 *Nitwās* = 1 *Adholt*, 24 *Adholis* = 1 *Pharā*, 20 *Pharās* = 1 *Ana* 16 *Anas* = 1 *Rāṣ* : as the *Nitwā* = 33.553 cubic inches, or by weight 1.08 lb. avoirdupois, the *Ana* = 6220.8 lb. and the *Rāṣ* to 44½ tons : by another mode of reckoning, the *Rāṣ* is equal to only 10 tons.—Jervis on weights and measures, 48.

*Rāṣṭ-adugu*, [Tel.] also *Talarāṣi*, Karn. A small quantity of grain remaining after a heap has been measured, which is given to the cultivators.

*Akkrāṣi*, [Karn.] A heap of rice.

*Bhūgara-rāṣi*, [Tel.] A heap of grain before it is winnowed mixed with dirt (*bhūgara*).

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*Mélu-rázi*, [Tel.] A heap of winnowed grain (from *mélu*, good).

*Ubhayarázi*, [Tel.] A heap of grain comprising the shares of government and the cultivator (from S. *ubhaya*, both).

**RASI**, (*Rázi*), [Mal.] Mixed soil consisting of sand and clay (from S. *Rázi*, a heap, the quality of the soil being tested by its again filling or being heaped in a pit or hole from which it has been dug: if light and poor it will not fill it; if heavy and solid it will more than fill it).

*Rázi-kúr*, [Mal.] Poor light soil, consisting of loose sand chiefly.

*Rázi-paṣama-kúr*, [Mal.] Soil of an equal or middling sort, a given quantity of which will exactly fill a pit or hole from which it has been dug on being replaced in it. See *Paṣama*.

**RASI**, (*Rázi*), [S. &c.] A sign of the zodiac.

*Rázi-chakra*, [S. &c.] The zodiac.

**RASID**, (*Rasid*), [H.] **RASIDU**, [Karn.] The English word 'receipt', a receipt.

**RASM**, [H.] Custom, usage, law.

*Rasmí*, [H.] Usual, customary.

*Rastm*, or, more correctly, *Rustm*, *Rusoom*, or *Roosoom*, corruptly, *Russoom*, and *Rushum*, [H. Mar. Tel.] Fees, perquisites, customary payments and gratuities, commission or allowances upon articles bought and sold made to the purchaser or the servant or agent to the buyer or seller: in Kanara, also, the allowances in a crop of grain falling to the village corporation. In a usufructuary mortgage which was made of certain Zamindari property the mortgagees let the property to the mortgagors who agreed to pay as rent a certain sum of money in cash. In addition to this, they agreed to deliver certain articles, such as 'bhusa', and things of the kind which were described in the 'Kabuliyat' as 'rasum Zemindari,' 38 All. 286 (F.B.)

*Rustm-i-chaudhari*, [H.] Fees and

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perquisites of the head man of a trade or of a village.

*Rustm-i-gathri*, [H.] A fee levied under the Mohammadan government on all balcs and packages passing through the custom-house of Mursheda-bad.

*Rustm-kánungoi*, [H.] A small fee on the revenue collections allowed to the *Kánungo*.

*Rustm-i-khazána*, [H.] Fees charged at the public treasury on all receipts and payments.

*Rustm-i-khazánci*, [H.] Fees or commission payable to a cashier or treasurer.

*Rustm-i-naẓárat*, [H.] Fees payable formerly to the *Názir* or head officer in charge of remittances from the collectorates to the treasury; now, the fees payable to the *Názir* of a court on serving a process.

*Rustm-saxáwuli*, [H.] Charges formerly levied in Bengal to defray, in the first instance, the expense of *Saxáwals*, or revenue officers employed on special and temporary duty, as collecting the arrears from defaulters, but afterwards converted into a permanent charge upon the revenue-payers.

*Rustm-tihár*, [H.] A fine or quit-rent levied formerly on rent-free lands in Budelkhand, supposed to be a third of the usual assessment.

*Rustm-zamíndári*, [H.] The fees or perquisites allowed to the *Zamindár* by the Mohammadan government, or by a commission generally of 5 per cent. on the gross collections; or it sometimes designates his *Mátikána*, q. v.; also fees levied by a *Zamindár* on his tenants, either on particular occasions, or as a fine or quit rent.

*Rustm-dár*, [H.] The holder of certain fees or perquisites.

**RASHTI**, (*Rashti*), [H.] An addition or bonus paid by the cultivator over his

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rent for permission to take into cultivation any waste or uncultivated land which he may find on the estate, and of which there is no claimant.—Puraniya.

**RASSI**, or **RASI**, **RUSSEE**, **RUSEE**. [H.] (Beng.) A rope, a cord, a rope or line used in measuring, usually about 80 cubits long.

**RASTA**, **RASTA**, (*Rástá*), [H. &c.] A road, a way.

*Rastabanú*. [H.] Making or repairing roads.

† **RASTI**, [Guz.] Held immediately and entirely by government, an estate, a village.

• **RASTIJ** (*Rástij*), [Hindi] Provender furnished by the villagers to troops passing through the country, and deducted from their payments to the government or Zamindár.—Puraniya.

**RASTIKANTA** (*Rástikanta*), [Uriya], Exact weightment (from P. *rásti*, correctness, and Beng. *kánta*, a balance).

**RASUL**, (*Rasúl*), [H.] A messenger, an ambassador: the messenger (of God), Mohammad.

*Rasúl-namá*, *Rasúl-sháhi*, [H.] Classes of Mohammadan fakirs.

**RATAN**, (*Rátan*), **RATAN**, (*Rátán*), **RATAL**, (*Rátal*), **RATIL**, (*Rátíl*), [Karn.] (corruptions, probably, of *Ráhat*) A machine for raising water, a spinning-wheel, a round-about.

*Rátánadabávi*, [Karn.] A well from which water is raised by a machine.

**RATH**, (*Ráth*), (?) [H.] Separate nominal division of a coparcenary proprietary; commonly, a clan.—Kamaon.

**RATH**, or **RUTH**, corruptly **RUT**, [S. &c.] A chariot, a (sic!) carriage: in common use applied to a covered carriage used chiefly by women; also to the car in which idols are conveyed.

*Rathayátrá*, or, vernacularly, *Rathjá-*

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*trá*, [S. &c.] The festival of the procession of Kṛishṇa as Jagannátha, held in the second lunation of the moon's increase in *Áshárh*, July-August.

*Rathakára*, [S. &c.] A wheelwright, a coachmaker, a man of a mixed caste sprung from a Mahishya father and Karan mother.

**RATHOR**, (*Ráthor*), or **RATHAUR**, (*Ráthaur*), [Hindi] The name of one of the principal Rájput tribes, the origin of which is doubtful: they trace their descent from *Kuśa*, the son of *Ráma*, and should consequently be of the solar line, but they are usually classed with the lunar families: they are found in considerable numbers in Hindustan, and, at the time of the Mohammadan conquest, furnished sovereigns to *Kanoj*: at present the Rája of *Márwár* or *Jodhpur*, and most of his feudatory chiefs, belong to this tribe. (Colonel Tod writes the name *Rahtore*, which is derived, he says, from *raht*, the spine of Indra; but the word is usually written in the native characters as above: the same authority specifies twenty-four *Sákhás*, or branches, of the tribe, which are, however, different clans of *Márcár*, sprung from the Rájas *Chonda*, *Ranmál*, and *Joda*, of whom severally three, twenty-three, and ten, are still extant: the popular nomenclature of the subdivisions of the *Ráthors* is probably different in many respects from both.)

**RATI**, (*Ratí*), commonly, **RUTTEE**, [S.] The seed of the *Abrus precatorius*, used as the basis of weights for gold, silver, and drugs: the seed varies, but from various trials appears to average about  $1\frac{5}{8}$ ths of a grain: the artificial weight has been found to average nearly  $2\frac{1}{2}$  grains, being one-eighth of a *másha*, rated at 17.708 grains. As the *másha*

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in use, however, averages but about 15½ grains, the eighth, or one *Rātī*, will weigh rather less than 2 grains, or 1.938. Jervis makes it 1.953. The term is also applied sometimes, as in Midnapur, to an estate or landed property.

**RATIB**, (*Rātib*), [H.] Daily allowance of food to labourers or to animals, as elephants, camels, &c.

*Rātiba*, [H.] Salary, pay, allowance, pension.

*Rātibakhor*, [H.] A stipendiary, a pensioner.

*Rawātib*, [H.] (plur. of *Rātib*) Necessaries of life, as clothes, food, and furniture : in Mohammadan law, salaries, allowances, &c.

**RATIKATTU-BHUMI**, (*Rāṭikaṭṭu-bhūmi*), [Tel.] Stony ground (from *rāṭi*, a stone).

**RATL**, (*Ratl*), [H.] **RATAL**, [Mar.] A weight, variously rated at 12 to 16 ounces, a pound : at Bombay the *Ratal* is said to be equal to thirty-six Surat rupees : in the Red Sea the *Rottolo*, as it is corruptly called, varies from 10 to 24 ounces avoirdupois.

**RATTAM**, (*Rāttam*), [Tel.] A spinning-wheel.

**RAUHI**, [Thug.] A policeman, a constable, or *Chauki-dār*.

**RAUKAR**, (*Rāṅkar*), [Thug.] A banker : quasi *Sāhukār*, q. v.

**RAUL**, (*Rāul*), corruptly, **RAOUL**, [Mar.] The name of a low tribe said to be descendants from a branch of the Yogi mendicants, makers of coarse strips of cloth and of tape.

**RAUL**, [Thug.] The clamorous cry of a number of jackalls, always a good omen.

† **RAULIA**, (?) [H.] Headman of a village. —Kamaon.

**RAUT**, (*Rāūt*), [Mar.] A horse-soldier. [Guz.] *Rāwat* A horse-keeper : a title borne by some families of distinction in Kātiwar who keep studs.

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**RAUZA**, (*Rauza*) [H.] A mausoleum, a shrine the tomb of some reputed saint at which prayers are recited and offerings presented.

**RAVANIO**, (*Rāvanio*), [Guz.] A village watchman or guard.

**RAVISU**, (*Rāvisu*), **RAVESU**, (*Rāṁsu*), [Tel.] Customary fees or perquisites.

**RAVI**, vernacularly, **RABI**, corruptly, **RUBBEE**. [S. &c.] The sun.

*Rāvicāra*, vernacularly. *Rāvi*, or *Rāvicār*, or *-bār*, [S. &c.] Sunday.

*Rābikhandā*, [Beng.] A crop ripened by the sun without rain, a cold-weather crop.

**RAWA**, (*Rawā*), [H.] Passing, going, allowable, lawful, current.

*Rawādāri*, [H.] Approbation, sanction.

**RAWAIAT**, written also, **REVAIET**, [H.] A written legal opinion by a Mohammadan law officer, a treatise on points of law, a dictum or opinion of the *Dasturs* or priests of the Parsis, a narration, a history.

**RAWAJ**, (*Rawāj*), [H.] **RIWAJ**, (*Riwāj*), [Mar.] Usage, custom, currency : also customary, current.

*Riwāj-jāsti*, [Tel.] More than customary, more than the survey valuation.

*Rawāj ul mulk*, [H.] Custom of the country, usage, which, when clearly established, is held to be of force in the decision of law-suits, although contrary to the written law.

*Rawāj-ul-waqt*, incorrectly, *Ruyaj-ool-waqt*, [H.] Current, customary, according to the time.

† **RAWAJA**, or **RAWOZA**, (?) The headman of a *Magh* village.—Chittagong.

**RAWAL**, (*Rāwal*), [H.] A title borne by some Rajput princes and chiefs : a tribe of Brahmans in Central India : in Kandesh it is said to designate a tribe of Rajputs : in Kamaon, the title of the head priest of the temple of *Badarināth*,

† Reference see page 1.



## RA

who is invariably a *Nambūri* Brahman from Malabar.

**RAWALIYA**, (?) A low caste of Hindus following the occupation of horse-keepers and weavers, and sometimes agriculture; they are said also to be mendicants: perhaps the same as the *Marāṭhī Rāṭl*. In *Guxerat* they are thread and tape makers.

**RAWANA**, (*Rawāna*), corruptly, **ROWANAH**, **ROWANNAH**, [H. &c] A passport, a pass, a certificate from a collector of customs authorising goods to pass without payment of further duty.

*Rawānagi*, [H.] Passing, proceeding, despatching; the purport of a permit or pass, or authority to proceed. [Mar.] A gift to a visitor on sending him away; a hint to depart: also, export, export duties.

*Rawānagi-chiṭhī*, [Mar.] A pass, a passport, a port clearance.

*Rawānāpaṭṭī*, [Tel.] A passport, a permit, a port clearance.

*Māppurwānā*, [Tam.] A pass or permit for goods to pass duty free (from the A. *Mūḍi*).

*Māṭṭurawānā*, [Tam.] A pass for goods on which the duty has been paid.

*Rawānā kahūr*, [H.] A low caste of Hindus, especially from the province of Behar, where they pretend to be descended from *Jarūsandha*, king of *Magadhā* in the *Paurāṇik* times; now best known as palanquin-bearers: also termed *Rawāna-behārā*, either from [H.] *bahār*, the province, or Beng. a (palanquin) bearer.

**RAWAT**, (*Rāwat*), [H.] (?) The name of a tribe, considered to be the remains of the aborigines in Kamaon, leading a wandering and uncivilized life in the forests on the eastern borders of the district: it occurs also as the name of a caste in Gōrākhpur.

**RAYA**, (*Rāya*), [Karn.] **RAYADU**, (*Rāyadu*), [Tel.] **RAYAN**, (*Rāyan*), [Tam.] A king,

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a prince: *Rāya*, in Mysore, is also used as an honorific affix to the name of a Brahman. *Rāyalu*, incorrectly *Rayel*, the pl. of *Rāyadu*, or *Rāya* only, was also the title of the Hindu sovereigns of *Vijayanagar* or *Bijnagar*. the last Hindu principality of importance in the south of India.

*Rāyahāra Rāyahhāra*, or *Rāyahhārike*, [Karn.] Regal government or authority.

*Rāyahāramu*, [Tel.] Negotiation, embassy.

*Rāyahhāṭi*, [Karn.] The king's high way, a principal road.

*Rāyasam*, [Tam. &c] The business of a secretary, especially of a secretary of state (the word occurs in all the dialects of the peninsula).

*Rāyasakaran*, or *Rāyasam*, [Tam.] A secretary, a secretary of state: also Mal. *Rāyaṣakāran*.

*Rāyasadava*, [Karn.] A public or government secretary.

*Rāyasamuwāru*, corruptly, *Roysam*, *Roysam*, [Tel.] A writer, a clerk, a secretary.

**RAYUDU**, (*Rayuḍu*), [Tel.] A title adopted as a surname by the Velma caste in the Northern Sārkārs.

**RAZ**, (*Rāz*), vernacularly, **RAJ**, (*Rāj*), [H. &c.] bricklayer.

**RAZ**, (*Rāz*), [H.] A secret, a mystery.

*Rāzdār*, [H.] A confidant: in law, an accessory after the fact, one cognisant of a criminal transaction and not making it known.

*Rāzdārī*, [H.] Privy to any criminal act, knowledge of it and not giving information.

*Rāzdārī-mājarā*, [H.] Cognisance of a criminal transaction, being accessory to a crime.

*Rāzdārī-bād-mājarā*, [H.] Cognisance of a crime after perpetration, being accessory after the fact.

*Rāzdārī-kaḥl-i-mājarā*, [H.] Cognisance of an intended crime, being accessory before the fact.

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**RAZAA**, (*Rāzā*), [H.] Fosterage, which, in Mohammadan law, constitutes a bond of affinity between persons nursed by the same female, analogous to consanguinity, so that whatever is illegal by virtue of consanguinity is equally so by that of fosterage.

*Rāzā*, [H.] A foster-brother.

**RAZA**, (*Rāzā*), also vernacularly, **RAJA**, (*Rājā*) [H. &c.] Assent, consent, permission, leave of absence, dismissal from office.

*Rāzī*, also vernacularly, *Rājī*, [H. &c.] Consenting, agreeing to, contented or satisfied with : also *Rājī*. [Tel.] Consent, agreement.

*Rāzāmand*, [H.] Willing, consenting, assenting.

*Rāzāmandī*, [H.] Assent, acquiescence, being willing.

*Rāzī nāma*, [H.] in the dialects, *Rājī nāmā*, [Hindi. &c.] A written assent, a deed of agreement or concurrence, a testimonial signed by a plaintiff at the end of a suit that he is satisfied with the decision : a deed of compromise by which the plaintiff or prosecutor acknowledges that he has been satisfied by the defendant, or a written declaration that he will be satisfied with the decision of a particular person or persons : the execution of a *Rāzī nāma* usually implies an amicable adjustment. It is sometimes said that this differs from a *Sulh-nama*, inasmuch as it imports a determination to be satisfied with the decree that is still to be passed, the latter implies the entire cessation of proceedings ; in the Dakhin it also denotes a petition from a cultivating occupant of land to be permitted to give up his holding, to be drawn up by the *Kulkarānī* and duly signed and witnessed.

*Rājrajāwantine*, [Mar.] With or by

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the permission or assent of : used in bonds and notes, &c., commonly in connexion with *Akathusharine*. with sound mind, with free will ; with full and unbiassed or unextorted consent.

**REBANDI**, (*Rebandī*), or **RAIBANDI**, (*Raibandī*), (?) [Hindi]. Measuring a crop by weighing the produce and allotting the government portion--(Mherwara).

**REBARI**, (*Rebārī*), [Guz.] (?) A shepherd, or a caste of shepherds, leading a partially nomadic life, rearing camels, sheep, and goats, and subsisting chiefly by the sale of the milk and wool, not of the animals themselves.

**REDDI**, (*Reddī*), commonly **REDDY**, incorrectly **RHEDDY**, [Tel.] The name of the principal caste of Telinga cultivators : a chief farmer or cultivator, especially the head man of a village in the Telinga country, who is more properly designated as the *Pedda-reddī*, the senior or great *Reddī* or villager.

*Reddiselaga*, [Tel.] Fees or perquisites enjoyed by the head farmer or principal cultivator and head man of a village.

*Reddīvādu*, [plur.] *Reddīvāru*, *Reddī-candlu*, corruptly, *Reddlawar*, vulgarly, *Reddywar*, and, erroneously, *Rheddysar*, [Tel.] A head man of a village, a principal or respectable farmer, a man of the *Reddī*, caste. A title given to the great zamindars of the northern Sarkars.

**REG**, [H] Sand.

*Rēgaḍa*, or *Rēgaḍī*, vulgarly, *Rēgur*, [Tel] *Rēgaṭī*, [Karn.] Rich black loam or mould, a soil in which cotton is usually planted, and thence commonly termed cotton soil. Several varieties are enumerated though not defined, as *Acheha-regar*, *Katta-regar*, *Chauka-regar*, etc.

\* **REGATTEBIRI**. A grant conferred by favour but it is not birt in its essential characteristics. It is identical with the

## RE

*rent-free grants made by 'talukdars' and therefore liable to resumption by them at regular settlement. Drig Bijai v. Gopal Dat, I.L.R. 6 Cal. 218 (P.C.)*

**REH**, [H.] Fossila alkali, impure carbonate of soda used as soap, abounding in some soils, and rendering them unproductive: even grass will not grow where it impregnates the soil.

*Rehar*, [H.] Barren (as land.)

\* *Rehen*. The word is of itself sufficient to convey a power of sale. *Gauhar Khan v. Ajudhia Khan*, 20 Ind.Cas. 870.

**REK**, [Beng.] A measure of a *ser* and a quarter; also a basket used to measure grain; in Sylhet, a land measure, a square of three cubits, four of which are equal to one *Jet*.

**REKAN**, (*Rekân*, [Hindi.] Land beyond the reach of river-water.—*Puraniya*.

**REKHA** (*Rekhâ*), [S. &c.] also, vernacularly, **REKH**, [H. &c.] **REGH**, [Mar.] **REKKE**, (*Rêkke*), and **REKHE**, [Karn.] A line, a row, a furrow. **IREKAI**, (*Irêkai*), [Tam.] Amount of assessment or tax.

**REKHA**, (*Rêkhâ*), incorrectly. **REKA**, (*Rekâ*), [Karn.] also termed *Râja-rêkhâ*, from *Râja*, the title of the *Vijayanagar* rulers: the fixed standard assessment of the lands of Karnâta according to a survey measurement and classification of the soils, and a register of the money rates of payment drawn up by order of the government of *Vijaynagar* in the reign of *Krishna-râja*: the account was so arranged that the assessment of each spot of land was shewn on a separate line, whence the term, *Rêkhâ*, a line or row: this assessment is also termed the *Râja rekhâ*, or *Rekhî-mâr*, from *Mâr*, a measure of land, q. v.

*Rekhâ-jhaḍiti*, corruptly, *Reka-jurtee*, [Karn.] An account prepared in *Fasti* 1210 (A. D. 1802), by order of Col. Munro,

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of the total of the land cultivated in Kanara, shewing the assesment rated on each individual in kind or money, the proportion due to government, and the amount of rent-free land, omitting the waste: the account was apparently made up from the record of Hyder's assessment, and not from inspection, nor was it brought down to the time of the Company.

*Râja-rêkhâ*, [Karn.] The standard fathom of the *Vijayanagar* government, equal to four cubits and a half.

*Râja-rêkhî-bighâ*, [Karn.] A bighâ, of which each side was measured by the standard fathom, originally 90 *hâths* or cubits in length, but subsequently extended to 112 *hâths*, or about 181 feet.

*Ainu-rêkhâ-gistu*, commonly, *Ain-reka-shist*, [Karn.] The total standard assessment or revenue.

**REL**, or **RELA**, (*Relâ*), [H. &c.] Flood, inundation, a torrent, a stream.

**RENT**, [Guz.] A monopoly, a contract: lease or *rent* of a house, field, &c. (no doubt in this sense the English word).

**RENTI**, (*Renti*), [Karn.] The common plough used in Karnâta.

**RES**, [Guz.] The twenty-fifth part of an *ana*, or four hundredths of a rupee.

**RESHM**, [H.] Silk.

*Reshamwâlo*, [Guz.] A dealer in silk, or silk thread.

**RET**, [H. S.] Sand.

*Retal*, or *Retar*, corruptly *Rettar*, [H.] Sand sandy soil, containing eight-tenths silex.

*Retlâ*, or *Retii*, or *Retilâ-lî*, [H.] Sandy, soil of a light description, containing a considerable proportion of sand.

*Reti*, [H.] Sandy, sandy soil, sands.

**REUA**, (*Keuâ*), [Beng.] The name of a tribe who live by fortune telling.—(*Rangpur*).

## RI

**REVU**, [Tel. A ford, a beach : a division of salt-pans.

\* **REWAJ**. *Custom. Pran Sukh v. Saligram*, I.L.R. 32 All. 261 (264).

\* *Rewaj-huq-shufa*—means a currency of the practice of preemption. *Ajudhia Prashad v. Jodha Singh*, 5 Ind.Cas. 658.

**REZA**, **REZAGI**, [H. &c.] vernacularly, **REJA**, (*Rejá*), and **REJAGI**, (*Rejagi*), A scrap, a fragment, a fractional division of a coin, as a quarter or half rupee.

*Rezagi*, or, vernacularly, *Rejki*, [Sindh.] A tax on retail dealers.

**RIYAT**, (*Riáyat*), corruptly, **REYAYAT**, [H.] Protecting, favouring, doing kindness to, whence it is especially applied to a remission of revenue, or an abatement of the government claim.

*Riáyati*, [H.] A favoured tenant or cultivator, one to whom remission or abatement has been granted.

*Riáyati-beshi*, [H.] Surplusages remitted to the cultivator.

**RIASAT**, (*Riásat*), incorrectly, **RIYASAT**, [H.] Government rule, a term affected formerly by the opulent Zamindárs when speaking of their own authority. An Arabic or Mussulman synonym of the Hindu word "*raj*". *Ibrahim Ali v. Md. Ahsanulla*, I.L.R. 39 Cal. 711 at 733 (P.C.) See also under *Ráis*.

**RIBA**, (*Ribá*), or **RIBBA**, (*Ribbá*), also **RIBAH** or **RIBAH**, (*Ribáh*), [A.] Illegal excess in exchange between articles of a similar kind which may be weighed or measured : this comprises interest on money, or increase of the sum borrowed, which is considered usurious and unlawful.

**RICH**, (*Rich*), also **RIK**, (*Rik*), or, in composition, **RIG**, (*Rig*), [S.] A stanza, especially of the *Veda* : the first and principal *Veda*, the *Rig-veda*.

**RIHA**, (*Rihá*) also **RAHA**, (*Rahá*) [H.] Released, set at liberty, free.

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*Riháti*, or, sometimes, *Raháti*, [H.] Liberation, release.

**RIJAT**, (*Riját*), [H.] Restitution, return : in Mohammadan law, the receiving back of a divorced wife, and restoring to her her legal rights according to the circumstances of her repudiation.

**RIKABI**, (*Rikábi*), [H.] An inferior kind of rupee current at Lucnow, but not the regular coinage : (it was probably struck on some emergency, whence its name from *Rikáb*, a plate, or a stirrup).

**RIKAZ**, (*Rikáz*), [A.] Treasure or precious metals or coins dug up from the ground, whether deposits found in mines, or buried treasures.—Mohammadan law.

**RIKBA**, (*Rikbá*), also **RAKBA**, (*Rakbá*) [A.] Expecting : in Mohammadan law, expectancy, as of a gift to take effect at the death of a donor, or to revert to him, or to be annulled, in fact, on the death of the donee : such a gift is considered invalid.

\* **RIKHTA**. *Inheritance*. As explained by *Vijnaneshwar* it means primarily not all but only unobstructed inheritance, i.e., inheritance of sons and grandsons and great-grandsons. *Baiparson v. Bai Somli*, I.L.R. 36 Bom. 424 (431). See, **RIKTHA**.

**RIKTHA**, [S.] Property, wealth. Also, a thing which belonged to one man but has subsequently become the property of another, otherwise than by "purchase;" "partition" "seizure" or "finding", i.e., by "inheritance". It is one of the five modes of acquisition of property. The meaning of the term is very extensive and should not be limited to what is ordinarily understood by the term "inheritance" (See, also **RIKHTA**) *Ponnappa Pillai v. Poppuwayyanyar*, I.L.R. 4 Mad. 1 at 13 (F.B.); *Gangulee v. Auchuu*, I.L.R. 4 Mad. 73 at 94 (F.B.)

*Rikthagráhi*, *Rikthahári*, or *Rikthá*,

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[S.] An heir, one who has a claim to, or succeeds to, property.

**RINA**, (*Riṇa*), vernacularly **RIN**, (*Riṇ*), [S. &c.] Debt of any description.

*Riṇādānam*, [S.] Recovery of debts by process of law, one of the titles of judicial procedure.

*Riṇādāsa*, [S.] One who becomes a slave to his creditor until his debt is paid.

*Riṇt*, and *Riṇika*, [S. &c.] A debtor.

**RINI**, (*Riṇi*), (?) [H.] A measure of land, the same as a *Bisi*.—Kamaon.

**RISALA**, (*Risāla*), [H. &c.] **RESALA**, (*Resālā*), [Beng.] **RASALO**, (*Rasālo*), [Guz.] A troop of horse.

*Risālādār*, corruptly, *Rissaldar*, [H. &c.] A native officer commanding a troop of irregular horse.

**RISHI**, (*Rishi*) or, as pronounced in the south, **RUSHI**, [S. &c.] An inspired sage, the author or teacher of those works which are considered sacred: in ordinary use it is applied to any Hindu ascetic of supposed superior sanctity. The name of a low caste.—Malda.

**RISHTA**, [H.] Relationship, connexion.

*Rishtadār*, [H.] A kinsman, a relation.

**RISHWAT**, also **RASHWAT**, corruptly.

**ROOSHWUTH**, [H.] A bribe.

*Rishwat-khor*, [H.] One who takes bribes.

**RITAD**, (*Ritād*), [Mar.] A body of beasts of burthen, carts, or the like, returning empty: the emptied pots on the descending side of a water-wheel.

**RITI**, (*Riti*), vernacularly, **RIT**, (*Rit*), [S. &c.] Custom, usage: practice of a family, tribe, or community.

† *Ritimote*, [Beng.] According to custom.

**RITU**, (*Ritu*), vernacularly, **RIT**, [S. &c.] A season, a period of two months, dividing the year into the six seasons

## RO

of *Vasanta*, spring, *Ghrishma*, hot weather, *Varsha*, rains, *Sarat*, autumn, *Hemanta*, cold, *Śiṣira*, dewy or foggy: also the season of women, whence it is applied among the Marāṭhas to the time at which a girl, having attained maturity, is conducted to the house of her husband: any fit season, as that at which the conductor of pilgrims to Gaya should arrive at any town at which he proposes to collect them, and which extends from the beginning of the *Dasahara* festival to the full moon of *Kārtika*, an interval of 35 days; the privileges he may claim on this occasion he has no right to at any other time of the year, which is thence termed by him *Kurdu*, the bad (*ku*) season.

\* **RIYAYA**. *Cultivator*. *Bhaddar v. Khairuddin*, I.L.R. 29 All. 133 (135).

**RIZK**, (*Rizk*), [H.] Food & wealth, subsistence: allowance different from pay, subsistence-money, a pension.

**ROA**, (*Roā*), **ROALI**, (*Roāli*), [Beng.] Planted, applied especially to ground on which the young rice plants have been planted, in opposition to that on which grain has been sown.

**ROEIN**, or **ROBBIN**, (?) A term used in Malabar for a measure of grain: according to Mr. Græme, it is the same as the *Morah*: a different, but anonymous authority makes it a fourth of a *Khandi*, or *Candy*; in that case it may be a barbarism for the Arabic *Rabā*, or *Arbā*, four, a fourth.

**ROGARA**, (*Rogārā*), [Hindi] Crops having a healthy appearance.—Puraniya.

**ROK**, [H. Beng.] **ROKKAM**, or **ROKKAMU**, [Tel.] **ROKKA**, or **ROKKHA**, [Karn.] Ready-money, cash, in contradistinction to goods: prompt or cash payment.

*Rokaḍ*, or *Rokar*, [H. Mar.] Money, cash, specie, jewels, or valuables readily convertible into coin. [Beng.]

## RO

*Rokaḍā*, [Tel.] A purse, a bag of money.

*Rokaḍyā*, [Mar.] A person employed by bankers to carry money from one place to another

*Rokariya*, [H. Beng.] A cash-keeper, a treasurer.

*Rokarbahi*, [H.] A cash-book.

*Rokūdayam*, incorrectly, *Rokhadayam*, [Tam.] Ready money, collections from other sources than land, as timber, orchards, fisheries, bazār fees, and the like, some of which are now abolished : although used in some of the Tamil districts in this and similar compounds, *Roka* does not seem to be a Tamil word : it is borrowed from Telugu or Marāṭhi.

*Rokkakusagai*, [Tam.] Ready-money, cash.

*Rokkamūniyam*, [Tam.] A grant or allowance of ready-money.

*Rokh*, [Mar.] Consisting of money or cash (property), ready, prompt (as payment).

*Rokhū*, [Mar.] A written acknowledgment for money borrowed : an order from the state issued to an individual, to a village or district, to make a specified payment, or furnish certain supplies.

*Rokhārokhī*, [Mar.] Ready-money transactions, trade or business carried on on the principle of receiving and paying ready-money : also doing any thing smartly, promptly.

*Rokht*, [Mar.] Ready-money dealing : also cash, or coins as an article of traffic.

*Rokhtok*, [Mar.] Prompt (as payment), told down at once (money).

*Rokhvīkri*, [Mar.] Ready-money-sale, either selling for cash, or receiving prompt payment.

† *ROKBA*, (?) [H.] An engagement depen-

## RO

dant for fulfilment on an uncertain contingency.

*ROLLDAR*, [H.] (from English *roll*) One who is entered on the collector's roll or record as proprietor.

*ROP*, [Mar.] A young stem, plant, or tree, intended for transplanting.

*Ropar*, [Hindi] Transplanted rice : a rate in a lease for crops of rice raised by transplanting.

*RORA*, (*Rorā*), *RORI*. (*Rori*), [H.] The name of a caste of shop-keepers and traders in the north-west provinces pretending to be *kshatriyas*, and commonly using the designation of *Kshatri*, or *Rorā-khatri*, or *Khatri-rorā*.

*RORA*, (*Rorā*). [H.] A fragment, a piece of broken brick, such as is used in making the roofs of houses or Macadamising roads.

*ROSAL*, or *ROSALI*, (*Rosali*), or *ROSLI*, (*Rosli*), less correctly, *RAUSLI*, or *ROUSLEE*, [H.] Light soil of a good quality though mixed with a considerable portion of sand : sometimes considered little inferior to the first quality, or *dākar*, and assessed at the same rate.

*ROSHNAI*, (*Roshnūt*), [H.] Lighting, illumination ; the lamps kept burning at a Mohammadan shrine or tomb.

*Roshan-chauki*, [H.] (lit., light-station)

A band of musical instruments playing at the residence of the chief Mohammadan authority, or, with his permission only, at the houses of opulent individuals.

*ROT*, (*Rōt*), (?) [H.] Grant of land on the field of battle for military exploits.—*Kamaon*.

*ROUND-GASHTI*, (*Round-Gashṭi*), or, vernacularly, *-GASTI*, (*Gashṭi*), [H. &c.] (from English *round*, and P. *gashti*, passing) Patrolling, going the rounds.

*ROZ*, [H. &c.] in the Hindu dialects, *ROJ*, *ROJA*, or *RODZU*, [Tel.] A day.

## RO

*Roj*, [Mar.] Daily hire or wages, daily pay of a messenger of government, or of a creditor sent to levy arrears, or a debt.

*Rox-âdâlat*, [H.] A court formerly held by the Nazim of Bengal every Sunday, for the administration of criminal justice.

*Roxâna*, [H.] Daily wages or allowance.

*Rojbandi*, [Beng.] A daily register or diary.

*Rox*, or *Rojgâr*, [H. &c.] Fortune, the source of subsistence: service or employment as a means of subsistence.

*Roxi*, [H. &c.] Daily food or subsistence: daily allowance or expenses, hire or wages for a day, &c. Karn. Work.

*Roxina*. *Rojinâ*, [H. &c.] *Rojinâ*, [Tel.] What is allowed or granted as a daily maintenance, a daily pension, a daily allowance to poor or religious persons: a deduction formerly allowed in Bengal to the Zamindârs to cover the expense of daily charitable allowances: pensions assigned by government in 1781 to various persons in the province of Benares. [Ben. Reg. xxxiv. 1795; xxii. 1806. *Allowance paid by government to person as 'Kazi'; it is a service-remuneration and is not transferable.* *Dharam Das v. Hafâjji*, I.L.R. 19 Bom. 250.

*Roxina*-, or *Rojina-dâr*, corruptly, *Roxendâr*, [H. &c.] (P. who holds) One receiving a daily allowance or pension: pl. *Roxinâdârân*, incorrectly, *Roxindârân* lit, holders of pensions, applied to the deduction formerly made in the revenue levied from Zamindârs in consideration of their being burthened with pensions to poor or religious persons.

*Rojkrd*, or *Rojkharâ*, [Mar.] Daily account of receipts and disbursements, a rough diary or daybook: one of the accounts formerly kept by the village

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accountant of money daily received from the Ryots and paid to the government officers.

*Roxmarra*, incorrectly, *Roxemera*, [H.] *Rojmarâ*, -*mârâ*, or -*murâ*, [Mar.] *Rojumarrâ*, [Tel.] Daily proceedings, an account of them, a diary, a journal, a day-book: also, pay, wages, daily pay or allowances.

*Rojmel*, [Guz.] H cash-book.

*Roxnâma*, or *nâmcha*, *Rojnâmâ*, [H. &c.] *Rojnâmâ*, [Tel.] A daily account-book, a diary, a journal.

*Roxnâmakhâlâ*, [H.] A ledger, an account made up from the daily accounts.

*Rôju*, [Karn.] A daily account-book.

*Rôjugâr*, [Karn.] A servant, a workman.

**ROZA**, [H.] A fast, fasting, especially the fast observed in the month *Ramzân*.

*Roxadâr*, [H.] One who observes a fast, one who keeps *Ramzân*.

**RU**, (*Rû*), **ROO**, [H.] (P.) The face.

*Rû-ba-kâr*, [H.] (from *ru*, with, *bah*, to, or towards, and *kâr*, business, lit., turning the face to the affair) Engaged in, intent on, proceeding with, before the constituted authorities, as in a court of justice: plur. *Rubakârât*, causes or matters brought into court.

*Rûbakârî*, corruptly, *Roobicaree*, [H.] (P.) The written record of a case, stating the particulars and the grounds of the decision drawn up and authenticated by the judge in a Company's court, on passing sentence.

*Rû-ba-râ*, [H.] Face to face, in presence.

*Rû-dâ-l*, or *Rûidâd*, corruptly, *Roedad*, *Roidad*, [H.] Narrative or record of proceedings, statement of facts or occurrences: report of a subordinate officer deputed to inquire into any affair: return to an official inquiry.

*Rûposh*, [H.] One who is in hiding, a person who has absconded.

## RU

*Rūposhī*, [H.] Hiding, absconding.

† **RU, RUI**, [Guz.] Cotton.

**RUA**, (*Ruā*), (?) [Karn.] A small copper coin, three equal to a *Paisa*.—Mysore.

**RUARAN**, [Thug.] Any call of the jackall.

**RUBA**, (*Rubā*), [H.] A fourth part; the fourth part of the gross produce of the lands declared by Akbar to be the proportion due by the people as the right of the state; this was commuted for a money payment.

**RUDIRODGARI**, (*Rudirodgārī*), [S. &c.] The 57th year of the cycle.

**RUDRA**, [S. &c.] One of the names of Śiva.

*Raudra*, [S. &c.] Relating to *Rudra*. *Raudri*, the 54th year of the cycle.

† *Rudrahumi*, [S.] A place where dead bodies are burned.—Kumbhakonam.

**RUI**, (*Rūi*), [H.] Cotton, carded cotton.

**RUJUA**, (*Rujūā*), corruptly, **RUJOO**, [H.] Return, recourse, appeal, reference: bringing into court, as a suit: counterpart statement or engagement.

*Rajūā-min-as-shahādāt* [A.] Retraction of evidence, which is allowed by the Mohammadan law under certain restrictions, as before sentence; or, if after, the witnesses are liable to make good any injury done to the party against whom a cause has been decided.

† *Rujua-navis*, vulgarly, *Roojoo-nuwees*, [H.] A clerk appointed to keep a check or counterpart account.

**RUJU**, (*Rujū*), [Mar.] Ready, willing, accepted, approved, admitted: present, made or become present. **RUJU**, [Tel., Karn.] Proved, established: also subst. proof, conviction, a signature: (there can be little doubt that these words are of A. derivation, but there is an evident vernacular confounding of two radicals, *rajā*, returning, or turning to, and *raḡu*, consenting, assenting to).

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*Rujūgudasta*, [Mar.] Approved and passed in the past year (an account).

*Rujūmukābalā*, or *-mukābalā*, [Mar.] Confronting or bringing together in order to investigate or compare, &c.

*Rujūvāta*, [Mar.] The state of being confronted, compared, or collated, &c. (either with respect to persons, articles, documents or the like).

*Rujūvādahana*, [Karn.] Current coin.

*Rujūru*, [Tel.] Proof, conviction: also adj., proved, established.

**RUKA** (*Rūka*), [Tel.] Money in general, a *fanam*, whether of gold or silver.

**RUKA**, (*Rakā*), incorrectly. **ROOKKA**, (*Rookkā*), [Mar.] The twelfth part of an *ana*: a measure of land, varying in different places from  $2\frac{1}{2}$  to 10 *bighās*.

**RUKAA**, (*Rukāu*), **RUKKA**, [H.] **ROKA**, (*Rōka*). **ROKHA**, (*Rōkhā*), barbarously, **ROGGEE** [Karn.] A letter, a note, a draft, a bill, written promise or contract, e.g., to pay mortgagee interest at a higher rate. *Tika Ram v. The Deputy Commissioner, of Bara Banki*, I.L.R. 26 Cal. 707 at 710 (P.C.); *Durga Prasad v. Rajendra*, I.L.R. 37 Cal. 293 (302); *Bansithar v. Bu Ali*, I.L.R. 3 All. 260 at 262 (F.B.) A note or acknowledgment of money borrowed at interest: a receipt; a summons, a notice to pay.

**RUKHSAT**, (*Rukhsat*), [H.] Permission to withdraw or depart, leave of absence.

**RUKN**, [H.] A pillar, a prop: but in common use, figuratively, to form titles of Mohammadan nobles, as, *Rukn-ud-daula*, *Rukn-us-sultanat*, the pillar or prop of the state, &c.

*Rukn-as-sarikat*, [A.] The prop of stealing, i.e., secrecy in carrying off property, which, in Mohammadan law, is essential to constitute an offence of larceny.

**RUKUA**, (*Rukuā*), [H.] The proper atti-

† Reference see page 1.



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tude of prayer, stooping forwards and resting the hands on the knees.

**RULLA**, or **RULI**, [Hindi] Land that requires to be left fallow for a year or two to recover its vigour.

**RUPANIYA**, (*Rûpaniya*), [Thug.] The cry of the hare at night on the left, a good omen.

**RUPAREL**, [Thug.] The water wag-tail, as an omen.

† **RUPIT**, [Assam.] Lands assigned rent-free to a local militia.

**RUPIYA**, (*Rûpiya*), commonly. **RUPEE**, [H.] (from *S. rūpya*, silver) A silver coin, the general denomination of the silver currency of India, and the standard measure of value: the coin was first struck by Shir Shah, and was adopted by Akbar and his successors: it was of the weight of 175 grains troy, and was considered to be pure, but in the decline of the Mohammadan empire every petty chief coined his own rupee, varying in weight and value, though usually bearing the name and titles of the reigning emperor: this practice was observed to the last, and in the reign of Shah Âalam a great variety of currencies bore his name, and the years of his succession, until 1773 when they were suppressed in the territories subject to the Company, and a rupee was struck, entitled the Sicca rupee, with the following inscription on it. *Hâmt dîn-i-Mohammed, sâya fâzl Allah, sikka zad bar haft kishwar Shâh Âalam Pâdshâh*. The king Shah Âalam, the defender of the faith of Mohammad, the shadow of the grace of God, has struck this coin, to be current through the seven climes. Rev. struck at Murshidabad in the 19th year of the auspicious accession. The unvarying date, the 19th year of the reign, remained unaltered, in order to put a

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stop to a practice which the money-changers had introduced of levying an arbitrary rate of discount on rupees of previous dates, without reference to any actual diminution of weight by wear; in like manner the place of coinage remained always nominally the same, or the mint at Murshidabad, that of the Nawab of Bengal, although the rupees were coined also at Dacca, and finally only at Calcutta, for the same reason, to guard against the depreciation of the money-changers, according to the difference of place of coinage. Although the actual medium of exchange, the Company's accounts, were for a long time kept in a different valuation, or that of the *Chalani*, or current rupee, the origin of which is somewhat obscure, although it probably expressed the state of the currency at the time of its adoption, 100 Sicca rupees, supposed to be of the standard weight and value, being reckoned as equivalent to 116 current rupees. The Sicca rupee served also as the unit of weight, 80 Sicca weight being equal to one *Sér*, and 40 *Sérs* to one *Man* or *Maund*. Beside the Sicca rupee there were current under the Bengal Presidency two other coins, the Benares and Farakhabad rupee, from their being coined at those cities respectively: the Benares rupee ceased to be struck in 1819. At Madras the rupee of the Nawabs of the Carnatic, struck originally at Arcot, was the currency of the Company, and retained its name although coined at Madras or at Dacca and Calcutta, being current also in Chittagong and Dacca, between which places and the Northern Sarkars an active traffic subsisted: its value underwent some slight modification in 1818. At Bombay the rupee of the Nawabs of Surat became the

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Company's coinage, and for a while it was coined concurrently with that of the Nawab; but irregularities occurring in the latter, the coinage in 1800 was restricted to Bombay, and the value of the coin was fixed, which was slightly modified in 1829. The entire inscription on the Arcot rupee was, on one face, the auspicious coin of the heroic monarch *Âziz-ud-din Mohammad Âlâmgir* (the father of *Shah Âlâlam*), and on the other, struck at Arcot in the 20th year of the auspicious accession: that of the Bombay rupee was latterly on one face, the auspicious coin of the heroic monarch *Shah Âlâlam* (Hij) 1215, on the other, struck at Surat in the 45th year of his fortunate accession: but these coins, as long as they were coined on the native plan, in common with the coins of all native mints, bear but a portion of their legends, it being the practice of the native mints in all cases to fabricate the die of twice or thrice the diameter of the coin, in striking which, consequently, only such portion of the letters as its surface could contain were im-

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pressed upon it: as, also, it was entirely accidental with which part of the die the blank coin came into contact, the portion of the legend which it received varied with every piece. In 1818 the standard of the *Sicca* and *Farakhabad* rupees was altered, but their intrinsic value was unaffected, as they continued to have the same amount of fine silver. In 1824 a slight change of the latter was made, and of the former in 1833; but in 1835 the coinage of the Company was entirely remodelled, and a coin, thenceforth termed the Company's rupee, with its proportionate subdivisions, was struck, to take the place of all the former Presidency currencies, being of the same weight and fineness throughout, and bearing inscriptions in English, or, on one face, the head and name of the reigning sovereign of Great Britain, and, on the reverse, the designation of the coin in English and Persian, with the words *East-India Company in English*. The weight, intrinsic purity, and value in shillings of the present British currency of these several coins are as follows:

		<i>Weight.</i>	<i>Pure contents.</i>	<i>s. d.</i>
<i>Sicca</i> rupee, 1773,	Tr. grs.	179.666	175.923	= 2 2
Ditto, 1818	"	191.916	175.923	= 2 2
Ditto, 1823,	"	192.000	176.000	= 2 2
Benares, 1806,	"	174.760	167.000	= 2 0½
Farakhabad, 1803,	"	173.000	165.215	= 2 0½
Ditto, 1819,	"	180.234	165.215	= 2 0½
Ditto, 1824,	"	180.000	165.000	= 2 0½
Madras,	"	176.400	166.480	= 2 0½
Ditto, 1818,	"	180.000	165.000	= 2 0½
Bombay, 1800,	"	179.000	164.680	= 2 0½
Ditto, 1829,	"	180.000	165.000	= 2 0½
Company's, 1835,	"	180.000	165.000	= 2 0½

As, however, silver is subject in the London mint to a seigniorage of nearly 6 per cent., the London mint produce of the Company's rupee, if of full weight

and standard value (11 dwts. fine) should be 1s. 11d.

*Rupiyâ-dashkaurî*, [Beng.] A coss so denominated, or an impost of ten *kaurîs*

## SA

per rupee in addition to the original assessment levied in Jessore previous to the perpetual settlement.

**RUPLA**, (?) A tribe of slaves in Coorg so called.

\* **RUSSUM**. A proprietary due. *Ebrahim Saib v. Nayasami*, 1 L.R. 3 Mad. 9.

**RUVU**, (*Révu*), [Karn.] A coin of the value of five *kás*.

**SAA**, (*Sâa*), [A.] A measure of grain about seven or eight pounds.

**SAAT**, (*Sâât*), [H.] A moment, an hour.

**SABAKHIA**, (*Sabâkhia*), (?) The name of a class of gang robbers in Orissa.

**SABALIA**, (*Sábâlâ*), [Guz.] The name of a low caste, or a man belonging to it, usually, employed in tending cattle.

**SABARASI JARIB**, (*Sabârâsi jarib*), [Uriya]. Measurement of all lands of whatever description (probably *sabâ*, for *sarva*, all, *râṣi*, a heap, and *jarib*, measurement).

**SABAT**, (*Sabât*), or **SABT**, (*Sabt*), [H.] Firmness, stability, proof.

*Sâbit*, [H.] Firm, proved, substantiated.

*Sabût*, [H. &c.] *Šabûd*, [Beng.] *Šabût*, or *Šabud*, [Mar.] *Šabuta*, [Uriya]. Proof, evidence, conviction.

**SABAT-BHAI**, (*Šabat-bhâi*), [Uriya] A half-brother.

*Šabat-bhaïni* [Uriya]. A half-sister.

**SABHA**, (*Sabhâ*), [B.], used in all the dialects, sometimes modified, **SABHE**, [Karn.] An assembly, an assemblage of persons of rank or respectability, or the place in which they assemble, as a

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**RUZUKHATA**. Account stated in the narrower sense; It is not sufficient to form the basis of a fresh contract and is not an evidence of debt one. *Shankar v. Mukta*, 1 L.R. 2: Bom. 513 (518).

**RUZUVAT**. It is the review of the khots and villagers in whose presence the survey officer frames the registrar (*Ruzuvât*). *Krishnaji v. Krishnaji*, 1 L.R. 21 Bom. 467 (477).

hall of audience, a court of justice; also, a gaming-room or assembly.

*Râja-sabhâ*, [S.] A royal court, the chief court of justice, at which the king or his representative presided: other courts under the ancient Hindu system were the

*Âraṇya-sabhâ*, (from *araṇya*, a forest) A court for deciding disputes among foresters and hermits.

*Sârthika-sabhâ*, (from *sârtha*, a company) A court for disputes amongst travellers or *kâṣṭhas*.

*Sainika-sabhâ*, (from *senâ*, an army) A court martial.

*Grâmâpyubhayaṛâsi-sabhâ*, (from *grâma*, a village, *api*, conjunction, *ubhaya*, both, and *vâsi*, a dweller) A court for deciding boundary disputes.

*Ubhayanumâta-sabhâ*, (from *ubhaya*, both, and *anumata*, assented to) A court of arbitration elected by both the contending parties.

*Grâma-sabhâ*, (from *grâma*) A village court composed of the principal inhabitants, with the head man presiding.

*Paura-sabhâ*, (from *pura*, a city) A

SA

court composed of citizens, a common-council court.

*Gaṇa-sa'bhā*, (from *gaṇa*, a number) An assemblage of families, tribes, or priests.

*Śreṇī-sabhā*, (*śreṇī*, a corporation) A court of artisans and traders.

*Chaturvidyā-sabhā*, (from *chatur*, four, and *vidyā*, knowledge) A court of learned men versed in the four *vedas*, or in the four sciences of law, ethics, logic, and religion.

*Varga-sabhā*, (from *varga*, a tribe) A court composed of different classes of people.

*Kula-sabhā*, (from *kula*, a family) A court of the members of a family.

*Kulika-sabhā*, (from *kula*, as before) A court of the elders of the same lineage as the litigants.

*Niyukta-sabhā*, (from *niyukta*, appointed) A court held by a judge distinct from the king's court.

*Nṛipati-sabhā*, (from *nṛipati*, a king) A king's court held informally in the presence of a king, but without that of the judges.

Another enumeration makes the public courts but four: *Rāja-sabhā*, the king's court, *Pāṇa-sabhā*, an assembly of persons inhabiting the same place, but of different tribes and professions; *Śreṇī-sabhā*, a corporate court, one formed by persons of the same business, and *Kula-sabhā*, a family court. Appeals might be made from either of these in succession, but before it reached the king's court a *Niyukta-sabhā*, or special court, was appointed to pass a judgment.

*Sabhākṛayasāsanam*, [S.] A deed of corporate sale, in which the Mirasidārs of a village divest one of their number, who may be a defaulter, of his share, and divide it amongst themselves, having been made responsible for the revenue due.

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*Sabhanāyaka*, or *Sabhāpati*, [S. &c.] The president of an assembly, the master of the ceremonies, the keeper of a gaming-house.

*Sabhāsad*, [S. &c.] One who is present at an assembly, a member: an assessor in a court of justice: amongst the Marāṭhas a public officer whose duty it was to keep a register of petty suits, and report them to the *Māmlatāūr*.

*Sabhaka*, [S. &c.] One who presides at an assembly, the keeper of a gaming-house or tables.

*Sabhya*, [S. &c.] Any member of an assembly: a member of a court of justice, as the *Prāḍivāka*, or chief judge, and the *Dharmādhyaksha*, the expounder of the law, or a Brahman so qualified, and the *Sabhāsadas*, properly so termed, or assessors, who may be three, five, or seven, in number, a kind of jury; the *Purohita*, the king's family priest; a *Lekhaka*, a writer or scribe; *Sādhyapāla*, the bailiff or officer appointed to enforce the decree; the *Swapurusha*, a messenger or officer who called the parties into court; and the *Aniyuktah*, unappointed persons, spectators and assistants: under the Marāṭha government the term was applied to an officer who kept a register of petty suits, and reported them to the *Māmlatdār*.

*Sabhātāmbūlam*, [S.] but used especially in Karnata, Betel distributed at a public assembly.

\**Sabhajoyam*. An artificial combination of persons and that is agents possessed no powers. *Sheik Ibrahim v. Rama Aiyar*, I.L.R. 35 Mad. 685 (688).

**SABI**, (*Ṣabī*), plur. **SIBIAN**, (*Ṣibiān*), [H.] A youth, a minor.

**SABIK**, (*Ṣābik*), [H.] Former, prior, past, as time: an old established rate of assessment.

*Sābikān*. [H.] Formerly, as formerly, agreeably to former or past practice.

**SABIL**, (*Sabīl*), [H.] A road: water or

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other drinks distributed along the streets or roads to the people at the festival or the Moharram: sheds in which such liquids are placed for distribution.

**SABNIS**, (*Sabnis*), **SUBNEES**, [Mar.] (from *sab*, for *gubah*, or perhaps the H. *sab*, all, and the P. *naicis*, a writer) A public officer whose duty it was to pay the local militia and garrisons of forts, or the public servants of an establishment or district, and keep the records: he was one of the eight subordinate officers of districts or departments: the clerk or registrar, also styled *Daftardār*.

**SABUS**, (*Sabūs*), corruptly, **SEBOOS**, [H.] Bran.

**SABZI**, (*Sabzi*), vernacularly, **SABJI**, (*Sabji*), **SUBZEE**, or **SUBJEE**, [H. &c.] Greenness; vegetables, greens: the larger leaves and capsules of the hemp plant (*Cannabis sativa*), and more especially an intoxicating beverage prepared by washing them, afterwards drying and reducing them to powder with black pepper, cardamoms, and sometimes poppy, cucumber, and melon seeds and sugar, and then infusing the mixture either in milk and water, or cold water alone.

*Sabzi-mahāl*, [H.] A tax on the sellers of vegetables: the sale of the hemp mixture was also an item of the *Ābkūri*.

*Seo-sabji*, [Mar.] Tax in kind on vegetables, levied on those brought to market.

**SACH**, or **SACHKAR**, (*Sachkār*), [Mar.] Earnest-money.

**SACHAK**, (*Sāchak*), [H.] A ceremonial at a marriage, sending the paraphernalia of the bride to her husband's house, also the day on which this is done.

**SACHIVA**, vernacularly, **SACHIO**, or **SACHIU**, corruptly, **SUCHEO**, and **SUCHEW**, [S.] A minister, a councillor: among

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the Marāṭhas, one of the eight *Pradhāns*, or chief officers of state, originally designated *Sarnis*, the general record keeper: he was also styled *Pant-sachio*.

**SAD** (*Ṣād*), [H.] The Arabic letter *s*, the initial of the title of *Ṣubahdār*, affixed by him as a cypher to Zamindāri grants as their authentication.

**SAD** (*Ṣād*) [H.] A hundred.

*Ṣad-wār*, plur. *Ṣadwīriān*, corruptly, *Sadwarain*, *Sadwanian*, *Sedwarraim*, [H.] An aggregate, or a company of a hundred: an item, individual, or individuals of a century: in the Northern Sarkārs, pikemen, so named from being formed in companies of a hundred, and formerly employed by the *Deṣmukhs* in revenue affairs.

**SADA**, [Hindi] A foreigner, a respectable man.

**SADA** (*Sadā*), [S. &c.] Always, perpetual.

*Sadāchūra*, [S. &c.] Fixed and perpetual observance, the daily and regular practices of the Hindus.

*Sadārvat*, or *Sadāvart*, corruptly, *Sadabirt*, [Hindi, &c.] Distribution of provisions daily to passers by, mendicants, and paupers: in Kamaon, a grant of land to provide for the distribution of food at certain fixed spots to pilgrims.

**SADA** (*Sadā*), or **SARA** (*Sarā*), [Hindi] Rotten, as the surface of land long under water and covered with smooth decaying vegetation.—Puraniya.

**SADA** (*Sādā*), [Uriya] Unstamped (perhaps from Beng white, blank).

**SADAIKAL**, (*Sadaikāl*), [Tam.] Land of an abandoned betel-garden.

**SADANGA** (*Sadāngā*), **SARANGA** (*Sarāngā*), incorrectly, **SARINGA**, [Beng.] A canoe, a small flat-bottomed boat.

\* **SADAQAH**. A form of gift to charity recognised by the Muhammadan Law. By it, not only the beneficial interest

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but also the legal estate is passed to the particular charity to be held by the trustees appointed by the donor. In its literal significance the word 'Sadagat' comprehends any act which is capable of conferring spiritual benefit on its doer if it is done in the hope of acquiring such spiritual benefit. *Ramanadham v. Vada Lervai*, I.L.R. 34 Mad. 12.

\* **SADAR JAMA**, Government revenue, *Jyoti Prasad v. Lachipur Coal*, I.L.R. 38 Cal. 845 (852).

**SADARO**, [Guz.] A shirt worn by the Pársis, the assumption of which is part of the ceremony of their admission to the faith.

**SADARU** (*Sádaru*), pl. [Karn.] A class of Súdra farmers.

**SADD**, [H.] (A) Hindrance, obstruction.

*Sadd-i-dâwi*, [H.] Bar to a claim.

*Sadd-i-jawâb*, [H.] Reply to a reply, rejoinder: (more usually *Rad-i-jawâb*, but this form is allowable).

**SADDE**, [Karn.] A sowing machine with only one aperture, used by the hand.

**SADE**, (*Sâde*), or **SARE**, (*Sâre*), [Mar.] Certain ceremonies about the fourth day after marriage, when, after worshipping various objects, presents of clothes are made to the married couple, and the bride is given over to her husband's relations.

**SADHANA**, (*Sâdhana*), vernacularly **SADHAN** (*Sâdhan*), [S. &c.] **SADANAM**, (*Sâdanam*), [Tam.] Accomplishing, effecting, the means of accomplishment, instrument, materials: in law, also, execution, enforcing the delivery of a thing, inflicting and levying a fine; also, proving, substantiating; also, means of proof, a voucher, a document, a deed, a bond: also, in Tam., a village exempt from taxation, a royal grant or patent, the same as *Sâsanam*.

*Sâdhant*, [Mar.] Means of effecting,

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or accomplishment, means of proof, a document, a bond, or the like.

*Sâdhanpatra*, [Mar.] A document, a written voucher, or means of establishing any thing, a written decree or decision.

*Sâdana-muri*, [Tam.] A promise or voucher in writing.

*Sâdana-patrikai*, [Tam.] A bond, a deed, a will.

*Sâdanântaram*, [Tam.] An additional document or voucher, a fresh or additional count in an indictment.

*Sâdhansâri*, incorrectly, *Sâdansarec*, [Beng.] (S.) The details of the rent-roll of a Zamindâri—Sylet.

*Sâdhya*, [S. &c.] The thing or object that is to be, or may be, accomplished: in law, the matter to be proved or substantiated.

*Sâdhyapâla*, [S.] The officer who executes a decree.

*Sâdhyasiddhi*, [S.] The accomplishment of what was to be done: the determination of the merits of a suit.

*Sâdhyasiddhipâda*, [S.] The decision, the judgment in a suit at law.

**SADHARANA**, (*Sâdhârâna*), [S. &c.] That which is common, as a common property, a specific or genuine character, possessions in common: the 44th year of the cycle, A.D. 1850.

*Sâdhârânapârjana*, [S.] Joint earnings properly acquired by brethren living together as an undivided family.

\* *Sadharaner*. The word means, that which is common. There is nothing in the meaning to suggest that the word means 'public'. *Jatindranath Barat v. Corporation of Calcutta*, 51 Cal. 1124 = I.R. 1931 Cal. 390 = 130 Ind.Cas. 870 = 32 Cr.L.J. 590 = 35 C.W.N. 397 = 1931 Cr.C. 585 = A.I.R. 1931 Cal. 433.

\* *Sadharan Stri*. Common woman. Prostitute. Her status is quite different

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from a 'Kanya' (maiden). In the former case there is an absence of any form of marriage with a particular man. She casts herself away from all paternal or other control or guardianship and she becomes ineligible for marriage. Thus she is no longer 'Kanya' and cannot inherit father's property as an unmarried daughter. She has no caste and is treated as a 'patil'. *Tara v. Krishna*, I.L.R. 31 Bom. 495 (506).

**SADHU**, (*Sādhu*), vernacularly, **SADH**, (*Sādhi*), [S. &c.] Pious, virtuous, good, applied also to a person leading a pious or religious life, a mendicant, an ascetic; also the designation of a member of a sect of monotheistical Hindus who profess moral and personal purity: a respectable trader or 'merchant': in Bengali, a usurer, a money-lender.

\* **SADHVI**. A chaste or virtuous woman, a saintly woman, a faithful wife. *Advayapa v. Radrao*, I.L.R. 4 Bom. 104 (110).

**SADHAVA**, (*Sādhavā*), [S. &c.] A married woman, one whose husband (*dhava*) is living.

**SADHOWA**, (?) [H.] Stipulation or deed for payment of a balance due. Also, a deed of assignment of land in usufruct, the rent being set off against the principal and interest of a loan until paid off—*Sāran*.

**SADIA**, (*Sādīā*), [Uriya] Cultivable (as land).

**SADIR**, [Tam.] Boundary, limits.

**SADKA**, (*Ṣadka*), or **SADAKA**, (*Ṣadaka*), plur. **SADAKAT**, (*Ṣadakat*), [H.] Alms, properly dedicated to pious uses, voluntary alms, in distinction to those imposed by law: also, propitiatory offerings to avert sickness from a friend or relative indisposed.

*Sadqafarz*, [A.] Ordained or obligatory alms.

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*Sadqafitr*, [H.] Alms bestowed upon the poor by law, at the *Id-ul-fitr*, or festival which terminates the fast of Ramzān: obligatory alms.

*Sadkanaft*, [A.] Voluntary alms, not imposed by law.

**SADR** (*Ṣadr*), **SUDR**, vernacularly, **SADAR**, **SUDUR**, corruptly, **SUDDER**, and **SUD-DUR**, [H. &c.] Eminence, superiority, chief, supreme: the highest or foremost of any thing: the chief seat of government, the presidency, as opposed to the provinces or *Mufussil*; but the term is most usually applied in India to denote establishments or individuals employed in the judicial and revenue administration of the state. See *Ādlat*.

*Ṣadr*-, or *Ṣadr-ādlat*, corruptly, *Sudter-adawlat*, [H.] The chief court of justice, the Company's supreme court, and court of final appeal in India: the term 'Sudter Court' has latterly been made applicable to the courts of highest civil and criminal jurisdiction in all the Presidencies. Act viii. 1812. See *Ādlat*.

*Ṣadr-diwāni ādlat*, [H.] The chief civil court.

*Ṣadr-faujdarī*-, or *niẓimat-ādlat*, [H.] The chief criminal court.

*Ṣadr*, or *Ṣitar Amin*, commonly, *Sud r Ameen*, [H.] A chief commissioner or arbitrator, the title of a class of native civil judges under the British government, distinguished as *Ṣadr Amīns* and *Principal Ṣadr Amīns*. After various extensions of their jurisdiction, the *Ṣadr Amin* in Bengal was empowered to pronounce judgment in civil cases to the extent of 1000 rupees, and the *Principal Ṣadr Amin* to that of 5000, which was afterwards extended to an indefinite amount in suits referred to him by a city or Zilla judge. A limited criminal jurisdiction was also

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conferred upon both. Reg. xxiii. 1814 ; ii. iii. 1821 ; v. 1831 ; Act xxv. 1837. At Madras, *Ṣadr Amīns* have civil jurisdiction to the extent of 2500 rupees, and criminal jurisdiction in referred cases : the designation of a superior class of officers styled native judges was subsequently changed to that of *Principal Ṣadr Amīns*. Reg. iii. 1833 ; vii. viii. 1827 ; Act xxiv. 1836. At Bombay, also, the designations of Native and Principal Native Commissioner, were changed severally to those of *Principal Ṣadr Amin*, and *Ṣadr Amin*, with similar powers. Reg. xviii. 1831 ; Act. xxiv. 1836.

*Ṣadrat-patra*, [H.] An assignment or grant under the authority of government, or recorded in the collector's office.

*Sudarbāgīr*, [Mar.] A trooper stationed on guard at a court of justice.

*Sadarbhel*, [Mar.] Presents to government officers, forming an item of charge to every village in addition to the assessment.

*Ṣadr*, or *Ṣadar-jamā*, corruptly, *Sudder-jumma*, [H.] The sum total of revenue payable to the government direct, exclusive of the charges of collection.

*Ṣadr*, or *Ṣadar-kachhari*, corruptly, *Sudder-cutcherry*, [H.] The principal revenue office of a district or estate, that of the collector or Zamindār.

*Ṣadr*, or *Ṣadar-kharch*, [H.] Expenses of the principal authority or establishment.

*Ṣadr*, or *Ṣadar-kānūngo*, [H.] The chief native registrar or account of a district or collectorate.

*Ṣadr*, or *Ṣadar-kāzī*, [H.] The chief kāzī or Mohamman judge.

*Ṣadr*, *Ṣadar-kistbandī*, [H.] The engagement for revenue instalments payable to government by the principal revenue payer, as distinguished from

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those entered into with him by his under payers.

*Ṣadr*, or *Ṣadar-mālguzār*, [H.] The chief revenue payer, one who pays it either into the government treasury, or to the collector of a district, immediately, and not through any other agency : the head man or representative of a joint-tenancy village, who engages for and pays the revenue due from the community to the government.

*Ṣadr*, or *Ṣadar-Panchāyat*, [H.] A supreme *Panchāyat*, one appointed to superintend other similar bodies, where there are many, and report their proceedings to the government officer.

*Ṣadr*, or *Ṣadar-sarrishta*, [H.] The chief revenue office ; in a district, that of the collector ; on an estate, that of the proprietor or chief manager.

*Ṣadr*, or *Ṣadar-us-ṣadr*, [A.] The chief judge, the chancellor : under the Mohamman government he was especially charged with the investigation of the cases of all those who applied to the sovereign for grants of revenue : he had also charge of *wakf* property or religious endowments, and the appointment of kāzīs and other law officers.

*Ṣadrāt*, [H.] The office of chief judge or chancellor.

*Sadar*, [Mar.] A chief court, &c., as above ; but it is also used as a term in papers of accounts to signify the general heading or statement at the head of several columns of detail : also, adverbially, in the general, on the whole.

*Sadar-rakam*, [Mar.] The total amount, the heading or sum of the several items of an account.

*Sadara-hi*, [Tel.] Aforesaid (referring to a previous specification).

*Sadarahā*, [Mar.] According to the head or specification.

**SADIRWARID**, (*Ṣādirwārīd*), corruptly, **SADDERWARED**, **SADURWARID**, [H.] (from *ṣādir*, what goes, and *wārīd*, what comes)



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A traveller, a guest : in the south of India where it is in more general use, sometimes vernacularly modified, it is differently applied, and means commonly various contingent or incidental charges borne by a village or a community, as in the following.

*Śādaravāradu*, [Tel.] Charge made to the Ryots for supplying the public *kacheri* with ink, paper, oil, and the like.

*Śādaravār*, *Śādarārī*, or *Śādarārī-kharchu*, [Karn.] Contributions for a public entertainmet : expenses of an annual feast in honour of *Ganēsa* : *kacheri* charges for stationery, &c.

*Śādirvārid*, *Śādirvārid*, [Mar.] Incidental village expenses, including periodical festivals, occasional allowances to village officers, to religious establishments, to religious mendicants, or the like, all which were defrayed by extra assessments, restricted in some places to six per cent. on the collections : in Marāṭhi the word is used in combination, as, *Śādirvārid*, or *Śādirvār-kharch*, &c.

*Śādirvārid*, or *Śādirvār-paṭṭi*, blunderingly, *Śādir-puṭṭee*, [Mar.] Extra assessment above the public revenue levied formerly by the revenue offices on the pretext of defraying local district charges, termed also *Mahāl-śādirvārid*, not provided for otherwise by the Marāṭha government.

*Śādar-kharchu*, [Tel.] Remission or allowance by the native government of a certain per centage of the revenue raised from a village for repairing tanks, alms to mendicants, and other incidental charges.—Northern Sarkārs.

\***SADUKAH.** *Appropriation in the nature of settlement of property upon a man and descendants have been termed in Muhammadan Law as 'Sadukah' and*

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*not Wakf. Mahomed Hamidulla v. Lutful Haq*, I.L.R. 6 Cal. 744 at 748. *No gain of a man is so meritorious as that which he earns by the labour of his hands ; and that which he provides for the maintenance and support of himself, the people of his household, his children, and his servants is a 'Sadakh.'* *A man making a provision for his own maintenance, or of his wife, or of his kindred or of his children is giving 'Sadakah.'* *Meer Mahommed Israil v. Sasthi Churum*, I.L.R. 19 Cal 412 (430) ; *Agha Ali v. Altaf Hasan*, I.L.R. 14 All. 429 (465).

\* *Sadua-patua.* A lease in which there is a 'Lanpeshgi' (a usufructuary mortgage) loan which liquidates principal and interest by deductions from the yearly rent payable to the 'maliks.—Vide *Finnucane & Ameer Ali's B. T. Act.*

**SAFAT, SAFAT**, (*Safāt*), **SAFAHAT**, (*Safāhat*), [A.] Foolishness, folly : conduct which, according to some authorities, renders a person subject to restraint.

*Safih*, [A.] A fool, a madman, one unfit to have the management of his own affairs.

**SAFAR**, (*Safar*), [H.] The second month of the Mohammadan year.

**SAPHA**, (*Safha*), [H.] A page.

*Saphā*, [Hindi.] A column or page of accounts.

**SAFI-KHAT**, (*Safi-khat*), corruptly, **SUFFIE-KHUT**, [H.] A receipt, a deed of acquittance.

*Śāfi-nāma*, [H.] A deed of acquittance, a deed of release or of acquiescence in the terms of a *Rāzi-nāma*, of which it is the counterpart ; the latter, or deed of consent, being executed by the plaintiff, the *Śāfi-nāma*, or deed of acquiescence, by the defendant.

**SAFINA**, (*Safina*), [H.] A blank book, a

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common-place book. (English), Sub-pœna.

**SAFKA**, (*Saflka*), [A.] Concluding a bargain, usually done by shaking hands (*saflk*).

**SAG**, (*Sâg*), [H. &c.] Greens, potherbs, edible vegetables.

*Sâg-pât*, [H.] Petty dues paid in kind, lit., greens and leaves, to village officials. —Kamaon.

**SAGA**, (*Sagâ*), [H.] (from S. *sagotra*), **SAKKHA**, (*Sakkhâ*), [Mar.] Related by the same parents : a relative.

*Sagâbhâi*, [H.] Own brother. one by the same father and mother.

*Sagâi*, *Sagâivat*, [H.] Affinity, especially by the same parents : betrothment : second marriage of a woman of low caste. *The 'Sagai' marriage is common among the Halwai caste whose home is in Benares and who have a large settlement in Calcutta, and a man may contract a marriage in the 'Sagai' form with a widow, even if he has a wife living, provided he is a childless man. Bissuram Koirce v. The Empress, 3 C.L.R. 410; Kally Churn v. Dukhee Bibhee, I.L.R. 5 Cal. 692. The 'Sagai' form of marriage is valid amongst the 'Nomosudras.' Hurry Churn v. Nimai Chand, I.L.R. 10 Cal. 133.*

**SAGAM**, [Tel.] A half.

**SAGARA**, (*Sâgara*), vernacularly **SAGAR**, corruptly, **SAUGUR**, [S. &c.] The ocean, applied rather loosely to the low lands forming the western portion of the Delta of the Ganges, where the Hugli branch falls into the sea.

**SAGATU**, (*Sagatu*), [Tel.] An average.

† **SAGCHIT**, (?) [Karn.] (Perhaps from *Sâgu*, to cultivate) A deed under which land is held ; a lease, especially one for a stipulated term, and conditioning relinquishment at the end of it.

**SAGNI**, (*Sâgni*), or **SAGNIKA**, (*Sâgnika*),

[S. &c.] A Brahman who preserves a perpetual household fire.

**SAGOTRA**, corruptly, **SAGOTR**, [S. &c.] A kinsman, one allied by community of name and descent, a gentile relation.

*Sagotra-dâśântara*, [S.] also with the vernacular form *Daśântil*, corruptly, *Sagotr-dushantil*, [Mar.] A kinsman of the same descent within ten degrees : also such a degree of relationship.

*Sagotramâtra*, corruptly, *Sagotramatr*, [S. &c.] A kinsman by the same descent, but within what degree is uncertain.

*Sagotrasapinḍa*, [S. &c.] A kinsman by common descent who is also connected by obsequial offerings.

**SAGUBADI**, (*Sagubadi*), [Tel.] **SAGUVALI**, (*Sâguvali*), corruptly, **SAGOVELLY**, **SAGWALLY**, and **SAGNALLY**, [Karn.] **SAGUBADI**, (*Sâgubadi*), [Tam.] also read **SAKUPADI**. Cultivation, tillage, farming.

*Sâgubadi-diṭṭim*, [Tam.] Statement of lands settled to be cultivated in the course of the year if the season permits : settlement of, or order for, cultivation.

*Sâgubadi-kaṇaku*, [Tam.] An account of the cultivation.

*Sâgubadi-râji-nîmri*, [Tam.] A deed of lease of cultivable land.

*Sâgusantu*, [Karn.] Farming, cultivation.

**SAH**, (*Sâh*), [H.] A merchant, a banker, a tradesman.

**SAHAGAMANA**, vernacularly, **SAHAGAMAN**, [S. &c.] The burning of a widow with her husband's corpse : accompanying him in death.

**SAHAJ**, (*Sahaj*), [H. Beng. Mar.] Easily, naturally, without effort. Uriya Slight, petty :

*Sahajâghât*, [Uriya]. Slight wounding.

*Sahaj-chori*, [Uriya]. Petty larceny.

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† **SAHAJOG**, or **SAHAYOG**, [Beng.] Joint execution of a deed or engagement.

**SAHAMARANA**, (*Sahamarana*), [S. &c.] The burning of a widow with the corpse of her husband.

**SAHAN**, (*Sahan*), [H.] The area of a house, the ground on which it stands : a court-yard.

**SAHANAK**, [Mar.] A grant of rent-free land for subsistence.

**SAHAR**, [H.] The morning, the dawn : the meal taken by the Mohammadans just before day-break in the month of Ramzán ; also *Sahargáh* and *Sahargah*.

**SAHASAN**, (*Sáhasan*), vernacularly, **SAHAS**, (*Sáhas*), corruptly, **SHAHESH**, [S.] Violence : in law, injury of three degrees ; slight, as destruction of fruit-trees, &c. ; middle, killing of animals ; atrocious, as wounding and murder.

**SAHHAT**, or **SIHHAT-NAMA**, (*Siहत-náma*), [H.] A certificate of a person's being alive at any given date.

**SAHIB**, (*Sáhib*), [H.] **SAHEB**, [Beng. Mar.] A master, a lord, a companion : in Hindusthani, the usual designation and address of a respectable European, like Mister, Sir, &c. : when European authorities are spoken of collectively, they are sometimes termed *Sáhibán-áálíshán*, most exalted gentlemen : an assistant judge or collector is termed in native patois, *Sáhib-shístant*.

*Sáhiba*, [H.] A lady, mistress, madam.

*Sáhábat*, plur. of *Sáhib*, Companions, especially the companions of Mohamad, through whom his sayings have been handed down, forming a body of traditional law inferior in authority only to the Kurán.

*Sáhib-i-murucat*, [A.] The possessor of politeness : in law, a gentleman.

*Sáhib-nigáb*, [A.] The possessor of so

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much property as renders him liable to pay Zikát, or established alms.

**SAHIFA**, (*Sahifa*), [H.] A book, a leaf.

*Sahháf*, [H.] A bookseller, a book-binder, a librarian.

**SAHIH**, (*Sahih*), [H.] Right, proper, **SA-i**, [Mar.] A word attached to written documents to signify acquiescence, or uttered at the close of verbal statements with a similar import. [Guz.] A term of assent ; also a signature, a written attestation.

**SAHM**, (*Sahm*), pl. **SAHAM**, (*Sahám*), incorrectly, **SEHAM**, **SUHAM**, A lot, a portion, the share of a person entitled to a part of the inheritance.

*Sahm-batwára*, [H.] Division of an estate amongst the coparceners according to their several portions.

**SAHODHA**, [S.] The son of a pregnant bride, one of the twelve sons formerly recognised by Hindu law.

**SAHODAKA**, [S. &c.] Related by libations of water to deceased kinsmen.

**SAHODARA**, [S. &c.] Uterine, a brother of whole blood.

*Sahodari*, a sister by the same mother.

**SAHOTRA**, (*Sáhotrá*), erroneously, **SAHOO-TRA**, [Mar.] Six per cent., whether by the month or year : a fee or perquisite of six in a hundred given to a public officer : an item of the Maratha *chauth*, or six per cent. of the balance of the collections, after setting aside one-fourth to the Peshwa, assigned to the *Pant Sachiva*, or minister so termed, to whose representative the *Sáhotrá*, in certain cases is still granted.

**SAHU**, (*Sáhu*), also **SAHUKAR**, (*Sáhu-kár*), [H. &c.] **SAV-** (*Sár*)- or **SAUKAR**, (*Sáukár*), whence the vernacular forms, **SOUCAR**, **SOWKAR**, **SAUKAR**, corruptly, **SHOWKAR**, [Mar.] A banker, a dealer in money and exchanges, a merchant in general : [these words are

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no doubt from the [S.] *sūdhu*, good, respectable, but a facetious etymology in Marāṭhī refers *Sāvakār*, to *sā*, six, and *vakāra*, the letter *v*, that is, to the six words beginning with *v* which characterise the opulent banker—*vastra*, dress, *vaṇu*, portly person, *vidyā*, knowledge, *vinaya*, decorous demeanour, *vāṇi*, fluency of speech, and *vitta* wealth : it may be observed, that although the terms are known to most, if not all, of the dialects, they are especially in use among the Marāṭhas].

*Sāṅkārā*, or *Sāhukārā*, [Mar.] The body or corporation of bankers or monied men in a principal town : extensive money dealings.

*Sāṅkārī*, or *Sāhukārā* [Mar] Dealings in money and exchange ; adv., relating to a banker or banking ; mercantile, as business, usage, interest, &c.

*Sāhukār-kī-tip*, vulg., *Soucar-teep*,

[H.] A banker's bill of exchange.

SAI, (*Sāi*), [Hindi] Earnest-money.—Chota Nagpur.

SAI, (*Sāi*), SAIA, (*Sāiā*), [Hindi] A hundred.

*Sāihya*, or *Sāinhya*, [H.] A hundred per cent.

SAIBAT, (*Sāibat*), [A.] A female slave or she camel set at liberty under a vow : the word is used in the formula of manumission, as *Anti-sāibat*, thou art free.

SAIBA, (*Saiba*), or SAYIBA, (*Sayiba*). [A.] A woman who has had intercourse with man, as opposed to a virgin, in Mohamadan law.

SAID, (*Said*), written also SAYID, and SAIYID, [H.] A lord, a chief : a designation assumed by a number of Mohamadanans who pretend to be descended from *Husain*, the son of *Alī*, and grandson of Mohammad.

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*Said-xāda*, [H.] The descendant of a *Said*, or of Mohammed.

SAIKAL, (*Saikāl*), [H.] SIKAL, (*Ṣikal*), [Mar.] SIKAL, (*Ṣikal*), [Beng.] Polish-ing metals, cleaning arms or tools.

*Saikāl gar*, [H.] *Sikalgar*, [Beng.] *Sikalkār*, or *-gār*, [Mar.] An armourer, a cleaner or polisher of arms or tools of metal.

SAIL, [H.] A torrent or flood.

*Sailāb*, [H.] A flood or torrent, an inundation.

*Sailābi*, [Sindhi] Land watered by inundations.

SAIL, (*Sāil*), [H.] A petitioner, one who asks or begs : one who interrogates, an examiner.

† *Sāil-sūm*, [H.] A third party to a suit.

† *Sāir-mahal*, [H.] An extra head of impost, especially one still allowed in some places, such as rents of stalls or standings in a bazār, imposed by the owner of the ground.

SAIMA, (*Sāima*), pl., SAWAIM, (*Sawāim*), [H.] Herds of camels, oxen, goats, or other animals, subsisting chiefly on pasture.

SAINI, [Thug.] Signal for murder.

SAINDHI, (?) The fermented juice of the wild date-tree (*Elate sylvestris*).

SAIP, [Thug.] Any trick practised upon travellers ; also the exterior, when respectable, of a Thug or traveller.

SAIR, (*Sāir*), corruptly, SAYR. SAYRE, [H.] SAYER. (*Sāyer*), [Beng.] SAYAR, (*Sāyar*), [Mar.] SAYARU, (*Sāyaru*), [Tel.] In its original purport the word signifies moving, walking, or the whole, or the remainder : from the latter it came to denote the *remaining* or *all other* sources of revenue accruing to the government, in addition to the land-tax, from a variety of imposts, as customs, transit duties, licences fees, house-

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tax, market-tax, &c., in which sense the term is current throughout India: the several imposts under this name were abolished by the British government, with the exception of government customs, duties on spirituous liquors, and other minor specified items: the privilege of imposing local taxes included in the *Siyar*, was also taken away from private individuals, but it still applies to various items of the income from landed property not comprised in the produce of cultivation, as rent from fisheries, from timber and fruit-trees, bees'-wax, &c.: it also designates certain admitted manorial rights or prescriptive fees and cesses levied from the residents in a village, or from the cultivators by the proprietors, which have been long established, (sic!) and are upon record; the former of these additions are usually taken into account, the latter not, in fixing the rate of assessment. Reg. xxvii. 1793. *Sayer* consisted of duties and customs levied on goods and persons, and in the *Ain Akbari* ferries are described in the same paragraphs with import and export duties levied at ports. It is also duties of the 'patni' or ferryman and the toll that he can levy are fixed by law. *Nityahari v. Dumne*, I.L.R. 18 Cal. 652 (660). The duties which owners of 'Gunges', 'bazzars', 'hats', etc., used to levy on commodities sold in those places, were designed 'sayer' collections, and these duties, it was declared by Regulation XXVII of 1793, as 'sayer' duties. It was the exclusive privilege of the Govt. to impose and collect a privilege not exercised by any subject without their express sanction. These duties were in no sense rent or profits which owner of a 'hat' or 'bazar' were entitled to receive for the use of the land, or for houses, shops or other buildings erected thereupon. The owners were allowed some compensa-

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tions in lieu of the shares of collections which they used to levy. *Surendra Prasad v. Kedar Nath*, I.L.R. 19 Cal. 8 (10); *Golam Mohiuddin v. Parbati*, I.L.R. 36 Cal. 665 (668); *Sukhdeo v. Nihal Chand*, I.L.R. 29 All. 740 (744). *SAYAR* means, internal duties and collections. The assessment which is fixed exclusive and independent of all duties, taxes and other collections is known under the general denomination of 'Sayar.' *Vedanta v. Kanniyappa*, I.L.R. 9 Mad. 14 (22). The word 'Sayar' would include fish and other river products but it does not include river-bed land which has become dry. *Mahomed Zahoor Beg v. Ishaq Beg*, 14 R.D. 256. 'Sayer' means, all sorts of imposts in addition to land revenue and does not include minerals. *Rajeswara Prasad v. Bhupendra*, 55 Cal. 35=46 C.L.J. 307=A.I.R. 1927 Cal. 956. The definition of 'Sayar' as given in the *Agra Tenancy Act* is not exhaustive. It is only illustrative. Weighment dues, i.e., money paid by the person who is licensed by the landholder or the *lambardar* to exercise his profession of weighing the goods of the tenants within the 'Zamindari' of the licensor, comes within the definition of 'Sayar.' *Suraj Pal Singh v. Jawahar Singh*, 55 All. 375=6 I.R. (All.) 112=145 Ind.Cas. 479=1933 A.L.J. 521=14 L.R. 202 (Rev.)=17 R.D. 182=A.I.R. 1933 All. 310. In A. and H. *Sâir* is also a tax on personal property, and in Marathi it also signifies the place or stand where the customs are levied.

*Sâir*, or *Sâyar bakhsh bandar*, [H.] Duties on markets, and customs on goods, levied at Hugli (*Bakhshbandar*), under the former government of Bengal.

*Sâir-chalanâ*, [H.] Transit duties formerly levied by the Zamindars on goods passing through their estates.

*Sâir chuna cahly*, (?) The title for-

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merly given to the duties and taxes levied in and around Murshidabad : (the epithet, which is obviously an error, perhaps for *Chuna-khâli*. lime-creek or wharf, may have been taken from the site of the custom-house).

*Sâir-jamâ*, [H.] The total amount of the revenue in addition to the land-tax.

*Sâir-jahât*, erroneously, *Sairjât*, [H.] A tax on boats, an inland toll : the *Sâir* duties collectively.

*Sâir-i-kharch*, [H.] Expenses of the collection of the *Sâir* duties.

*Sâir-kharch*, [H.] Extra on miscellaneous expenses.

*Sâir-panchotara*, [H.] Five per cent. levied on the transit of goods.

*Sâruwâlo*, [Guz.] Collector of customs.

**SAIS**, (*Sâts*), [H.] A groom, a horsekeeper.

**SAIT**, [Thug.] Parole of rendezvous.

**SAITHAWAR**, (*Saithâwâr*), [Hindi.] A division of the Kûrmi or agricultural tribes in Hindustan, located chiefly in Gorakhpur and Benares.

**SAJA-JAMA**, (*Saja-jamâ*), (?) [Beng.] Amount of rent in kind (?).

**SAJAL-STHAL**, [S. &c.] A term used in deeds of transfer or sale of landed property to denote the absolute alienation of the whole.

**SAJALU**, (*Sâjalu*), [Tel.] Labourers in salt-works.

**SAJAVALI**, (*Sajâvâli*), [Karn.] (probably from the A. *Saxâwali*, q. v.) Restraint on a person to enforce payment of a debt, or prevent his running away.

**SAJGANI**, (*Sajgani*), **SAJGANI**, (*Sajgâni*), [Mar.] A couple of *Paisas*, or copper coin so termed ; also, a measure of land = six *Rukûs*.

**SAJHA**, (*Sâjhâ*), [H.] Partnership, association.

*Sâjhi*, [H.] A partner, an associate, a coparcener in landed property.

**SAJJA**, (*Sajjâ*), [Mar.] A continuous tract of cultivated ground.

**SAJJADA**, (*Sajjâda*), less correctly, **SIJ-**

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**JADA**, (*Sijjâda*), [H.] A mat or carpet on which Mohammadans kneel or sit whilst praying : see *Sijda*.

*Sajjâda-nishtn*, [H.] The sitter on the praying carpet, usually applied to the spiritual superior of a mosque or religious endowment, *Mohiuddin v. Sayiduludin*, I.L.R. 20 Cal. 810 at 822), as distinct from the *Mutawalli*, or secular superior and manager, although the two offices are not unfrequently united in the same person ; also any religious ascetic of the Mohammadan faith. The '*Sajjâda-nishin*' (also *sajjâda-nashin*) has certain spiritual functions to perform. He is not only a '*mutawalli*' but also a spiritual preceptor. He is the curator of the '*dargah*' where his ancestor is buried, and in him is supposed to continue the spiritual line. The privilege of initiation and of imparting to them spiritual knowledge is one of the functions which he performs. *Piran v. Abdul Karim*, I.L.R. 19 Cal. 203 (220). *The Secretary of State v. Mohiuddin*, I.L.R. 27 Cal. 674 (680) ; *Behari v. Mutaki*, I.L.R. 20 All. 482 (487) (F.B.)

**SAJJI**, **SAJJI-MATI**, **SAJJI-NUN**, (*Sajjinân*), incorrectly, **SOOJEE-MATEE**, [H.] An impure carbonate of soda called *Sajji* earth, or *Sajji* salt, extracted from the soil in various parts of Hindustan, especially in the Doab. Also, the alkaline produce of a plant (*Coroxylon* (*Griffithii*)) obtained from its ashes when burnt : three qualities are distinguished, *choa-sajji*, the purest ; *Hatha-sajji*, the next ; and *Khara-sajji*, the most impure : all three are varieties of the barilla or soda of commerce.

**SAKA**, (*Sâka*), or **SAKA**, (*Sâka*), vulgarly, **SHUK**, or **SHUKU**, [S. &c.] An era in general, but the term is applied especially to that which is reckoned from the reign of a prince of the south of India named *Sâlivâhana*, commencing in the 79th year of the Christian æra, and to

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be identified with the latter by adding 784: thus the current *Saka* year 1772 began towards the end of March 1850.

*Sākābda*, [S.] *Sagāttam*, corruptly, *Sagartham*, [Tam.] Any year of the era of *Sālivāhana*.

**SAKĀK**, (*Sakāk*), [H.] A cutler.

**SAKAM-BADH**, (*Sakām-Badh*), [Uriya.] (from *S. Sa-kāma*, with will, and *badha*, killing) Wilful murder.

*Sakām-sanān-badh*, [Uriya.] Culpable homicide.

**SAKALATI**, (*Sakalāti*), or **SAKALATU**, (*Sakalātu*), [Tel, Karn.] (apparently from the English 'scarlet') Woollen or broad-cloth.

**SAKALAYA**, (*Sākalāya*), and **SAKALAYA-RASI**, (*Sakalāya-rāsi*), [Karn.] (from *S. Sakala*, all, and *rāsi*, a heap) The whole of the crop before partition between the government and the cultivators.

**SAKAR**, (*Sakār*), [Mar.] Acceptance of a bill, endorsement in proof of acceptance.

*Sakarāt*, [Mar.] The charge made by the cashier of a bill of exchange.

**SAKARA**, erroneously, **SUKRA**, [H.] Subject to revenue payment, paying tax.

**SAKH**, (*Sakh*), or **SAKHI**, (*Sākhi*), [Mar.] Mercantile credit, a good reputation in business.

**SAKHA**, (*Sākhā*), [S.], and in all the dialects, sometimes expressed **SAKH**, (*Sakh*), **SHAKH**, (*Shākh*), lit., A branch: metaphor, a division or branch of any tribe, sect, family, school, or caste, and the like.

*Sākhāvali*, [S. &c.] (from *āvāli*, a row) A pedigree, a family.

† *Sākhā-ki-Sākhā*, [H.] Branch after branch, a genealogical descent of a family conveying hereditary claims.

**SAKHI BHAVA**, (*Sakhi Bhāva*) [S. &c.] (from *Sakhi*, a female friend) A sect of Hindus

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in Upper India who especially worship *Rādhā*, the mistress of *Kṛishṇa*.

**SAKIN**, (*Sākin*), [H. &c.] An inhabitant, a permanent resident in any place.

**SAKKA**, (*Sakṣā*), [H.] A water-bearer, sometimes one of the village servants in Hindustan who supplies the villagers and travellers with water, and is paid by an allowance of grain at harvest.

**SAKSHI**, (*Sākshi*), [S. &c.] **SAKHI**, (*Sākhi*), [H.] it is also pronounced in other dialects, although correctly written, **SAKHI**, (*Sākhi*), A witness, an eye-witness: it is also used, less correctly, (sic!) for witness or testimony in general, for *Sākhyā*, q. v. In [Mal.] it also means a fine or forfeit of ten per cent on the money advanced when a mortgagee wishes to give up the land he holds before his term expires.

*Sākshidār*, [Mar.] A witness.

*Sākshigār*, and *Sākshiyara*, [Karn.] A witness.

*Sākshikkānam*, [Mal.] Fees paid to one who witnesses the execution of title-deeds.

*Sākshya*, [S. &c.] also, sometimes, *Sākhyā*, and *Sākshi*. Evidence, testimony, deposition.

*Sāksha-ā-ṣayaru*, [Uriya.] Circumstantial evidence.

**SAKTI**, (*Sakti*), [S. &c.] Power, ability, the personified power of a divinity, a goddess.

*Sākta* [S. &c.] Relating to the female nature or principle: the designation of a sect who worship the female principle according to the ritual of the *Tantras*: there are two chief divisions of them, the *Dakshi-nāchārī* and *Vāmāchārī*, or right and left-hand ritualists: the worship of the former is public, and no otherwise noticeable than as addressed to the goddesses, especially forms of *Durgā*, as

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*Bhavāni*, and *Pārvaṭī*, also to *Lakṣmī* or *Mahālakṣmī*, and others, commonly objects of adoration. The left-hand division worship, in preference the *Tāntrika* impersonations (sic!) of *Durgā*, as *Devī*, *Kālī*, *Syāmā*, &c., or a woman representing the *Śākti*; their worship is private and unavowed, and is celebrated with impure practices: it is said to be most numerously followed, and branches into various subdivisions.

**SAKHTU**, (*Sākhtu*), [Tel.] Manufacture, construction.

**SAKULYA**, [S. &c.] A kinsman, or, more usually, a distant kinsman, not nearer than five, seven, or ten degrees. *The distant kinsman is one who shares a divided oblation as the grandson's grandson or other descendants within three degrees reckoned from him, or as the offspring of the grandfather's grandfather or other remote ancestor*, *Digambar v. Motilal*, I.L.R. 9 Cal. 563 (567) (F. B.)

**SAL**, (*Sāl*), [H.] **SALU**, (*Sālu*), [Tel.] **SALE**, (*Sāle*), [Karn.] A year.

*Sālābād*, *Sālābādi*, [Mar.] Permanent collections or charges: used generally with the substantives, as *Sālābād-jamā*, the permanent or perennial revenue; *Sālābād-kharch*, the permanent or fixed charges, as of a village, for establishment, charities, festivals, &c.

*Sālābādu*, [Tel.] Annually, year by year.

† *Salahiyat-bahī*, corruptly, *Sulahut-buheē*. [H.] A memorandum-book or diary kept by a native officer of police or revenue.

*Sāl-āyinda*, [H.] *Sālu*, or *Sāle-aīndā*, [Tel.] Next or ensuing year.

*Sāl-ba-sāl*, [H.] *Sāl-dar-sāl*, [Mar.] Year by year, annually.

*Sāl-bandī*, [Mar.] A settlement for a series of years, or the papers detailing it, as affecting recurring engagements,

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as contracts, leases, &c.: the arrangement made by joint inheritors or proprietors for the successive enjoyment of their property.

*Sālevar-kharchu*, [Karn.] Annual disbursements.

*Sālgira*, [H.] The anniversary of a person's nativity, when a knot is tied on a string or thread kept as a record of his age.

*Sāl-gu:ashta*, [H.] *Sāl-gudast*, [Mar.] *Sālugujastā*, [Tel., Karn.] Last year.

† *Sal-mahajani*, [H.] The mercantile year: a mode of reckoning peculiar to merchants and traders in Bengal, concurrent with the *Samvat* year, but commencing seven months earlier.

*Sālī*, [H. &c.] Annual, relating to the year: land taken up for the year: a rate in the cultivator's lease when two or more crops are raised from the soil in the same year, that is to say, when the ground is worked throughout the year, not in one season only.

*Sāl-i-hāl*, [H.] *Sāle-hālu*, [Tel., Karn.] The present or current year.

*Sālīāna*, [H. &c.] Annual, yearly: an annuity, a yearly salary or pension.

*Sālīānadār*, [H.] A pensioner, an annuitant, one who receives an annual allowance, stipend, or pension.

*Sālīānadārān*, corruptly, *Sālīāndarum*, [H.] (pl. of the last) Annuitants: an entry in the formers statement of the revenues of Bengal on account of annual allowances made to the *Zamindārs* in Sylhet.

*Sālīāna-hāsil*, or *-tahsil*, [H.] Yearly collections from a district or estate.

*Sālīnā*, [Mar.] Annually, year by year.

*Sāl-jharti-jamā-kharch*, [H.] A yearly account of receipts and disbursements, a debit and credit account.

† Reference see page 1.



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*Sālkart*, [Mar.] The individual who, among a number of joint proprietors, is in possession or has the management of the common stock for a given year.

*Sāllamūmi-kāgaḥa*, [Uriya.] The yearly accounts.

*Sālwār*, [H.] By or according to the year or years.

*Sālwār-waḡūl-bāḡi*, [H.] Accounts of the annual collections and balances for a series of years.

**SALA**, (*Sāla*), or **SALASULA**, (*Sālasūla*), [Karn.] Debt.

*Sālagāra*, or *Sāladāra*, or *Sāladava*, [Karn.] A creditor.

*Sālagāra*, or *Sāladali-biddava*, [Karn.] A debtor.

*Patrasāla*, [Karn.] A debt contracted upon a bond or note.

*Baḡḡisāla*, [Karn.] A debt bearing interest.

*Maisāla*, or *Sukhasāla*, [Karn.] Bail for a debt.

**SALA**, (*Sālā*); [H. &c.] A wife's brother, a brother-in-law: to call a stranger by such an appellation is one of the most aggravated terms of abuse in Bengal.

*Sāli*, [H. &c.] A wife's sister, especially a younger sister.

*Sālāpo*, [Beng.] A wife's brother's son.

**SALAF**, [H.] Ancestors, predecessors: money advanced for merchandise.

**SALAGA**, [Karn.] A chief or head man.

**SALAGRAMA**, (*Sālagrāma*), or **SALIGRAM**, (*Sāligrām*), commonly **SALGRAM**, [S. &c.] A stone found in the Gandhak river, a sort of ammonite supposed to be a type of Vishnu, and worshipped by his votaries (it is derived from *sa*, with, *ala* for *ara*, a ring, and *grāma*, a multitude).

**SALAHİYAT**, (*Salāhiyat*), [H.] Information sent by the village accountant or collector to the chief police authority of any criminal occurrence in the village.

**SALAL**, (*Salāl*); [Mar.] (from *S. salāḡi*, a

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pin, a stake) A sample, as a bundle of grass, a single fruit, a log of wood set aside from the mass in counting or weighing the whole, to mark the completion of the tale at each pause, and then counted to test the total: it is usually thrown into the bargain, or, when it is the tale of the crop, the bundles become the perquisite of the village accountant.

**SALAKA**, [Tel.] A measure of capacity equal to two *Tūms*.

**SALAKE**, [Karn.] Delivering over, payment, paying.

**SALAKH**, [H.] The last day of a month of thirty days: day of new moon.

**SALAKU**, (*Salāku*), [Tel.] A dent or mark on a coin denoting its goodness.

**SALAM**, written also **SILM**, and **SILLIM**, [A.] A description of sale in which payment is immediate or in advance, and the delivery of the purchased articles may be deferred. See *Muslim*.

**SALAM**, (*Salām*), [H.] Peace, safety: salutation (implying a wish for a person's safety and health) used as a civil term on meeting or parting, as *Sāheb-salām*; and more especially, in the Arabic exchange of compliments, *Salām-āli-kum*, peace be with you; *Āli-kum-salām*, with you be peace.

*Salāmt*, [H.] Relating to compliments, or a salutation, especially a complimentary present, a doucper, the first receipts of an appointment tendered to the person through whom it has been obtained: a present to a superior upon being introduced to him: a gratuity or offering on receiving a lease or settling for the revenue, or on receiving any favour real or implied: a fee or fine levied annually on the holders of rent-free tenures as a quit-rent: applied adjectively to tenures so held.

*Salāmi-i-khāna-bāri*, [H.] A present made by the *Raiat* to a *Zamindār* in Bengal on his erecting a new hut, ori-

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ginally a free-gift, subsequently converted into an *Abiôûb*, or regular impost.

**SALAM**, (*Sâlam*), [Hindi.] Good fertile land.—Puraniya.

**SALAN**, (*Sâlan*), **SALNA**, (*Sâlnâ*), [H.] Meat, fish, or vegetable *curry*.

**SALAT**, (*Ṣalât*), [H.] Prayer. the repetition of which is directed five times a day, or, 1. at the *Subb*, between day break and sunrise; 2. *Zaḥr*, immediately after noon; 3. *Āsr*, in the afternoon, shortly before sunset; 4. *Maghrib*, evening, before dusk; and 5. *Ishâ*, on retiring to bed: these are the ordained seasons of prayer, but other prayers and other seasons are also recognised and recommended.

**SALAVADI**, (*Salavâḍi*), [Karn.] A kind of beadle or crier attached to the head of a corporation of merchants, carrying as a badge a large ladle with chain and bell on his shoulders, and whose duty it is to assemble the merchants on public occasions, &c.

**SALAVU**, (*Ṣalavu*), [Tel.] Leave, dismissal, permission to depart. [Tel., Karn.,] Expense, expenditure.

**SALEVADU**, (*Sâlevâdu*), corruptly, **SALWA**, and **SARLEE**, [Tel.] A weaver.

**SALI**, (*Salî*), (?) [Beng.] A description of land, that paying rent in kind (?)

**SALI**, (*Sâli*), [Mar.] A particular class of weavers in cotton and silk, or an individual of it.

**SALI**, (*Ṣalî*), [S. &c.] Rice in general.

**SALI**, (*Ṣalî*), [pron.] **SHULEE**, [Beng.] A measure for grain containing 20 *seers*: eight *Ṣalis* = a *Māp*.

**SALIK**, (*Sâlik*), [H.] A class of Mohamman devotees who observe the law, and lead a domestic life.

**SALIKE**, [Karn.] Payment.

**SALIS**, (*Sâliṣ*), corruptly **SALLIS**, [H., Beng.] An umpire, an arbitrator (lit., a third, or one of three, from *Salaṣ*, three).

*Sâliṣ-b'îl-khair*, [H.] An impartial arbitrator.

*Sâliṣi*, corruptly, *Sallisee*, [H. Beng.] Arbitration, award.

*Sâliṣ-nâma*, [H.] A deed of arbitration, a written award.

**SAL-JAMIN**, (*Sâl-Jamîn*), (?) [Mar.] The best sort of copper-coloured or red soil.—J. Sel. 4. 556: (it is no doubt a blunder for *Lâl*, red-earth.

**SALMAL**, (*Sâlmal*), (?) [Mar.] An inferior caste of Hindus said to be the descendants of a Brahman by a slave girl; whose business it is to prepare and sell *Pān*, or the betel-leaf and nut, &c. for mastication.

**SALONO**, [H.] Day of full moon in *Śrâvan*, when the *Râkhi* is tied on. See *Râkhi-purnimâ*.

**SALOTAR**, (*Sâlotari*), or **SALOTARI**, (*Ṣalotari*), corruptly, **SALISTRI**, [H.] A farrier, a horse-doctor: also *Sâlotari*, Farriery, veterinary practice.

\* *Sambandha-nirnaya-patra*. *Matri-monial arrangement or deed*. It is a valid will of the executant. *Din Tarini v. Krishna Gopal*, I.L.R. 36 Cal. 149.

**SAMADASKAT**, (*Sâmâdaskat*), [Guz.] An account opened by a person in his creditor's book; see also, *Bai Mahakore v. Bai Mangala*, I.L.R. 35 Bom. 403 (409); a promissory note, a receipt. *Acknowledgment*. *Atmaram v. Umed Ram*, I.L.R. 25 Bom. 616 (620).

**SAMADHI**, (*Samâdhi*), also vernacularly, **SAMADH**, (*Samâdh*), [H. &c.] Religious abstraction in general; that performed by Jogis, by which they pretend to be able to suspend the connexion between soul and body: the self immolation of a member of the Jogi order of mendicants, by burning or burying himself alive: the ceremony of burying, or sinking in water, the corpse of a deceased Jogi; a small and low shrine or tomb erected

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over the grave of a Jogí, commonly surmounted by a standing-place for a *Tulasi* plant: also a reconciling of differences, settlement of an affair.

**SAMAGI, SAMAGE**, [Karn.] A person wearing a trident sectarian mark, and sometimes acting as priest to *Sudras*.

**SAMAGRI**, (*Sāmagrī*), [H.] Furniture, tools, apparatus.

**SAMA-IK**, (*Sama-ik*), **SAMAIK**, (*Samāik*), [Mar.] (S.) Held under compact or in conjunction, as lands, tenements, &c.: cultivated in common by joint proprietors or sharers, without actual division.

**SAMAJIK**, (*Samājik*), [Mar.] Held in common: belonging to a society or community.

**SAMAKHYA**, (*Sāmākhya*), [Tel.] A statement of facts or opinions authenticated by a number of persons, an agreement entered into by two or more individuals.

**SAMAN**, (*Sāman*), or **SAMA**, (*Sāma*), [S. &c.] The *Sāma* Veda.

**SAMANA**, (*Samāna*), vernacularly **SAMAN**, (*Samān*), [S. &c.] Equal, like, same.

*Samānagotra*, [S.] Of the same lineage, a gentile kinsman.

*Samāni-vṛiddhi*, [S.] Moderate interest.

*Samānodaka*, [S.] A kinsman connected by offerings of water to deceased ancestors; for the first seven degrees the *Samānodaka* is the same as the *Sapinda*, offering cakes and water; the former affinity extends to seven degrees further, in which water only is presented.

\* *Samanodakos*. The relationship of 'Samanodakos' extends only to the fourteenth degree. *Rama Rao v. Kuttia*, 34 Ind. Cas. 294 = 3 L.W. 331 = 19 M.L.T. 275 = 30 M.L.J. 514.

*Samānodarya*, [S.] A brother of whole blood.

**SAMAN**, (*Sāmān*), [H. &c.] Furniture, goods, effects, apparatus.

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**SAMAN**, (*Saman*), **SUMUN**, incorrectly, **SIMMIN**, [H.] Price, value: in Shīa law, gold and silver only are intended.

**SAMANDASKAT**, (*Sāmāndaskat*), [Guz.] (H. *Sāmnac-dastkhāt*) An account opened by a person in his creditor's book, also a receipt, a promissory note or a writing passed by one contracting party to another.

**SAMANDAR**, [H.] (?) A small land measure.—Midnapur.

**SAMANTA**, (*Sāmanta*), [S. &c.] Bordering, neighbouring, a neighbouring or adjacent village or town. *An owner of an adjoining property and not the right which such an owner has to claim precedence in purchasing his neighbour's property. A neighbour. The word suggests that each of the classes of land being reckoned. 'Samanta' to a similar class, as a village is a 'Samanta' of a village, a field is a 'Samanta' of a field. Gobinda Dayal v. Inayatullah, I.L.R. 7 All. 775 (786) (F. B.)*

**SAMANVAYA**, [Beng.] (S. *Sam*, with, and *Anvaya*, succession) Restoration of a person to his family or caste after expiation for the fault by which he had been degraded. This, or *Samanvayā*, is probably the correct reading of what appears in some lists of *Sāmanāyā*, which has no satisfactory etymology.

**SAMAN**, or **SUMUN**, [H. Beng.] The English word 'summons.'

**SAMAR**, (*Samār*), [Hindi] Crop-ploughing.

**SAMARS**, (*Samarās*), [Mar.] Produce of a field collected and stacked, but not divided among the sharers; undivided property in general.

**SAMARPANA**, vernacularly, **SAMARPAN**, [S. &c.] Delivering, entrusting to: delivery, transfer.

**SAMASTA-DEH-JANA**, corruptly, **SUM-VUST-DEHIJIN** and **SUMUST-DEHIJIN**, [Mar.] (from S. *Samasta*, whole, *Dch*, a

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village, and *Jana*, people) The entire village proprietary, the village community or corporation.

**SAMASTANAM**, (*Samastānam*), [Tam.] (S. &c. *Sansthana*, q.v.) A metropolis, the residence of a prince or person of rank : it is used in a collective sense in the south for a family of rank and distinction, a noble house.

**SAMASTHALA**, [S. &c.] (**SANTHAL**, Mar.) Level ground, table-land.

**SAMATU**, vernacularly, **SAMAT**, [Tel.] A division of a district.

*Samatudārudu*, or, vernacularly, *Samatdār*, also, *Samuddārudu* or *Samuddār*, [Tel.] A revenue-officer employed by the government or by a Zamindār to superintend the tillage of a district, or of a certain number of villages, to settle disputes among the cultivators, and communicate with the district collector.

**SAMAVARTTANA**, (*Samāvarttana*), [S. &c.] The ceremony which takes place when the young Brahman has completed his course of religious study, and returns home : amongst the Marāṭhas it is said to be a ceremony in which the *munja*, or girdle of grass, is loosened, sixteen years after it has been put on.

*Samāvṛtta*, [S. &c.] The religious student who has returned home after completing his studies.

**SAMAYA**, [S. &c.] Compact, agreement, engagement.

**SAMAYARAYA**, (*Samayarāya*), [Karn.] The high priest of the Dasari caste.

**SAMBA**, or **SAMBANELLU**, also read **SHAMBA**, (*Shambā*), and **CHAMBA**, [Tam.] A superior kind of rice with white and well-flavoured grains, it is sown in July, transplanted in October, and reaped in February.

**SAMBA**, (*Ṣamba*), [Should be **SAMBA** (*Sambā*)] or **SHAMBA**, incorrectly, **SUMBAH**, [Beng.] Second ploughing of a

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field. It is also applied to any rice-crop reaped between January and July.

**SAMBALA**, (*Sambāla*), [Karn. &c.] Pay, hire, wages : provender or stock for travelling expenses, provisions for a journey.

*Sambalagūr*, [Karn.] One who is retained or hired.

*Armaṇṭ-sambāla*, [Karn.] A person in the pay of the government.

*Sambal-aūl*, [Tam.] One who serves for monthly wages.

**SAMBANDHA**, [S. &c.] (from *sam*, together, and *bandha*, binding) : it occurs unchanged in most of the dialects, but in [Karn.] becomes *Sammandha*. Relationship, affinity, connexion : although not exclusive of relationship by descent, it is more correctly applicable to that by connexion, as by marriage, &c.

*Sambhandi*, [S. &c.] *Sammandhi*, [Karn.] A relation, a connexion.

**SAMBARI**, (*Ṣambari*), [S. &c.] A female juggler.

**SAMBHAR**, (*Sāmbhar*), [H.] Salt obtained from a lake of the same name in Ajmir.

**SAMBHAR**, [Thug.] Treasure.

**SAMBHUYASAMUTTHANAM**, (*Sambhūyasamutthānam*), [S.] Joint performance of work, concerns among partners, partnership : a title of Hindu law. *Partnership relating to an undivided property*. *Raghunathji v. The Bank of Bombay*, I.L.R. 34 Bom. 72 (77).

**SAMDHI**, also, **SAMADHI**, and less correctly, **SAMDI**, [H. &c.] A father-in-law, either the father of the bridegroom or the bride, especially in regard of their mutual affinity. *Master of the marriage ceremony*. *Ilarnabh v Mandil*, I.L.R. 27 Cal. 379 (400).

*Samdhiṇ*, [H. &c.] *Samadhuni*, [Uriya]

A mother-in-law. See the last.

**SAMI**, (*Ṣamī*), [Hindi] Arable land.—*Mherwara*.

**SAMI**, (*Ṣamī*), [S. &c.] A sort of tree (*Acacia suma*).

*Ṣamipūjā*, [S. &c.] Worship of the

## SA

*Samī* tree at the festival of the Dasaharā.

**SAMJHAISH**, (*Samjhāish*), [H.] Making to understand, explaining, warning, inducing the defendant to admit the justice of a plaint.

**SAMJUT-PATRA**, [Mar.] (from *S. Sanyukta*, conjoined; and *patra*, a leaf) A paper declaratory of an amicable agreement having been come to between the litigant parties.

**SAMLA**, [Hindi] A crop that, after having been checked, has recovered.—Puraniya.

**SAMMADAM**, (*Samnādam*), [Tam.] A compact or commutation made by merchants and traders with the customs and excise.

**SAMMAI**, (*Sammai*), [H.] The pipe (a hollow bambu) of a drill plough.

**SAMMANAM**, (*Sammanam*), [Tam.] Lands exempt from all tax: (from *S. sam*, and *mānam*, respect, a mark of respect).

**SAMMATAPATRA**, vernacularly, **SAMMADIPATRAM**, corruptly, **SUMMADIBUTHREM**, [S. &c.] A deed of acquiescence, permission, or agreement.

**SAMOH**, (?) In Arcot, the designation given to the villages or lands of a community held severally under periodical distribution. See *Samudayam*.

**SAMPADAK**, (*Sampādak*), [Mar.] (S. one who accomplishes or produces) The first person of a family who has obtained possession of lands, privileges, &c.

**SAMPRADAYAM**, (*Sampradāyam*), [S. &c.] Custom, usage, traditional doctrine.

**SAMPRA**, corruptly, **SUMPREDDY**, **SAMPATEE**, **SAMPARDY**, **SIMPRTY**, [Tel. Karn.] (from the *S. Sampraty*, now, but changed in sense, or rather derived from *Sam*, with, and *Prati*, against) An assistant to a village accountant, a person employed to prepare copies of accounts, or to examine and make out check accounts.

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*Sampratidāru*, [Tel.] One who keeps counter or check accounts.

*Sampratipatti*, [S. &c.] Assent, acknowledgment: in law, admission by the defendant of the truth of the plaint.

\* **SAMSKAR**. Ceremony, it includes the thread ceremony with reference to brothers. It is applicable to males where the question is about males and all such ceremonies as are applicable to the females where the question is about females. The initiatory or sacramental ceremony. The word cannot be restricted to any particular ceremony excluding marriage. The 'Samskar' is to set up a son or daughter in life and the life of a house-holder can only be set up to a son by his marriage. *Sunder bai v. Shivrinarayan*, I.L.R. 32 Bom. 81 (87, 92).

\* **SAMSRISTA**. Re-union, it implies a state of union or jointness, a partition and a subsequent state of jointness amongst co-parceners by mutual consent and through affection, and one, who is never joint, cannot afterwards be said to be re-united on 'Samsrist.' *Akshaychandra v. Haridas*, I.L.R. 35 Cal. 721.

**SAMUDAYAM**, (*Samudāyam*), incorrectly, **SAMADAYAM**, [Tam.] The tenure by which the members of a village community, or Mirásidárs hold the lands in common, each occupying an assigned share, but having no permanently exclusive right to it, and holding it only for a given period until a fresh partition and distribution take place: it also designates lands not allotted to individuals, but cultivated in common: and again, it may mean a village, the produce of which is equally divided between the proprietor and the cultivators when they are distinct. Also occurs to mean the office superintendent of a temple.

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*Samudāya-grāmaṃ*, [Tam.] A village held or cultivated in common : also one in which the produce, as before, is equally divided between the proprietors and cultivators.

*Samudāyanilam*, [Tam.] Land held and cultivated in common.

**SAMUHA**, (*Samūha*), [S. &c.] An assemblage, multitude : an assembly formed to take cognisance of offences against caste.

**SAMUSARAM**, [Tam.] Married state or condition.

*Samusūrukūran*, [Tam.] A married man, one who has children.

*Samusāri*, [Tam.] Father or mother of a family.

**SAMVATSARA**, vernacularly also **SAMVAT**, **SUMVUT**, or **SAMBAT**, **SUMBUT**, [S., Hindi, Mar., Beng.] A year ; but it is especially applied to the luni-solar years of the era of *Vikramāditya*, commencing with the year of the *Kali* age 3045, or 57 years B.C., which latter number is to be added to any year A.D. to find the *Samvat* ; as, A.D. 1850+57=1907 ; and conversely to be deducted from the *Samvat* to find the A. D., as, 1907—57=1850 : the *Samvat* era is chiefly used in Telingana and Hindustan, occasionally in Bengal, rarely in the Peninsula.

**SAMVID**, or **SAMVIT**, [S.] Agreement.

*Sameit-patra*, [S.] A deed of assent, an agreement, a deed of gift, applied in the Anglo-Indian courts to a will, a testament.

*Samvid-vyatikrama*, [S.] (from *vyatikrama*, departure) Non-performance of agreements, a breach of contract, &c. : a title of Hindu law.

**SAN**, **SUN**, [H. &c.] A year : like *Samvat* it is also applied to the years of an era, of which there are two varieties in use, the *Bengali* and the *Vilaiti* ; the former current in Bengal, and very commonly quoted ; the latter current more rarely in the Dakhin, but used and known as

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the *Amli-san* of Orissa. To convert the former into the years A.D., 593 must be added to any period within the first nine months, 594 for the other three : to convert the latter, 592 within the first four months, 593 for the other eight : thus, the Bengal *San* beginning on the first *Baisākh* 963+593=A.D. 1556. The *Vilaiti San* beginning on the first of *Āṣwin* 963+592=1555. These eras were first established by the Emperor Akbar. *San* is also used in speaking of the years of a king's reign as chronicled by his coins : a rupee of the 19th *San* is one coined in the 19th year of his reign.

*San-i-jalūs*, [H.] The year of the king's accession.

*San-patit*, [Hindi] (from *S. Patit*, fallen) Land left uncultivated or unowned for a year.

*Sanwad-*, or *Sanwad-bakt*, [Mar.] Arrears of revenue due for several years.

*Sanwad-*, or *Sanwad-paḍast*, [Mar.] Waste or uncultivated for years, land, &c.

*Sanwāt*, corruptly, *Sunat*, *Sonaut*, *Sunott*, [H.] (pl. of *Sanat* a year) Years, but applied in Bengal to rupees in the third year of their currency, when their value in comparison with the money of account, or current rupee, was reduced from 16 per cent. to 11 per cent. above the latter ; that is, the rupee was rated in the first year of its issue at 116 to 100 current rupees, in the second year it circulated at 113 to 100 current rupees, and in the third and ever after, at 111 to 100 current rupees, when it was termed *Sanwāt*.

**SANA**, (*Sana*), vernacularly, **SAN** or **SUN**, corruptly, **SUNN**, [S. &c.] A plant, the fibres of which are used for the manufacture of cordage, canvas, and the like ; Indian hemp (*Crotolaria juncea*), also the flax or fibres.

*Sanappan*, *Shanappan*, or *Sanarpan*,

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[Tam.] A maker of hempen clothes, canvas, sacks, &c.

**SANA**, (*Sānā*), [Mar.] A person, on the part of one of the shareholders, set to watch over a joint concern to prevent fraudulent abstraction of the produce: also one set over a tenant by his landlord, from the cutting of the corn until its final disposal, that he may not be defrauded of his share (probably for the [H.] *Shahna*, q. v.)

\* **SANABHAYAHA**, *Uterine retations, including both uterine brothers and sisters.* *Bhagwan v. Warabai*, I.L.R. 32 Bom. 300 (309).

**SANABHI**, (*Sanābhi*), [S.] A uterine brother, a brother of whole blood.

**SANABHOGA**, (*Sānabhōga*), pron. **SHANABHOG**, (*Shānabhog*), corruptly, **SHANABOGUE**, (*Shanabogue*), **SHANBOGUE**, **SHAMBOGUE**, also, **KULKARANI-SANABHOGA**, (*Kulkarāni-śānabhoga*), [Karn.] The village clerk or accountant who keeps the accounts of the cultivation, and registers every thing connected with it: he is paid by a grant of land and portions of the crop: a writer or clerk in general.

*Śānāya*, [Karn.] Allowance of grain to the village accountant.

*Hajuru-sānabhog*, [Karn.] (from *A. Huzur*, q. v.) A clerk of customs.

**SANAD**, **SUNUD**, incorrectly, or vernacularly, **SUNNUD**, [H. &c.] **SANNADU**, [Tel.] A grant, a diploma, a charter, a patent: a document conveying to an individual emoluments, titles, privileges, offices, or the government rights to revenue from land &c., under the seal of the ruling authority. [*Parameshari Prosad v. Mahomed Syud*, I.L.R. 6 Cal. 608 (612)]. The Mohammadan government had different forms of *Sanads* according to the nature of the grant.

*Sanad-ba-dahand*, [H.] Lit., Let them

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give a *Sanad*: the form of words inscribed by the superior authority, the *Nāxim*, or *Subāh-dār*, upon the *Diwān*'s petition or statement, representing the particulars of a royal assignment of revenue in his district, and constituting his authority for issuing the *Sanad-mutābilī*, the local patent or order to make over possession to the grantee.

*Sanad-bāxū*, [H.] A general term for the whole of the *Sanads* issued by the Emperor and his officers, granting and giving possession of an assignment of revenue.

*Sanad-debā-wālā*, [Uriya] The grantor of a patent or assignment; and *Sunut-nebā-wālā* The receiver of such a grant, the grantee.

*Sanad-diwānī*, [H.] A grant or assignment of land, or rather of the government revenue assessed upon it.

*Sanadī*, corruptly, *Sanedey*, [H. &c.] Relating to a *Sanad*.

*Sanad-i-khūr-bahā*, [H.] A grant or deed conveying property from a person or family implicated in a murder, as a retaliatory fine to the heirs of the murdered person.

\* *Sanad-i-milkent istemrar.* *Deed of permanent property.* *Muttayan v. Sangili*, I.L.R. 3 Mad. 370.

*Sanad-i-milkat-i-istimrār*, [H.] The deed or document by which the British government recognised the absolute ownership of the *Zamindārs* of Bengal, and in some parts of the south, at a fixed assessment: the term is current chiefly in the Northern *Sarkārs*.

*Sanad-i-zamindār* [H.] A *Zamindār* appointed under a royal patent, on default of heirs, to succeed to another *Zamindār*, or on the supercession of the latter.

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*Sanad-mūniyam*, [Tam.] Rent-free land held under government.

*Sanad-mutabik*, [H.] The patent or grant issued by a subordinate local officer giving effect to an assignment or grant of revenue made by his superior to any individual, and recapitulating the particulars of the original alienation.

*Sanad-navisand*, [H.] A form of works inscribed by the chief authority upon the petition or application to him for a grant of revenue, after the necessary preliminaries had been completed.

*Sannadi-ināmu*, [Tel.] A grant of rent-free land held under a patent or order of the Mohammadan government.

**SANAJI**, (*Sānājā*), [Uriya] Husband's younger brother's wife.

**SANAK**, (*Sānak*), [Mar.] Lit., A dish; fig., a patrimony, a grant of land as subsistence, without service attached.

**SANAN**, (*Sānān*), plur. **SANAR**, (*Sānār*), commonly, **SANNAR**, **SHANAR**, (*Shānār*), or **CHANAR**, [Tam.] The name of a low caste in the south of India, whose occupation is the extraction of juice from the fruit-stalk of cocoa-palm, which, when fermented, becomes *tūxi* or *toddy*.

**SANCHA**, [Thug.] A grave.

**SANCHAITA**, (*Sanchāita*), [Karn.] The management of an estate by the collector or revenue officers of the government.

**SANCHAKARA**, (*Sanchakāra*), [Karn.] Earnest-money: a pledge, a deposit.

**SANCHAYAM**, (*Sanchāyam*), [Tam.] Daily pay of a workman: the portion of the produce of a field assigned to the cultivator.

**SANCHNI**, (*Sanchni*), [Mar.] The settlement of the lease and ground-rents of a village or country.

**SAND**, (*Sānd*), pronounced, **SANR**, (*Sānr*), [H.] A bull set at liberty as an act of

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piety or on festival occasions, and privileged to wander about at will.

**SANDAI**, [Tam.] A market, a fair, an annual fair.

**SANDAITA**, (*Sandāita*), [Karn.] Land, &c., not let, but farmed by the proprietor or government: an estate, or the like, in charge of the collector or government officer, in opposition to what is farmed.

*Sandāita-gār*, [Karn.] One who looks after government land that has not been rented.

**SANDAWA**, (*Sānḥawā*), or **SANDAWA**, (*Sānḥawā*), [Mar.] A vent, an outlet for superfluous water from a reservoir, a sluice.

**SANDAYA**, (*Sandāya*), [Karn.] Delivering over, making payment.

**SANDAYAM**, (*Sandāyam*), [Tam.] Any thing held in common: daily pay, &c. See *Sanchāyam*.

*Sandāyanilam*, [Tam.] Land held in common.

**SANDHI**, [S., Mar.] **SENDE**, [H.] **SINDH**, [Beng.] A hole or breach in a wall made for the purpose of entering a house to steal: also, housebreaking, burglary. (*Sandhi* properly means a holding together, union, a joint, peace, alliance, and the like: its application to a hole in a wall may have arisen from dropping in practice some such term as *bhédana*, breaking, originally connected with it, as *Sandhi-bhédanam*, a breaking of continuity).

*Sandhic hora*, or *-chaura*, [S.] *Sandhichor*, [H.] *Sindhichor*, [Uriya.] A burglar, a housebreaker.

*Sandhichaurya*, [S.] *Sandhichori*, [H.] Housebreaking, burglary.

*Sandh-kāntā*, [H.] *Sindh-kānti*, [Beng.] *Sindh-kālhi*, [Uriya] An instrument for making a hole in the wall, usually an iron pin about six or eight inches long for picking out the clay or mortar in mud or brick walls.



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*Sindhāl*, [Beng., Uriya] housebreaking.

*Sindhuāl*, [Uriya] Burglary, house-breaking.

*Sindhuāli*, [Uriya] A housebreaker, a burglar.

**SANDHYA**, (*Sandhyā*), [S. &c.] (from *Sandhe*, a joint, a juncture), vernacularly, also **SANJHA**, (*Sanjhā*), [H.] Either of the three principal periods of the day, sunrise, noon, sunset; also the religious worship appropriately observed at those periods, whether performed singly, as by bathing at those hours in some sacred stream, accompanied by gesticulations and prayers, or with others, either in domestic worship or in temples, by communities of Brahmans: evening, twilight; and especially the service then performed.

**SANDIVALAM**, (*Sandivālam*), [Tel., Karn.] Penalty, penal sum: money lodged or deposited: per centage, commission.

**SANGA**, [Hindi] A bridge used in the Himalaya formed of timbers projecting from the banks one above another until they nearly meet, when the passage is completed by a plank laid across.

† **SANGALI**, (?) [Tam.] A land measure.

**SANGAMA**, vernacularly, **SANGAM**, [S. &c.] Meeting, place of meeting, the confluence of two rivers, the debouche of a river in the sea.

*Sangata*, vernacularly, *Sangat*, [S. &c.] Met, united: subst., a place of meeting, a meeting or assembly, a place of worship, a temple, a monastery.

*Sangati*, [S. &c.] Union, assemblage, meeting. [Tel. Karn.] Business, affair, circumstance, contents of a writing: in one vernacular form, *Sangai*, corruptly *Senghaie*, it denotes a kind of informal, but legal marriage.

† **SANGIRAV**, vulgarly, **SANGIRO**, [Guz.] A pledge for a loan, which may be

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left in the hands of the borrower and is only surrendered in case of his failure to pay the principal and interest of the loan.

**SANGORU**, (*Sangōru*), [Tel.] Half of the whole produce of a crop: the share of the crop assigned to the cultivator, usually considered to be half the produce, but sometimes valued at only 20 or 30 per cent.

*Sangōru-pālu*, [Tel.] A Half share.

**SANGSAWAR**, (*Sangsaicār*), [H.] A subdivision of the Kūrmi tribe in Bahar.

**SANI**, (*Śani*), [S. &c.] The planet<sup>♄</sup> Saturn or its regent.

*Sanichar*, [H.] (from S. *Sano*, *ischar*, the slow mover, or Saturn) The planet<sup>♄</sup> Saturn, also Saturday.

*Sanivāra*, vernacularly, *Sanibār*, [S. &c.] Saturn's day, Saturday.

**SANI**, (*Sāni*), [H.] Chaff or straw mixed with grain or seeds from which oil has been expressed, as food for cattle.

**SANI**, (*Sāni*), [Karn.] A companion.

*Sāni*, [Tel.] and [Karn.] A term used to designate a woman; in some cases, especially as compounded, a woman of respectability, as *Dora-sāni*, a gentlewoman, a lady: by itself it more commonly denotes a dancing-girl.

*Sāni-daphtar*, or *Sāni-sarishta*, [Karn.] A colleague in a public department, especially the revenue.

**SANI-NILAM**, (*Sāni-nīlām*), [H. &c.] Re-sale.

**SANI-TAJWIZ**, (*Sāni-tajwiz*), [H.] **SANI-TAJBIJ**, (*Śānitajbij*), [Hindi.] Review of judgment, second investigation.

\* **SANJA**. Under the 'mankhap' system the raiyat agrees to pay so many maunds of grain per 'bigha'. This system is called 'Sanja' in Orissa.—Vide Finucane & Ameer Ali's B.T. Act.

**SANJAITA**, (*Sanjāita*), [Karn.] The immediate management of any branch of

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revenue, by the officers of government.  
See *Sanchārita*.

**SANJAYATHI**, (?) [Hindi.] Undivided land of a village, whether common or held in shares.—Kamaon.

*Sanjayathi-asāmi*, [Hindi.] A hereditary non-proprietary cultivator, expected, when necessary, to contribute to the payment of the government revenue.

**SANKALPA**, vernacularly, **SANKALP**, corruptly, **SUNKULLOP**, **SUNGKULUP**, **SHUNKULLUP**, [S. &c.] A solemn purpose, a mental determination or a deliberate announcement of an intention to perform some pious act, or make a charitable donation, which has the force of a vow: in law, the declared wish or will of a person deceased, made known before his decease, with regard to the disposal of property, adoption of a son, or the like, made before witnesses: this is considered in some degree as equivalent to a will or testament, an act which, strictly speaking, is not recognised by Hindu law: the term is also used with considerable laxity to designate lands held under a grant or bequest.

*Sankalpadār*, [H.] A person holding land rent-free or at a quit-rent under a solemn declaration or vow of the grantor: one who holds lands as security for a loan to the proprietors, which the borrower has solemnly promised to repay.

*Sankalpa-nāma*, corruptly, *Shunkul-lub-nāma*, [H.] A deed of gift or assignment according to a previous promise.

**SANKARA**, [S. &c.] Intermixture, confusion.

*Sankarajāti*, [S. &c.] A mixed caste or race springing from the intermarriages of different castes; also *Varna-sankara*.

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**SANKARA**, (*Ṣankara*), or **SANKARA-CHARYA**, (*Ṣankarāchārya*), [S. &c.] The name of a celebrated teacher and reformer who lived about the eighth century, and founded a dominant sect of Saiva teachers, especially in the south of India, where the heads of many *maths* or monasteries, as at the great establishment of Srīngagiri, are still termed *Ṣankarāchāris*, or *Ṣankarāchāryas*: the designation *Ṣankarāchāri* is also laxly applied to one of the two divisions of Brahmans which prevail in some parts of Telingana.

**SANKHA**, (*Ṣaṅkha*), vernacularly, **SANKH**, or **SHUNKH**, [S. &c.] The conch shell (*Voluta pyrum*) which, when hollowed out, is used as a lamp before idols, or, when it has one end perforated, is blown as a horn at worship: it was also used as the war-horn of the ancient Hindu heroes: it is also cut into bracelets, called *Ṣaṅkhā*, worn by women, and is one of the articles always borne by Vishnu.

*Ṣaṅkhāri*, [Beng.] A shell cutter.

\* **SANKHAT**. *The Gujarati form of mortgage similar to a simple mortgage. Kishanlal v. Ganga Ram*, I.L.R. 13 All. 28 (51).

**SANKHOL**, [Thug.] A party of three travellers.

**SANKHOT**, (?) [H.] A share in the profits of a business.

*Sankhot-gumāshla*, [H.] A factor or agent with a share in the concern he acts for.

**SANKRANTI**, (*Ṣaṅkrānti*), vernacularly, **SANKRANT**, (*Ṣankrānt*), and **SANKRAT**, (*Ṣankrāt*), [S. &c.] The passage of the sun or other planetary body from one sign of the zodiac to another.

**SANKU** (*Ṣaṅku*), [S. &c.] The pin or gnomon of a dial: also the cross used in land surveying.

**SANNYASI**, (*Ṣannyāsi*), [S. &c.] The Hindu

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of the fourth order, who has renounced the world and lives by mendicancy : the term is now applied to a variety of religious mendicants, some of whom wander singly about the country subsisting on alms, or are occasionally collected in *maths* under a spiritual head : the *Sannyāsi* is most usually a worshipper of Siva.

**SANORIA**, (?) [H.] The name of a class of depredators in Bundelkhand, living together in villages, and making armed excursions in gangs to rob and plunder, but they do not kill : they are patronized by the several Rājas of the districts in which they dwell, especially those of *Tchri*, *Dattia*, and *Bānpār*.

**SANSARI**, (*Saysāri*), vulg., **SUNGSAREE**, [S. &c.] Worldly, a man of the world, the member of a religious or mendicant order who has a wife and family.

**SANSKARA**, (*Saṃskāra*), [S.] making, perfecting : an essential ceremony of Hindu initiation, held indispensable to constitute the perfect purification of a Hindu : these ceremonies, which are principally oblations to fire, or customary offerings to idols, are restricted to the three first castes, and are quite inappropriate to the mixed castes, but in practice they are, in part at least, observed by all castes above the lowest. The number enjoined by authority is ten, or at most twelve, but in different parts of India others are added, extending them to seventeen : 1. *Garbhādhāna*, worship on the first sign of conception, sometimes on a woman's attaining maturity ; 2. *Pūṣarāna*, worship to secure the birth of a male child performed at the expiration of the third month of pregnancy, or on signs of vitality in the embryo ; *Anavālobhana*, a ceremony performed among the Marāṭhas on the third month : it is much the same as the preceding, but, as the term implies, is intended to

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obviate miscarriage (*an*, not, *avalobhana*, disappointment) ; 4. *Simantonnayana*, parting of the hair on the head of a pregnant female in the 4th, 6th, or 8th month of a woman's first pregnancy ; 5. *Vishṇubali*, a sacrifice to Vishṇu on the 7th month of pregnancy, apparently peculiar to the Marāṭhas ; 6. *Jātakarma*, ceremonies at birth, comprising the putting some ghee out of a golden spoon into the mouth of the infant before cutting the navel-string ; 7. *Nāmakaranam*, naming the child on the 10th, 11th, 12th, or 101st day after birth ; 8. *Nishkrāmanam*, taking the child out of the house when three months old, or to see the moon in the third light fortnight ; 9. *Sūryāvilokanam*, taking the child out to see the sun when four months old : this is much the same as the preceding, and both are rarely observed ; 10. *Anna-prāsana*, feeding the child for the first time with rice, usually in the sixth or eighth month ; 11. *Karṇavedha*, boring the ears, but this is not always practised ; 12. *Chūḍā*, or *Chūḍā-karanam*, or simply *Chaudā*, vernacularly, *Chaurā*, or *Chaula*, the ceremony of tonsure, shaving the head all but one lock, which is the *Chūḍā* or crest ; it should be performed in the first or third year, and not delayed beyond the fifth, although this is sometimes disregarded ; 13. *Upanayana*, investiture with the sacrificial thread, which is worn over the left shoulder and under the right arm, crossing the body to the hip ; this is the most important ceremony of the whole, constituting the second or spiritual birth of the three first castes, thence termed *Dvija*, twice-born : for a Brahman it should be performed in the 8th year from conception, and not be delayed after the 16th ; for the Kshatriya in the 11th year, and for the Vaiśya in the 12th, and is not

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to be later than the 22nd and 24th severally : in practice, however, the Brahman is the only one of the three original castes remaining, and the only one entitled to the characteristic thread, although it is assumed without due warrant by some of the mixed castes ; 14. *Sāvitrī-mahānāmya*, the ceremony of investiture accompanied by the repetition of the *Gāyatrī* which properly it always should be, but in some places this is considered as a different ceremonial, to be performed four days after the Upanayana ; 15. *Samāvarttana*, the ceremony performed on the student's completion of his studies and return home ; 16. *Vivāha*, marriage ; 17. *Swargārohana*, ascending to heaven, funeral ceremonies ; of these, however, the third, ninth, eleventh, fourteenth, and fifteenth, are either local, or are mere modifications of other ceremonies, leaving them only twelve, and, by excluding the boring of the ears, and the funeral obsequies, which can scarcely be looked upon as purificatory, the number is reduced to the correcter one of ten : women have only the *Sanskāra* of marriage. *Śūdras* perform most of them except the *Upanayana*, *Sāvitrī*, and *Samāvarttanam*, but with different prayers and observances.

**SANSRISHTA**, (*Saṃsrishṭa*), [S. &c.] Re-united, as a family, or any member of it who, after having been separated and had his share of the property, brings it back again, and is once more a joint parcener in the family stock.

*Sanṣṛishṭi* [S. &c.] A member of a re-united family, one who continues to reside with his coheirs after partition.

**SANSTHANA**, (*Sansthāna*), [S. &c.] (from *Sam*, together, and *Sthan*, place, abiding) A common abode, a place where

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many persons dwell together, a palace, a monastery, a neighbourhood. [Mar.] corruptly, *Sanicasthan*, *Suvusthan*, *Sowusthan*, a town, a royal town or capital, also a place supposed to be the scene of the manifestation of a deity, or sanctified by the residence of celebrated teachers or saints : a town or place made over the especial maintenance of some deity or religious community : the site of any event considered deserving of religious commemoration. [Beng.] A collection of goods or money, stock, capital.

**SANT**, (*Sant*), [Mar. &c.] A holy man, a religious mendicant.

† **SANT**, (*Sānt*), incorrectly **SATHEE**, [Guz.] A plough.

**SANTA**, [Tel.] **SANTE**, [Karn.] **SANTAI**, [Tam.] **SANT**, (*Sānt*), [Guz.] A market, a fair, an assemblage for the sale of goods, also in Guz, land-tax assessment.

**SANTA**, (*Sāntā*), [Hindi.] Sugar-cane.—*Mherwara*.

† **SANTAL**, (*Santāl*), vulgarly, **SANTAL**, **SONTHAL**, (*Sonthāl*), (?) [H.] The name of a race of semi-barbarous people, settled as cultivators on the skirts of the Rajmahal hills.

**SANTAK**, [Uriya.] A mark, a signature.

**SANTAN**, (*Santān*), [H.] Circumcision.

**SANTANA**, (*Santāna*), **SANTATI**, **SANTHATHI**, [S. &c.] Offspring, progeny, *Santanam*. See *Santāna*, descendants. *The term 'Santana' should be understood as generic term for the male issue. Chinnasa v. Kunja*, I.L.R. 35 Mad. 152 (157). *The word Santhathi is wider than Puthra Pouthra or from son to grandson. Gururajammah v. Rungaswami Mudaliar*, 62 Ind.Cas. 745=13 L.W. 513. *The word is wide enough to include natural as well as adopted children. Muppidathi Aunmul v.*

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*Muthuswami Pillai*, 1.L.T. 40 Mad. 263 = 107 Ind.Cas. 289 = A.I.R. 1928 Mad. 126. The word 'Santanam,' a Telegu word, used for issue in a will, besides meaning child, has a certain implication of succession or heirship. The word used in a will does not include an adopted son, where the issue is of a female. *Kamamma v. Machamma*. 107 Ind.Cas. 497 = 27 M.L.W. 156 = 1929 M.W.N. 909 = A.I.R. 1928 Mad. 297.

The word would include an adopted son. *Dundoobai v. Vithalrao*, 60 Bom. 498 = 162 Ind.Cas. 780 = 8 R.B. 422 = 38 Bom.L.R. 193 = A.I.R. 1936 Bom. 182.

- \* **SANTATI BRAHMASWAM.** A grant of the right of perpetual occupation vested in a Brahmin and his heirs. *Mana Vikraman v. Sundaran*; I.L.R. 4 Mad. 148.

**SANTH**, (*Sānth*), [Mar.] A collection, a store.

*Sānthuan*, [Mar.] A place or vessel in which any thing is kept, a garner, a bin, a repository.

*Sānthucanī*, [Mar.] A collection of still or stagnant water.

- \* **SANTH.** The word as used in *Gujrati*, simply signifies "rent of land," and the verb, *Santhuan*, means "to let to a tenant." *Dolsang v. The Collector of Kavia*, I.L.R. 4 Bom. 367 (385).

**SANTH**, [Thug.] A sword.

† **SANTHELA**, (?) [Guz.] Land resumed, but on which an allowance is charged in favour of the dispossessed holder.

**SANTI**, (*Sāntī*), [Guz.] A measure of land either 60 or 90 *Wigas* or *Bighās*; each being 160 yards by 10.

**SANTI**, (*Sāntī*), pron. vernacularly **SHANTI**, (*Shāntī*), [S. &c.] Calm, quiet, expiation, preliminary or supplementary sacrifice.

*Sāntī-jal*, [Beng.] Water from a sacred stream used in worship, holy water.

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*Sāntikarma*, [S. &c.] Any purificatory or expiatory sacrifice intended to deprecate or avert calamity: a supplementary sacrifice intended to atone for any defects in the primary ceremony.

**SANTOSHAPATTI**, (*Santoshapattī*), [Mar.] A cess levied upon the cultivators by a Rāja or Zamindār, on an occasion of rejoicing, as the birth of a son, &c.

**SANWAK**, (*Sānwak*), corruptly, **SAWUK**, **SAUNK**, **SAUNKIA**, **SUNKIA**, and **SANKIA**, [Hindi.] A slave, in Chota Nagpur: there are three classes; the *Sānwak*, who is hereditary; the *Bandha Sānwak*, a slave for life, but whose children are not slaves; and the *Chūta Sānwak*, a slave for debt under a written bond. In the districts bordering on Chota Rangpur, or Ramgarh, Hazaribagh, &c., the *Sānwak* is described as one who becomes a slave for life on receiving a certain sum of money, and who cannot redeem himself by repayment of the original advance: according to other authorities he may redeem himself, but is seldom able to do so. The *Sānwaks* are generally from the low or outcaste hill tribes.

*Sānwak-nāmā* corruptly, *Saunk-nāmā*, [Hindi.] A written obligation by which a person borrowing money bound himself, and sometimes his family, to be slaves for life, or until the debt was repaid.

- \* **SANYA.** See **SANJA**. **SANYASHI**, **SANYASI**. Those who have no worldly connections of wealth and family, *Rampat v. Durga Bharti*, 70 L.J. 547 = 60 Ind.Cas. 440 = 23 O.C. 303. *Religious mendicants*. A person of fourth order under the head 'ashram'; and the word 'Sanyas' from which it is derived is defined to mean abandonment of all worldly affection. *Gajraj v. Achaibar*, I.L.R. 16 All. 191 (P.C.).

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**SANYERI**, (?) [Mar.] Pure black soil, free from gravel.

**SANYOGI**, (*Sanyogi*), vernacularly. **SANYOGI**, (*Sanyogi*), [S. &c.] A religious man who leads the life of a householder, or has a wife and family.

**SAPATNI**, (*Sapatni*), [S. &c.] A fellow-wife, the wife of a man who has others, but especially any other than the one first married.

**SAPATHA**, (*Sapatha*), [S. &c.] An oath, an imprecation.

*Sapatha-patra*, [S. &c.] An affidavit.

**SAPHAI**, (*Saphai*), [Uriya] Clean salt boiled to a certain point.

**SAPHARI**, (*Saphari*), [Guz.] (from the A. *safar*, a journey, also Guz. a voyage) A sailor; a ship: maritime or foreign trade from all countries beyond the Gulph of Cutch.

**SAPINA**, (*Sapina*), or sometimes **SAFINA**, (*Safina*), [H. &c.] A summons a subpoena.

**SAPINDA**. (*Sapinda*), [S. &c.] (from *Sa*, together, *Pinda*, a ball of rice or meat) A kinsman connected by offerings of balls of rice or of meat to common ancestors; the affinity extends to three individuals only in descent from the common ancestor: some authorities extend it to seven persons in both the ascending and descending line. *Babulal v. Nanku Ram*, I.L.R. 22 Cal. 339 (345). *Relation of 'Sapinda' is of two descriptions, through consanguinity, and connection by funeral oblation. The relation as 'Sapinda' of adopted sons extends to three degrees in the family of the natural father and in the family of the adopter. In the case of an adopted son, the relation of 'Sapinda' in the family of adopter consisting in connection by funeral oblations extends to three degrees, in the family of the natural father, arising only from consanguinity,*

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*it extends to seven degrees. Puddo Kumaree v. Juggut Kishore*, I.L.R. 5 Cal. 615 at 627. *Guru Govind v. Anandlal*, 5 B.L.R. 15. *The author of Mitakshara School of Hindu law was the word 'Sapinda', in the sense of "Connection by particles of one body, and not in the sense of connection by funeral oblations."* *Umaid Bahadur v. Udaichand*, I.L.R. 6 Cal. 119 (F.B.) *Dwerka Nath v. Sarat Chandra*, I.L.R. 39 Cal. 319 (326). *Suba Singh v. Surafraz*, I.L.R. 19 All. 215 at 224 (F.B.). *By an extension of the definition of the word 'Sapinda,' the author of the 'Dayabhaga' included in that class persons sprung from a different family and connected by the common 'pinda,' yet according to its ordinary signification, as understood by the majority of Hindu Lawyers, it is limited to agnates or persons connected with the deceased through an unbroken line of male descent. It is true that many Hindu lawyers use the word 'sapinda' in this restricted sense. The term 'sapinda' would include both agnates and cognates related by a common oblation.* *Uma Sunkur v. Kali Kamal*, I.L.R. 6 Cal. 256 (F.B.). *Digambar Roy v. Motilal Bandopadhyay*, I.L.R. 9 Cal. 563 (F.B.) *'Sapinda' is not only to be determined by the capacity of performing funeral rites but also by family relationship or the community of particles.* *Lallubhoy v. Casibai*, 7 I. A. 212; *Rakmabai v. Tukaram*, I.L.R. 11 Bom. 47 (52); *Gojabai, v. Shrimant Shahajirao*, I.L.R. 17 Bom. 114 (119). *The Sapinda relationship is constituted by the blood and not by the efficacy of funeral oblations. So sister is a 'sapinda' of brother.* *Bhagwan v. Warnabai*, I.L.R. 32 Bom. 300 (312).

**SAPRATI BANDHA**, obstructed or contin-

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*gent. Apaji v. Ramchandra*, I.L.R. 6 Bom. 29 (70). *Liabie to obstruction, i.e., the property which vests in the heirs in existence at the time when the inheritance opens, and is not subject to variation by the subsequent birth of any co-heir.* *Narasimha v. Vcerabhadra*, I.L.R. 17 Mad. 287 (292).

**SAPTAPADI**, (*Saptapadi*), and **SAPTAPADIKRAMANA**, (*Saptapadi-kramana*) [Mar.] (from *Sapta*, seven. *Pada*, a foot, and *Kramanam*, : walking) walking). An essential part of the marriage ceremony, the bride's being led seven steps round the sacred fire.

**SAR, SUR**, [H. &c.] The head, also, metaphorically, chief, principal : (the word is used very extensively in most of the dialects in forming compounds to intimate superiority or comprehensiveness, and has been in general very corruptly rendered by *Ser*, *Sir*, or even *Cir*, as will be seen below, but **SIR** is also sometimes the correct reading in the Hindu dialects, the word being derived from the S. *Śiras* the head in general : however, the Persian derivation through the Hindustani is to be preferred.

*Saranjām*, *Surunjām*, corruptly, *Sarunjām*, *Serinjām*, *Surinjām*, [H. &c.] Apparatus, provisions, furniture, materials, what is essential to any undertaking : amongst the Marāṭhas it was applied especially to a temporary assignment of revenue from villages or lands for the support of troops or for personal military service, usually for the life of the grantee ; also to grants made to persons appointed to civil offices of the state to enable them to maintain their dignity, and to grants for charitable purposes ; these were neither transferable nor hereditary, and were held at the pleasure of the sovereign. They were distinguished

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as *Jāt Saranjām* (from *jāt*, individual), when personal, and *Phauj Saranjām*, (from *phauj* for *fauj*, an army), when for keeping up troops. It is a grant of the Government assessment and not of the land itself. *Ramchandra v. Venkataraman*, I.L.R. 6 Bom. 598. It does not confer proprietary right on the soil as against the government who granted it. But a '*Saranjam-dar*' may deal with all unoccupied lands as may be best for the purposes of revenue and may either cultivate them himself or through tenants. *Ibid.* *Ganapatrai Trimbak v. Ganesh Baji*, I.L.R. 10 Bom. 112 (117) A kind of tenure which is impartible, the holder of it being required to make a suitable provision for their younger brothers. *Ramchandra v. Venkataram*, I.L.R. 6 Bom. 598. *Madhabram Monohar v. Atnarām Keshav*, I.L.R. 15 Bom. 519 (523). Assignment of lands or their revenue by the state for the support of troops. *Shekh Sultan v. Shekh Ajmodin*, I.L.R. 17 Bom. 431 at 443 (P.C.). The word ordinarily signifies charges and expenses of collecting the revenue, it does not include Government revenue. *Bhabani Nath Roy v. Purna Chandra Sarkar*, 35 C.L.J. 332=25 C.W.N. 308=61 Ind.Cas. 818=A.I.R. 1921 Cal. 212. '*Saranjam*' is the Marathi equivalent to '*Jagir*'. *Rayhojirao v. Lakshman Rao*, 16 Ind. Cas. 239.

*Saranjām-dār*. [Mar.] The holder of an assignment for purposes specified.

† *Saranjam-pat*. [Mar.] A general account of all '*saranjam*' grants under the Peshwa's Government.

*Sarānjāmi*, corruptly, *Serinjammy*, [H.] Relating or belonging to apparatus, materials, means of support, &c. In Bengal, under the Mohammadan government, the term was applied to allowances

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sometimes granted or admitted as deductions for the charges and expenses of collecting the revenue, or other incidental expenses made to the Zamindars or farmers. Among the Marāṭhas; relating to assignments for public service, as *Saranjāmi*, lands and the like: a person holding such assignments. *The word ordinarily signifies collection charges. Bhabani Nath Roy v. Purna Chandra Sarkar.* 26 C.W.N. 308 = 61 Ind.Cas. 818 = 33 C.L.J. 332.

*Saranjāmi-jāhgīr*, [Mar.] An assignment of revenue for keeping up troops, &c.

*Sār-ū-pā*, [H.] (lit., head to foot) A complete *khilāt*, or honorary dress, especially given on appointment to office by the Mogul government.

*Sarāsari*, [H. &c. Tel. Tam.] A summary, a mean, an average, an estimate. [Mar.] Loosely, carelessly, roughly, as a rough statement or estimate. In Hindustani the more usual form is *Sarsari*, q. v.

\* *'Sarasari and bemiadi.'* A 'sarasari' lease no doubt connotes the idea of a temporary settlement. But coupled with the expression 'bemiadi' it can only mean a permanent lease but variable as to rent. *Dinanath Kundu v. Janaki Nath Roy*, 55 Cal. 435 = 110 Ind.Cas. 368 = A.I.R. 1928 Cal. 392.

\* *Sarasari-Jimbadari.*—The expression refers to an ordinary tenancy with no particulars incidence such as fixity of rent attached to the tenancy. *Basant Kumar Kapali v. Satindra Mohan Tagore*, 88 Ind.Cas. 377 = A.I.R. 1925 Cal. 1209.

*Sarāsari-kaniku*, [Tam.] An average or rough account.

*Sarāsari-merai*, [Tam.] Average proportion of the crop set apart for the village officers and servants. See *Merai*.

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*Sar-ba-rāh*, [H.] (lit., head or means for the road.) Supply, means of providing for charges or expenses.

*Sarbarāhkār*, corruptly, *Sabrakar*, *Serburakar*, *Surberakar*, *Sarbarahār*, [H.] A manager, a steward, a factor, a trustee: the manager of an estate for minors, females, idiots, or disqualified proprietors, an officer appointed to such duty by the Court of Wards under the British government: the manager on behalf of unseparated coparceners. In Cuttack the title was given to the village accountant when he was the general director and manager of the revenue affairs, being paid by a percentage on the collections of his village; in some cases the office had become hereditary but without the right of alienation without the permission of the Zamindār.

\* *Sarbarakari.* "The 'Sarbarakari' tenures of Cuttack are permanent and hereditary, and transferable with the 'Zamindar's' consent; but in practice these tenures are sold without the 'Zamindar's' consent, whose vetoing power consists in demanding a fee at the transfer of the tenure. The tenure is neither saleable nor divisible without the consent of the 'Zamindar'.—Vide 1 W.R. 322; I.L.R. 9 Cal. 526; I.L.R. 11 Cal. 699.

Some of these 'Sarbarakars' were originally mere servants of the 'Zamindar's,' who collected rents from the cultivators and enjoyed 'jagirs.' Some parts obtained possession of their villages as farmers only, but, the tenure having descended for several generations from father to son, a prescriptive right has been created. \* \* \* As diversity of origin of the tenures caused greatest variety in the rights and liabilities of the man of claimants to admission, and also some rather contra-

\* Reference see page 1.



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dictory orders, the following principles were laid down by Government for the guidance of the local officers, and may be accepted as an authoritative declaration of the rights and incidents of the tenure :—

"Firstly.—That the 'Sarbarakari' tenure is recognized as one of the, existing under-tenures of the province.

"Secondly.—That the collector at the time of making a settlement must fix the share of the existing rental to be allowed to a 'sarbarakar' and the amount payable by him for the village under his management to the Zamindar.

"Thirdly.—That if a 'sarbarakari' tenure be found at the time of settlement in the possession of several joint-'sarbarakars,' the Collector, with the concurrence of the 'Zamindar' may select one or more of the body to be, recorded manager of the 'Sarbarakar.

"Fourthly.—That 'Sarbarakars' so selected and recorded cannot be ousted from their tenures, except for default of payment of rent, or for mis-management found to the satisfaction of the Collector.

"Fifthly.—That the tenure should never be admitted at the time of settlement as a hereditary property 'maurasi sarbarakari' unless it has been held as such uninterruptedly from a period antecedent to the British accession, i.e., antecedent to 14th October, 1803, and unless the claimant be in possession of the tenure at the time or within a year previous to the time of settlement.

"Sixthly.—That, in cases in which hereditary succession or uninterrupted occupation cannot be shown but the claimant has been long in possession, and is in possession at the time of Settlement, the Collector may, in consideration of occupancy, and according to its duration and circumstances, pro-

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pose a temporary admission of the tenure (miyadi sarbarakari) for such term and on such conditions as the case may seem to require.

"Seventhly.—That no admitted 'sarbarakari' tenure, hereditary or temporary, can be alienated or sub-divided without the consent of the Zemindar."—Vide Finucane & Ameer Ali's B. T. Act.

\* Mourasi-Sarbarakari. "Permanent and hereditary tenures. See, 'Miyadi-Sarbarakara'"—Vide Finucane & Ameer Ali's B. T. Act.

\* Miyadi-Sarbarakar. "These tenure-holders were given in some cases, only a life-right, the tenure lapsing to the Zemindar on the death of the incumbent. In the case of these tenures, as admitted under the sixth provision of the rules quoted under 'Sarbarakari,' the term fixed was usually that of the settlement."

"Besides the restriction of the term of settlement the temporary tenures differed from the hereditary or 'Maurasi Sarbarakaris' in that, on sale of the parent estate for arrears of revenues or under the decree of a Civil Court, the former was voidable.....In practice, however, these tenures are invariably brought to sale as though they were 'muqaddami' and are sometimes bought in by the 'zamindars' themselves, who continue to hold them as separate properties. \* \* \*

"During the settlement of 1898, no distinction except in name has been made in the engagements taken from temporary and permanent Sarbarakars (Ibid., page 191, para 286).

"Section 65 of the Bengal Tenancy Act which was extended to Orissa protected from eviction for arrears of rent all permanent tenure holders such as 'maurasi' sarbarakars, and though section 11, which made permanent tenures transferable, was not extended, the effect of

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*change of law was to crystallise the practice of putting up to sale 'maurasi sarbarakaris.' 'The case was different' in the case of 'Miyadi-Sarbarakars'. Had temporary engagements been taken from the holders they would doubtless have continued to be liable for eviction ; but custom can make a tenure permanent, and for many years it has been the custom to treat 'Miyadi Sarbarakars' as though they held heritable, permanent, and transferable tenures, [the Settlement of 1898 acknowledged their status to be the same as that of the Maurasi Sarbarakars]."—Vide Finucane & Ameer Ali's B. T. Act.*

*Sarbaráhkári*, [H.] Management of property, stewardship, trust.

*Sar-daftar*, [H.] Chief record office : chief accountant and registrar.

*Sar-daftar-diwáni*, [H.] The chief clerk of the office of the Diwán.

*Sarbaráhkár paṭṭa*, [H.] A deed appointing a manager or steward.

*Sardár*, commonly, by incorrectly, *Sirdár*, [H. &c.] A chief, a head man, a commander : the head of a set of palan-kin bearers.

*Sardar-i-fauj*, [H.] Commandant, the title of the provincial governor or collector when charged with the duties of Faujdár or commander of the troops : the title of an Amildár under the Mohammadan government as head of the police.

*Sardar-âmil*, [H.] The head *Âmil* or collector of an extensive district, invested with magisterial and military authority.

*Sardârni*, [H.] A female head of an establishment, commonly applied to a woman who brings up girls for prostitution.

*Sardeshmukh*, or *Sardeshmukh*, incorrectly, *Sirdeshmukh*, [Mar.] The head of the Maráṭha officers termed *Deşmukhs* in an extensive district, and standing

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between them and the government : see *Deşmukh* : in some places the title has become hereditary, and even a portion of the fees attached to the office subsist without any authority being exercised.

*Sardeshmukhi*, or *Sardeshmukhi*, incorrectly, *Sirdeshmukhi*, [Mar.] The office of head *Deşmukh*. The proportion of 10 per cent. exacted by the Maráṭhas from the revenues of the Mohammadan territories of the Dakhin, in addition to the *chauth* : it was originally claimed by *Sivaji* as head *Deşmukh*, whence the name, and was confirmed by Mohammad Shah. In some places it was an impost of 12½ per cent. in addition to the fixed assessment.

*Sarkang*, incorrectly, *Serang*, [H.] A commander, but generally applied in India to the head man of a native crew, whether on board a ship or a boat ; also to the head man of a gang or natives attached to artillery, dragging guns, or to the army in general, as tent-pitchers, and the like, or to the head of gangs of a superior order of labourers employed in public or private works, in docks, buildings, &c.

*Sardeshpánde*, or *Sardeshpándya*, incorrectly, *Sirdeshpandye*, [Mar.] The head district registrar and accountant. See *Deşpánde*.

*Sarfarázi*, [H.] Promotion, exaltation, notice or favour of a superior.

*Sarhad*, *Surhud*, corruptly *Serhud*, *Sirhad*, *Sarrul*, [H. &c.] Boundary, border, confines, limit.

*Sarkad-bandí*, [H. &c.] Fixing a boundary by authority.

*Sarhad-hásil*, Frontier duties.

*Sar-kánungo*, [H.] A chief *kánungo*, the provincial or district registrar and accountant : in Kandesh, a charge of one per cent. in addition to the revenue to defray the salary of a head *kánungo*.

*Sarkár*, more commonly, but incorrectly, *Sircar*, or *Sircar*, [H. &c.]

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*Sarakāru*, [Tel. Karn.] The government, the state, the supreme authority or administration : the governing authority or administrator of affairs : the ruler, the king ; now generally applied to the Company's government, and to any of its civil or political officers : a landlord, a proprietor, a superintendent, a chief, a manager : in Bengal it commonly denotes a native servant who keeps the household accounts and receives and disburses money for his employer, a sort of house-steward ; also any writer or accountant. The term likewise signified an extensive division of country under the Mohammadan government, a subdivision of a *Ṣūbah*, containing many parganas ; a district, a province : (in this sense it has been usually, though incorrectly, written *Circar*, as in the case of the Northern Circars.)

*Sarkār-âûlî*, [H.] The high court, the chief authority, the government, the viceregal establishment of the Nawab of Bengal : a Jagir or assignment to defray the expenses of the Nawab household was so termed (incorrectly *Circar Ali*).

*Sarakārada-hāni*, [Karn.] Public money, the money of the state.

*Sarakārada-kacheri*, [Karn.] Any government office.

*Sarkārdhārā*, [Mar.] Assessment or taxes imposed by the state on real property.

*Sarkārî*, incorrectly, *Sirkārî*, [H. &c.] Relating or belonging to the government, or to any superior authority.

*Sarkārî-patîl*, [Hindi.] (from *S. patita*, fallen) Land left uncultivated for more than two years, and then claimable by the landlord or the government : all lands lying waste, and not included in the assessment.

*Sarkārî-wazîfa*, [H.] Allowances or

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assignments or pensions granted by government.

*Sarkār-kharāb*, [Mar.] Lying fallow or uncultivated in the hands of the government, land, &c.

*Sarkhat*, *Sarkhut*, corruptly, *Sirkut*, [H.] A written agreement, a receipt, a bill of sale, a deed of lease : a note of acknowledgment from the government to payers of the revenue, bearing upon it the successive instalments paid into the treasury.

*Mahājani-sarkhat*, [H.] (from *mahājān*, a merchant) An acknowledgement granted by a banker or merchant for money deposited.

*Sarkhel*, [Mar.] A title of rank amongst the Marāṭhas conferred by the Peshwa (from the P. *Sar-khail* a general).

*Sarkil*, [Tam.] *Sarikili*, [Tel.] A minister, a chamberlain, a major-domo (no doubt the same as *Sarkhel*, vernacularly modified).

*Sarmukh*, [Mar.] A head or principal chief, the title of the Holkar family.

*Sarnādu-gauḍa*, corruptly, *Sirna-gaur*, *Surnan-gour*, [Karn.] The head farmer or principal person in an agricultural district.

*Sarnāma*, [H.] Direction, address, superscription, heading.

*Sarnaubat*, [Mar.] The highest military officer under the Peshwa : also the governor of a fort, or of a part of it.

*Sarnisbat*, [Mar.] An officer under the former government, one under the Havidlār also superintending public works.

*Sar-o-pā*, corruptly, *Sirpao*, *Serpao* [H.] (lit., hand and foot) A complete dress of honour.

*Sarpanch*, [H.] The president of a *Panchāit*.

*Sar-pāṭil*, [Mar.] The head man of a district, the chief *Pāṭil* : it applied also to a sort of petty Zamindār, or an officer who superintended the assessment and

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collection of the rents of a district, and received a per centage on their realisation.

*Sar-parast*, [H.] A patron, a protector, a guardian.

*Sar-rishta*, more commonly, but less correctly, *Saristha*, or *Surishtu*, corruptly, *Serishta*, *Sherista*, and *Sheri-Shtah*, [H.] A record, a register, office, employment; an office of registry or record; it is sometimes, but inaccurately, used for the officer. See *Sarri-shladár*.

*Širastá*, [Uriya] Establishment.

*Širastá* or *Širistá*, [Mar.] Practice, custom (it is of course the H. *Sar-rishta*).

*Sarrishtadár*, or *Sarishtadár*, [H.] *Širaste*-, *Širiste-dár*, [Mar.] A registrar, a record keeper, applied especially to the head native officer of a court of justice or collector's office, who has the general superintendence of the establishment and charge of the public records and official documents and papers: it formerly denoted the head provincial or district *kánungo* or a head officer of the *Ámil*, exercising a superintending and controlling power over the other district registrars and accountants.

*Sarrishtah-i-Amánat*, [H.] In Bengal, under the Mohammadan and early British rule, an office for the examination and adjustment of disputed and outstanding accounts, particularly those of officers dismissed or charged with embezzlement or undue exactions.

*Sarrishtah-diwáni*, [H.] The office of *Diwán*, or collector, also the expenses of his office, including his own allowances.

*Sirasta-baṭṭá*, [Mar.] A cess levied by the Peshwa's collectors on the cultivators, to cover the risk of loss on the exchange of different currencies at the treasury at *Pánah*.

*Sarsúl*, [Mar.] A whole year, for or

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during a whole year, as *Sar-sáp-jamá-hharch*, the year's account of collections and charges.

*Sarsúlá*, or *Sarsáli*, [Mar.] Belonging or relating to a whole year, as receipts, charges, &c.

*Sarsari* or *Sarásari*, [H.] Easy, loose, transacted loosely or concisely, summary.

*Sarsari-ápíl*, [H.] A summary appeal.

*Sarsari-faiṣala*, [H.] Summary decision, or nonsuit.

*Sarsari-mukaddama*, [H.] A Summary suit.

*Sar-shikan*, [H.] (lit., breaking of the head or capital) A grant of revenue in charity, or to village officers, made under the Mohammadan government by the *Zamindárs* or fiscal authorities: it was so termed because the land so appropriated was taken in small lots from different holders: the tenure was peculiar to the province of *Bahár*. In *Tírhut* it signifies a rent-free tenure: (according to Buchanan's 'Eastern India,' vol. I. p. 311, it derived its name from its being granted to the families of *Zamindárs* who had lost their lives in the public service, but this seems doubtful).

*Sar-shikan-mahál*, [H.] A rent-free estate.—*Tírhut*.

*Sar-shumári*, [H.] A census, a poll-tax.

*Sarsubhedár*, corruptly, *Sirsoobedar*, [Mar.] An officer of the Maráṭha government superior to the *Mámlatdár*.

*Sarxamín*, corruptly, *Sarjamín*, [H.] Boundary, limit, tract of country.

*Šarjamín-tahkikát*, [Uriya] Local investigation.

**SARA**, (*Šárá*), corruptly, **SARRA**, [Mar.], also with **DORA**, (*Dorá*), pleonasm, **SARADORA**, (*Šárádorá*), A tax on fields and enclosures, land-tax.

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**SARA**, (*Śarā*), [H.] A wife's brother, a brother in law.

**SARAD**, (*Sarad*), or **SARAT**, (*Śarat*), [S. &c.] The season of Autumn, the two months following the rains, or about Sept.-Oct.

**SARADAR**, [Uriya] Land of the first quality.

**SARAI**, (*Sarāi*), [H.] A palace, a large edifice, a building for the shelter and accommodation of travellers. usually a quadrangle surrounded by low chambers opening internally, and backed by a dead wall, the square, in the centre of which are the heavy luggage and beasts of burden, being entered by a gateway, the gate of which is closed at night : an inn, a caravanserai.

*Sarāi-wakf*, [H.] An endowed *sarāi*, the maintenance of which is provided for by an endowment, and accommodation in which is gratuitous.

**SARAIO**, (*Saraio*), corruptly, **SURREIYO**, [Guz.] A druggist, a perfumer.

**SARAK**, [H.] A road.

*Sarak-bandī*, [H.] A high road or common way, as distinguished from a cross road or buy-way.

**SARAK**, (*Sarak*), or **SARIK**, (*Sarik*), **SARAKA**, (*Saraka*), or **SARIKA**, (*Sarika*), also read **SARKA**, and, incorrectly, **SERKA**, [H.] Larceny, theft, defined, in Mohammadan law, as the taking away secretly of the property of another at a time when it is, or supposed to be, in security, or under charge.

*Saraka*, or *Sarika*, or *Saraka-i-sughra*, [H.] Petty larceny, theft without violence.

*Saraka*, *Sarika*, or *Saraka-i-kubra*, [H.] Theft, or robbery with violence.

**SARAKU**, [Tam.] **SARUKU**, [Tel.] Goods, commodities, merchandise.

**SARALVYAJ**, (*Saralvyāj*), [Mar.] Simple interest.

**SARANA**, (*Śarana*), [S. &c.] Asylum, refuge, shelter, protection.

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*Śaranāgata*, [S. &c.] A refugee, a suppliant, one who comes for protection.

**SARANA**, (*Śarāṇā*), [Tel.] A fine levied upon persons stealing ears of corn, also on cattle trespassing on corn-fields.

**SARANI**, (*Śarani*), [Tel.] A sluice, a canal, a drain.

**SARANS**, (*Śarāṅs*), blunderingly, **SAROUCH**, [Mar.] (from S. *Sar*, essence, and *ansa*, a share) An abstract, an epitome, a short statement of proceedings kept by the *Punchūtt*, and, at the close, signed by each member.

**SARAP**, (*Sarāp*), [H.] A curse, an imprecation, an oath.

**SARAPAT**, (*Sarapāt*), [Uriya] Marshy land (of a better description).

**SARAS-NIRAS**, [H.] Good and bad : applied sometimes to distinguish the quality of a soil, or to its distribution : the good with the bad.

**SARASWATA**, (*Śaraswata*), vernacularly, **SARASWAT**, (*Śaraswat*), [S. &c.] The country about the *Śaraswatī* river to the north-west of Dehli : the designation of a tribe of Brahmans subdivided into ten classes, and supposed to have come originally from the north-west of India : many of the *Śaraswat* Brahmans cultivate literature, and they are in general a respectable body.

*Saraswatī*, [S. &c.] The goddess of letters and arts : the name of a river, commonly *Sarsūtī* or *Sursotee*.

*Saraswatī-pūjā*, [S. &c.] The worship of the goddess *Saraswatī*, observed on the 5th of the light half of *Āṣwin* (Aug.-Sept.), on which occasion books and the implements of writing are held sacred and are worshipped.

**SARATHI**, (*Śarathi*), corruptly, **SARTHEE**, [S. &c.] The driver of a car, a charioteer : the designation of a mixed caste said to have sprung from a Kshatriya father and Brahman mother.

**SARAWA**, (*Sarawā*), or **SARWA**, (*Sarwā*), [Mar.] A piece of hill ground cleared

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and cultivated for not longer than a year or two past: ground recently reaped.

*Sarawebhāt*, [Mar.] Rice reared on recently cleared hill ground.

**SARAYA**, (*Sārāya*), [Karn.] **SARAYAM**, (*Sārāyam*), [Tam.] Any kind of spirituous liquors.

*Sārāya-guttige*, [Karn.] A tax levied on spirituous liquors.

*Sārāyakāran*, [Tam.] A distiller.

**SARBALAND KHAN**, (*Sarbaland khān*), [Thug.] A proper name uttered to direct the stranglers to be ready, also to denote the approach of danger.

**SARBAN**, (*Sārbān*), [H.] A camel driver.

**SARF**, (*Ṣarf*), incorrectly, **SERF**, (*Ṣerf*), [H. &c.] Expenditure, exchange: in Mohammadan law, a pure sale, a sale of price for price, or one in which the articles exchanged are both representatives of price, as silver for gold, an exchange of representatives values.

*Ṣarf-i-sikka*, [H.] A charge or discount on the different currencies receivable at the public treasury: an impost or cess established at one time in Bengal to cover the loss accruing on exchange of coins.

*Ṣarrāf*, commonly, *Saraf*, vernacularly, *Sarāph*, *Sarāpe*, *Sarāpu*, *Sarābu*, corruptly, *Saraff*, *Sharāf*, *Shroff*, [H.] [Mar. Tel. Karn.] A money-changer, a banker, an officer employed to ascertain the value of different currencies.

*Ṣarrāfa*, [H.] The place where money is exchanged, a banker's, a money-changer's shop.

*Ṣarrāfi* or *Sarāfi*, [H.] The business of a money-changer: also, discount on exchange of coins, and fees paid for examining and valuing different currencies, commonly, *Shroffing*, and *Shroffage*.

**SARHU**, (*Sārḥā*), [H.] **SADU**, (*Sādā*), or

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**SARU**, (*Sarū*), [Mar.] A wife's sister's husband.

**SARE**, (*Ṣare*), **SERE**, (*Ṣere*), [Karn.] Imprisonment, slavery, bondage, captivity. *Ṣare-bandhāna* [Karn.] Confinement, imprisonment.

*Ṣare-manc*, [Karn.] A jail, a prison.

*Ṣare-viḍḍava*, [Karn.] A captive, a prisoner of war.

*Ṣare-viḍḍage*, [Karn.] Liberation from prison.

**SAREHA**, (*Sarehā*), [Hindi.] A narrow field, much longer than broad.

**SARHE**, (*Sārhe*), [H. &c.] (S. *Sārdḍha*, from *sa*, with, and *ardha*, a half), **SADE**, (*Sāde*), and **SARE**. (*Sāre*), [Beng.] **SADA**, (*Sādā*), or **SARA**, (*Sārā*), [Mar.] A half of a unit in addition to any given number above two, whether applied to number, weight, or value; as *Sārhe-tin*, three and a half, *Sārhe-panch-man*, five mans and a half, *Sārhe-panch-rupaiya*, five rupees and a half, or five rupees eight *anas*: the fraction must have reference to the unit in a decimal ratio: *Sārhe-nau-rupaiya* would be nine rupees eight *anas*, but *Sārhe-das-rupaiya* will be fifteen rupees; so *Sārhe-tin-sau*, will be 350, *Sārhe-tin-hazār*, 3500, *Sārhe-tin-lākh*, 350,000, the half being that of the respective unit.

**SARHI**. (*Sārhi*), or **SARI**, (*Sāri*) corruptly, **SARRIE**, [H. &c.] **SADI**, (*Sādī*), or **SARI**, (*Sāri*), [Mar.] A long cloth worn by Hindu women, wrapped round the body and passed over the head, the only usual attire of the lower classes.

**SARI**, [Tel., Karn. Tam.] Equal, right, just, even; also, subst., equality, fitness.

*Sari-bhāgamu*, [Tel.] An equal share.

*Sari-mitrai*, [Tam.] Established, proper or just rights or privileges of individuals.

† **SARINGA**, (?) [Beng.] A canoe made out of a single block of wood.

† Reference see page 1.

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**SARKARA**, (*Ṣarkarā*), [S. &c.] Gravel, sand, gravelly or sandy soil : clayed or candied sugar.

**SARNA**, (*Sarnā*), [Hindi] A spot of land on which trees are not to be cut (Chota Nagpur) A 'Sarna' is not merely the actual tree which is worshipped but comprises the whole body of trees, in the grove in which the trees are worshipped, stand, and ancient custom forbids any-one to cut trees or branches of trees standing on the 'Sarna' groves. *Prayag Ram v. Dukhia Munda*, 98 Ind.Cas. 523 S=P.L.T. 219 = A.I.R. 1927 Pat. 104.

**SARTHA**, (*Sārtha*), [S. &c.] A company of travellers or traders, a *kafila*, a caravan.

*Sārthavāha*, [S. &c.] A merchant, a trader : the head of a corporation, the leader of a caravan.

*Sārthi*, [S. &c.] A trader, a traveller, one of a company of traders, especially the head or leader of a caravan.

**SARU**, (*Sārū*), or **SARHU**, (*Sārḥū*), [IL.] A wife's sister's husband.

**SARUGUDU**, (*Sarugudu*), [Tel.] A platform on which plants are placed ready for conveyance to the fields in which they are to be transplanted.

**SARUKAI**, (*Sarukai*), [Tam.] An outlet for the surplus water of a reservoir, a sluice or flood-gate.

**SARUKU**, [Tel. Karn.] Goods, commodities, merchandise. See *Saraku*.

**SARUVA**, (*Sāruva*), [Tel.] A small bridge over a water-course.

**SARUVA**, (*Saruvā*), [Tel.] Low ground cultivation.

*Sāruvāpanṇa*, [Tel.] A crop in low wet ground.

**SARUVU**, (*Sāruvu*), [Tel.] A ridge or low bank.

**SARVA**, [S.,] but adopted in all the dialects, sometimes modified, as **SARBA**, [Beng.,] **SARVAMU**, [Tel.,] and abridged to **SAB**, **SUB**, [Hindi] All, entire, whole.

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*Sarvadhāri*, [S. &c.] (lit., all containing) The twenty-second year of the cycle.

*Sarvadhūbālā*, [Tel.] An allotment of land entirely rent-free.

*Sarvāgrāhāramu*, [Tel.] A village granted to Brahmins, entirely rent-free.

\* *Sarva-hakk-wa-sambandh*. Marathi expression for 'all rights and accompaniments'. In a Marathi deed the words in themselves do not include a right of way over the vendor's property. *The Municipality of the City of Poona v. Vaman Rajaram*, I.L.R. 19 Bom. 797.

*Sarva-inamu*, [Tel.] (from A. *Inam*, q.v.) Land held free of any charge or tax : a grant of the entire revenues of a village or tract of land.

*Sarvajit*, [S. &c.] (lit., all-victorious) The twenty-first year of the cycle, A.D. 1828—1888.

*Sarvamāṇiyam*, or *Sarvamānyam*, [Tam.] Land granted in free tenure, or exempt entirely from payment of revenue or rent to the grantor, whether the individual proprietor or the government.

*Sarvamokhāsā*, [Tel.] Land free of all revenue charges.

\* *Sarvaṅga Vyakalyam*. The expression should be translated as 'not partial but general dilapidation'. *Panchapagesa Gurukkal v. Sinna Sevagam Chettiar*, 112 Ind.Cas. 65 A.I.R. 1929 Mad. 118.

*Sarvapaṇṇa*, [Tel.] The first crop of wet land, the entire crop.

**SARVARI**, (*Ṣārrari*), [S &c.] The thirty-fourth year of the cycle.

\* **SARVASVADHANAM**. It is a peculiar sort of marriage prevalent among the Nambudris in Malabar. It closely resembles, if not identical with 'Putrika Karanam' marriage among the other classes of Hindus. The object of both forms of marriage is to raise up issue to a father whose line is about to become

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*extinct and to place the son to be begotten from daughter in the place of real son. Kumaron v. Narayan, I.L.R. 9 Mad. 260 (264). It is a form of marriage which is referable to the ancient Hindu law of 'Putrika Putra' or of the appointed daughter and her son. The form is still in force among Nambudris as a mode of affiliation. Vasudevan v. Secy. of State, I.L.R. 11 Mad. 157 at 162; Chemnantha v. Palakuzhu, I.L.R. 25 Mad. 662 (664).*

\* **SARVAYA**, *Balance Sheet. Bai Mahakore v. Bai Mangla, I.L.R. 35 Bom. 403.*

**SARWAU**, (*Sarwāū*), **SARWAIU**, (*Sarwāiū*), [Guz.] Monthly or yearly balance : sum total : summing up of accounts.

**SAS**, (*Sās*), or **SASU**, (*Sāsu*), [H. &c.] A mother in law.

**SASA**, (*Sasa*), pl., **SASALU**, (*Sasalu*), [Tel.] Grains of rice mixed with turmeric or other colouring ingredients, and used on auspicious occasions, as at marriages, when a basket containing the mixture is severally placed before the bride and bridegroom, and each in succession casts some over the head of the other : the ceremony of thus casting the rice.

**SASANAM**, (*Sāsanam*), [S. &c.] vernacularly, **SASAN**, (*Sāsan*), or **SHASAN**, (*Shāsan*), Ordering, directing, restraining, punishing, a royal order or edict, a royal grant, a patent, especially such as is commonly engraved on copper plates : a written engagement or contract, a written deed of any kind : in Cuttack, a village held by Brahmans in joint tenancy, either rent-free or at a quit-rent. Besides its usual imports, it implies in Tam. An oath ; punishment.

† **Mūla-sāsanam**, [Karn.] Primary or principal deeds : title deeds.

**Sasanarītti**, [S. &c.] Maintenance enjoyed under a written deed or grant.

**Śilāśāsana**, [S. &c.] (from *shila*, a

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stone) A grant or edict inscribed on stone.

**Tāmra-śāsana**, [S. &c.] (from *Tamra*, copper) An edict or grant inscribed on copper plates.

**Dhārāśāsana**, [Karn.] A deed or gift of land, &c.

**Krayaśāsana**, [Karn.] (S. *Kraya*, sale) A deed of sale.

**SASHTANGA**, (*Śashtāṅga*), [S. &c.] (*Ashta*, eight, and *Anga*, limb) Lit., with eight limbs : an adjunct to words signifying salutation, as *Namaskāra*, *Praṇāma*, &c., reverential salutation, address, or prostration, so as to touch the ground with the eight parts of the body, the two hands, two feet, two knees, the breast, and the forehead.

**SASTHI**, (*Śasthī*), (?) [Mar.] Land paying to government the maximum assessment (there is no doubt some blunder in the spelling of this word).

**SASTRA**, (*Śāstra*), vulgarly, **SHASTRA**, corruptly, **SHASTER**, [S. &c.] An order or command, a scripture, a work of authority, especially one attributed to an inspired writer : when used with a word implying the subject treated of, it may denote either a single work of the class, or the writings collectively ; thus, a *Dharma-śāstra* may imply the code of Manu, or any work of authority on the laws and the institutes of the Hindus, whilst the *Dharma-śāstra*, means the whole science of law, and the body of the social institutions : the word is also used generally for any literary or scientific composition, or for any branch of investigation.

**Śāstri**, vulgarly, **Shastree**, [S. &c.] A man of learning, one who teaches any branch of Hindu learning, an expounder of Hindu law.

**SASUR**, or **SUSAR**, [H.] **SASARA**, (*Sāsarā*), or **SASUR**, (*Sāsur*), [Mar.] **SWASUR**,



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(*Ṣwaṣur*), [Beng.] **SWASURA**, [S.] A father in law, whether of the husband or wife.

*Sāsre*, [Mar.] The house of a husband's father.

*Sāsuvās*, [Mar.] The residence of a married girl in the house of her husband's father: the annoyance she suffers there.

*Sāsuvāṣṭi*, or *Sāsuvāṣin*, [Mar.] A young married woman living in the house of her husband's parents, and proverbially treated with great harshness.

**SASYA**, (*Ṣasya*) [S. &c.] Grain or corn in general, as wheat, barley, rice, &c.: also fruit.

*Sasyakshetra*, [S. &c.] A corn-field.

**SASWATABERIJU**, (*Ṣāṣwatāberiju*), [Tel., Karn.] (S. *Saswata*, perpetual) The perpetual assessment of lands, an established village assessment.

*Ṣaṣwatapatti*, [Karn.] A permanent grant.

† *Sāsawata-sāyubadi*, corruptly, *Saswitha sagoopudee*, [Tel.] Right of perpetual cultivation, with exemption from the landlords' rent but liability to the government revenue.

**SATA**, (*Sāta*), **SATI**, (*Sāti*), [Karn.] adj. Like, similar: subst. barter, exchange.

*Sātāberamu*, *Sātākotiberamu*, [Tel.] Barter.

*Sāteṇṇoteṇ*, [Mar.] Traffic by exchange, barter; whence intermarrying in two families.

*Sātābēra*, [Karn.] Bartered merchandise.

*Sātāgār*, [Karn.] A barterer, a trader, a merchant.

*Sāṭṭayāpāra*, [Karn.] Bartered merchandise.

**SATANI**, (*Sātāni*), or **SATALI**, (*Satāli*), [Tel. Karn.] The name of a caste, or an individual belonging to it: the *Sātānis* are

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*Ṣūdras* exclusively worshipping Vishṇu, and living chiefly on alms, but practising music.

**SATEN**, (*Sāteṇ*), [Mar.] **SATUN**, (*Sātun*), [Guz.] A whole investment, the whole quantity brought to market by one person: buying up such an investment, or a bargain to purchase it.

*Sāteḥkal*, or *Sātepatra*, [Mar.] The deed or writing which is executed on the purchase of a whole investment. *Sātākhāt*, [Guz.] A written engagement to purchase goods or lands within a specified time: a written contract of sale, any written agreement.

**SATHA**, [Thug.] The first seven days of an expedition.

**SATHANA**, (*Ṣāthānā*), [Tel.] A fine inflicted on persons stealing ears of corn.

**SATHI**, (*Sāthi*), [H.] (S. *Sashthi*, sixty) A kind of rice ripening in the rains about sixty days after sowing. A coarse kind of rice.

**SATHIA**, (*Sāthiā*) [H.] **SATHIO**, (*Sāthio*), [Guz.] A figure made by Hindu women in place of a signature to written deeds: a kind of figured cross prefixed to account books, and also formed with flour on the ground at marriages and other festivals: a surgeon.

**SATHNA**, [Thug.] A Mohammadan.

**SATHOT**, [Thug.] The person whose office it is to strangle the victims.

**SATHZAT**, (*Sāthzāt*), [Thug.] The seven original clans of the Thugs, who were all Mohammadans.

**SATI**, (*Sati*), corruptly, **SUTTEE**, [S. &c.] (*Sati*, fem. of *Sat*, good) A virtuous wife, especially one who consummates a life of duty by burning herself on the funeral pile of her husband, either with the body, or separately if her husband have died at a distance.

*Sattwār*, [H.] The place where a

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widow has been burned, sometimes marked by a peculiar monument.

**SATIN**, [Beng.] A co-wife, expressing the relationship of a man's different wives ; each is said to be *Satin* to the other.

**SATKAR**, (*Ṣatkar*), [Beng.] Land yielding a good return for seed sown.

**SATKARI**, (*Satkāri*), [H.] (S) One who burns the dead.

**SATMASA**, (*Satmāsa*), [H.] (from S. *Sapta*, seven, and *Masa*, a month) A feast given in the seventh month of pregnancy : a fee paid at that period to the kazi : the word occurs also *Satwāsā*, and *Satwīn-sā*, in the same sense, as also in that of a seven-month's child.

**SATMI**, (*Satmī*), [Guz.] A bill of lading.

**SATO**, (*Sato*), [Guz.] A time bargain, speculation in opium and other articles, a gambling transaction.

**SATPHIRI**, [H.] Seven turns round the sacrificial fire : the ceremonial of marriage, observed sometimes at the season of betrothal, but not held to bar subsequent union with another party.

**SATRA**, [Mar. Karn.] **SATTRAM**, [Tam.] **SATRAMU**, [Tel.] Sacrifice, oblation : liberality, giving alms, distribution of food to Brahmans and mendicants ; the place or building where it is so distributed ; in Tel. and Tam. also, a *chollī* for travellers : in Karn., also, a house, an edifice, as *Dharmasatra*, a court-house.

**SATRASALA**, (*Satrasālā*), [Mar.] (S. *Shala*, a hall), **SATRASALE** (*Satrasāle*) [Karn.] A building or apartment in which food is distributed to Brahmans and mendicants : in some places, a house erected by the high road, and endowed by charitable persons for the gratuitous supply of food, and sometimes lodging, to travellers : it is usually in charge of, and managed by, a Brahman : (the building, as well as the act of distributing the food, is also termed in Mar. and

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Karn. *Annachhatra*, or *Annasatra*, form S. *anna*, food).

**SATSUDRA**, (*Satśūdra*), [Mar.] (S. *Sat*, good) A Śūdra who has gone through the purificatory ceremonies of the higher castes : a common term for a cowherd or a barber, who are considered to be of a better class of the servile tribes.

**SATTA**, or **SATHA**, (?) [H.] An engagement to supply articles or grain, &c., on consideration of specified advances (it is perhaps the same word as *Sattā*, with a local modification of meaning). Also, a contract or engagement to grow and supply indigo.

† *Satta-bati*. (?) [H.] A deed of transfer.

**SATTA**, (*Sattā*), [Mar.] Mercantile traffic, exchange of money. *It is merely a commercial agreement regulating the conditions under which a tenant agrees to grow certain crops but it is in no sense, a demise of the land.* Henry Hall & Co. v. *Bawan Thakur*, 2 P.L.T. 605 = A.I.R. 1921 Pat. 412. See also **SATTA**.

**SATTATHAVAN**, (*Ṣattāthavan*), [Tam.] A *Vaiṣṇava* of a particular order, in the south of India ; one who does not wear a lock of hair on the crown of his head, nor the Brahmanical cord : all distinctions of caste are said to be dispensed with, and the sect is accused of holding their women in common : the *Ṣattāthavar* are to the *Vaiṣṇavas* what the *Vira Śaivas* are to the *Śaivas* ; they follow chiefly the occupations of flower-sellers and minstrels, or are vagrants and mendicants.

**SATTU**, (*Sattu*), **SUTTOO**, (*Sulṭoo*), also **SATUA**, (*Satūā*), [H. &c.] Grain parched and ground to flour, sometimes mixed with pease, and usually eaten made into a paste with water.

*Satīā-sankrānt*, [H.] The day of the sun's entrance into Aries, when a meal

† Reference see page 1.

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of parched grain is presented to Brahmans.

**SATTUK**, (*Sattuk*), [H.] Base money, money much alloyed.

**SATU**, (*Sātu*), [Karn.] Change given to one person to pay money for another.

**SATWARI**, (*Satwari*), [Guz.] A caste of Hindus employed as gardeners and cultivators of garden produce : a man of that caste.

**SATYOTTARA**, [S.] A kind of answer in a suit, admission of the truth of the charge.

**SAUBHAGYA**, (*Saubhāgya*), [S. &c.] Good fortune, prosperity, happiness ; vernacularly, any ornament that may be worn by a woman whose husband is living.

*Saubhāgyavati*, [Mar.] A prosperous woman, that is, one whose husband is living.

*Saubhāgyavāṇā*, and *Saubhāgyavāyana*, [Mar.] An offering of articles of the toilette by married women to Brahmans and their wives, for the sake of procuring continued (sic !) prosperity : an offering of cocoa-nuts and other articles to a Brahman and his wife at a marriage, to procure prosperity for the new-married couple.

**SAUHAGIN** (*Sauhāgin*), or **SOHAGIN**, (*So-hāgin*), [H.] A woman whose husband is living.

**SAUCHA**, (*Ṣaucha*), [S. &c.] Purity, cleanliness, ceremonial purification after having been rendered unclean by any cause, as personal defilement, the death of a relative, and the like.

*Ṣauchāchāra*, [S. &c.] Rules of purification.

**SAUDĀGAR**, (*Saudāgar*), [H. &c.] A merchant, a trader.

*Saudāgari*, corruptly, *Saudagree*, [H.] Trading, trafficking, the business of a merchant.

*Saudāpatra*, corruptly, *Soudapatro*,

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*Sowdaputtur*, [Beng.] A written agreement to deliver goods to a purchaser on specified terms. Also, a bill of sale.

**SAUDAYIKA**, (*Saudāyika*), [S.] (from *shu*, good, and *daya*, portion) Property derived from kindred as an affectionate gift : the property which a man receives with his wife : the property given to a woman, by her kindred, or her husband at the time of her marriage, becoming her exclusive right.

**SAUDRA**, (*Saudra*), [S. &c.] Relating or belonging to a Śūdra or the Śūdra caste, the son of a Śūdra woman by a man of either of the three superior castes.

**SAUGAND**, [H.] An oath.

**SAUKAR**, (*Saukār*). vernacular corruption of **SAHUKAR**, (*Sāhukār*), q. v. [H.] A banker.

**SAULU**, (*Saulu*), [Karn.] Fullers' earth : adj. brackish.

*Sauluppu*, [Karn.] Earth salt.

*Saulumannu*, [Karn.] Earth used for making salt, also by washermen for bleaching.

**SAUR**, [Thug.] One who escapes from the attempt to strangle him.

**SAUT**, [H.] A companion wife, any one married subsequently to the first.

*Sautelū*, [H.] Sprung from a different wife, as *Sautelū-bhāi*, a brother by a different mother.

*Śāvatra*, *Sautra*, [Mar.] Sprung from, or relating to, a rival wife : used only in composition, as *Sāutra-āt*, a half-mother, *Sāutra-bhāi* a half-brother, that is, by the same father but different mother.

**SAVA**, (*Ṣava*), [S. &c.] A dead body.

*Ṣavasūdhana*, [S. &c.] A magical rite performed while seated on a dead body.

**SAVADI**, (*Sivadi*), [Tam.] A building for the accommodation of travellers, a *chaultri*, a *sarāi*.

\* **SAVAIRINI**. A woman who abandoning

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*her husband behaves wantonly. Basuppa v. Rayava, I.L.R. 29 Bom. 91.*

**SAVARAMU**, (*Sāvaramu*), or **SAVARAM**, (*Sāvaram*), [Tel.] An allotment of land, or of the government revenue derivable from it, assigned by the Mohammdan government to the Zamindárs or other revenue officers as their personal compensation: it is also explained as that part of the Zamindári which the Zamindár retained in his own hands. *The words as applied to lands does not necessarily convey the idea of full proprietary right in the Zamindar. All that is clear is that 'Savaram' was compensation granted to a Zemindar or Revenue officer under the Mahomedan Govt. An allotment of land or of Government revenue thereof held by the Zamindars and other principal Revenue officers, rent-free as part of the emoluments of their offices. Lakshmayya v. Sri Rajah Varadaraja, I.L.R. 32 Mad. 168 (172).*

\* *Savaram-Jeroyiti. The word "Savaram" invariably means the home farm of the Zemindar and if the expression 'Savaramje-royiti' is ever used, it must mean homefarm cultivation. Tatayya v. Venkata Subbaraya Sastri, 111 Ind.Cas. 168 = A.I.R. 1928 Mad. 786.*

**SAVARNA**, vernacularly, **SABARNA**, corruptly, **SABURN**, [S. &c.] Of or belonging to the same caste or clan.

**SAVASA**, (*Savāsā*), **SAWASA**, (*Sawāsā*), [Mar.] A tribe of Brahmans, or an individual belonging to it.

**SAVASIN**, (*Savāsīn*), [Mar.] (corruption of *Savasini*) A woman whose husband is living.

**SAVEDHABHOGAM**, [S.] Possession or occupation that is disputed.

**SAVI**, (*Sāvi*), less correctly. **SHAVEE**, (*Shāvee*), or **SHAWEE**, [Tam.] Blighted

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corn, grain withered for want of moisture.

**SAVISTAR**, [Hindi &c.] Circumstantial, detailed—an account, a statement, &c.

**SAVITRI**, (*Sāpitri*), [S. &c.] The same as the Gayatri, or most holy verse of the Veda, a short prayer addressed to Savitā, or the sun, whence its name, and the repetition of which is an essential part of the ceremony of investiture with the Brahmanical thread; hence it sometimes implies the rite of initiation.

**SAVYAJ**, (*Savyāj*), [Mar.] Bearing, or united with, interest: what includes the interest accumulated with the principal; any account, a total, what bears interest, a loan, &c.

**SAWA**, (*Sawā*), (?) [H.] A well.—North-west provinces.

**SAWA**, (*Sawā*), [H. &c.] [Beng.] A quarter more, with a quarter more, as *Sawā-sau*, a hundred and a quarter, or 125.

*Sawāi*, *Sawāia*, [H. &c.] (Uriya.) A quarter more, an excess of a fourth, that which is more by a fourth: interest at a rate of 25 per cent.

† **SAWADIU**, (*Sawādiu*), (?) [Guz.] A tax levied upon irregularly alienated lands equivalent to one-third of the full assessment.

**SAWANIH-NIGAR**, (*Sawānih-nigār*), or **SAWANIHA-NIGAR**, (*Sawāniha-nigār*), corruptly, **SAVANAGAR**, **SAVANNAH-NEGAR**, and **SEWANAHNIGAR**, [H.] (A.P.) (from *Sawānih*, events, and *nigār*, who sees) A news writer, an intelligencer, also a spy.

**SAWAR**, or **SUWAR**, (*Suwār*), [H. &c.] (Beng.) A rider, a horseman or person mounted, one carried by any conveyance.

*Sawāri*, or *Suwāri*, corruptly, *Sewarry*, *Sewauri*, [H. &c.] also *Swāri*, [Mar.] A number of persons mounted,

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especially on state occasions : equipage, retinue, cavalcade, a troop of horsemen ; what is fit for or appropriated to riding on, as a riding-horse.

**SAWANA**, (*Sawānā*), [H.] Lands lying farthest from the village.

**SAWATRA**, (*Sāwatra*), [Mar.] Sprung from, or relating to, a different wife or mother (S. *Sapatni*), used only in composition, as

*Sāwatra-ūi*, A half-mother, the wife of a father, a stepmother.

*Sāwatra-bhāt*, A half-brother, one by the same father not the same mother.

**SAYABANJAR**, (*Sāyābanjar*), (?) Uncultivated lands divided into fields.

**SAYAGAL-VIKRAYAM**, (*Sāyagāl-vikrayam*), [Tam.] Inland sale.

**SAYANAİKADASI**, (*Śayanaiḱādaṣi*), [S. &c.] The eleventh of the light half of the month *Āshārḥ*, or the summer solstice, when Vishṇu is fabled to sleep upon the serpent *Śeṣha*.

\* **SAYAR, SAYER**, See **SAIR**.

**SAZA**, (*Sazā*), vernacularly, **SAJA**, (*Sajā*), [H. &c.] Punishment, retribution, retaliation.

*Sajā-āghāt*, [Uriya.] Slight wounding.

*Sazāwal*, *Suzawul*, *Sajāwal*, *Suxawool*, *Suzawool*, *Suxawal*, [H. &c.] A native collector of revenue : an officer specially appointed to take charge of and collect the revenue of an estate, from the management of which the owner or farmer has been removed : *Private receivers appointed by land-lords*. *Kartie v. Padmanund* : I.L.R. 11 Cal. 496, a land-steward, a bailiff, an agent appointed by a landowner or lessor to compel payment of rent by tenants or leaseholders. *Ben Reg.* v. 1819.

*Suzāwali*, [H.] The office or function of a *Sazāwal*, the rights attached to it : an *abwāb*, or cess, imposed under the

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Mohammadan government upon *Zamin-dārs* to defray the cost of special native collectors of the revenue.

*Sajāwalu*, [Tel.] Restraint placed upon a person to prevent his escape, or to enforce payment of a demand.

**SAZISH**, (*Sāzish*), [H.] Conspiracy, collusion, confederacy.

*Sajulu*, [Tel.] Labourers employed in the making of salt.

**SEDHYA**, (*Sēdhya*), or **SHEDHYA** [Karn.] Agriculture, farming.

*Sēdhyagār*, [Karn.] A farmer, a cultivator.

*Sēdhyamu*, corruptly, *Shedow*, [Tel.] Land prepared for ploughing.

**SEDI**, (?) [Beng.] Presents of provisions, formerly exacted in Bengal by the *Zamindār* and his attendants, when travelling, from the cultivators.

**SEDIL**, (*Sedil*), or **CHEDIL**, [Tam.] An apparatus used for suspending men, and swinging them in the air in honour of the goddess *Mariamma*. See *Churaka*.

† **SEGA**, (?) [Beng.] Resumed rent-free land.—Sylhet.

**SEGON**, (?) [Hindi] A soil of a reddish tint, and containing gravel, in *Bundelkhand*.

† **SEJA, SENJA**, [Guz.] Held in common, not in shares, land or a village.

**SEJAR**, (*Sejār*), **SHEJAR**, (*Shejār*), [Mar.] Neighbourhood.

*Sejāri*, *Shejāri*, [Mar.] A neighbour.

**SEK**, (*Sek*), **SHEK**, [Mar.] Hire of, or remuneration for, the use of draught cattle.

**SEKA**, (*Sekā*), [H.] Wheat-fields watered by wells : watering, irrigation in general.

**SEKKUMUTTAL**, [Tam.] (from *sekku*, an oil-press, and *muttai*, an egg) An egg-shell filled with oil : a contribution levied by the village proprietors from each oil-press, and either distributed among them according to their respec-

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tive shares, or credited to the fund for village expenses.

**SELAGA**, (*Śelaga*), [Tel.] An allowance of grain and other perquisites allotted to the hereditary village *Karanam*, or accountant, in the Northern Sarkárs : a term used by measures of grain, who call out the numbers of the measures up to one hundred, and then, exclaiming *Śelaga*, begin a fresh enumeration from one.

**SELAKYA**, (*Śelakyā*), [Mar.] A goat-herd.

**SELAVALA NILAM**. [Tam.] Red soil.

**SELOD**, (*Śelod*), [Guz.] An armed agent : one who levies forced contributions from the cultivators in the name of some military chief.

**SEMA**, (*Sēma*), [Karn.] Hidden treasure.

**SEMAHI**, (*Sēmāhi*), [Uriya] (from the P. *sih*, three, and *māh*, a month) Quarterly.

**SEMBAKAL**, (*Sembakāl*), [Tam.] A betel-garden while the vines are young.

**SEN**, [Beng.] A family name borne in Bengal by persons usually of the medical caste, as Ram-Komol Sen, the author of the English and Bengali dictionary, and a gentleman highly esteemed by both the European and native society of Calcutta for his private worth and public spirit : he died in 1843.

**SENA**, (*Senā*), [S. &c.] An army.

*Senā-khās-khel*. [Mar.] (from *Senā-khās*, the army of the state, and *Sar-khel*, a commander, dropping the first syllable) A title conferred by the *Peshwā* upon the *Gaikwār*.

*Senāpati*, corruptly, *Senaputtee*, [S. &c.] A general, a commander-in-chief, one of the eight great officers of the Marāṭha state, a title conferred by the *Peshwā*, upon the Rājā of Berar.

**SENA**, (*Senā*), [H.] An officer who collects the revenue in a village.

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**SENDE**, (*Senḍe*), [Mar.] A disease incidental to rice crops.

**SENDI**, (*Śendī*), **SHENDI**, (*Shendī*), [Mar.] The tuft or lock of hair on the crown of the head left at tonsure.

**SENDI**, (?) [Mar.] The offspring of a Marāṭha Brahman by a slave girl, who becomes a Brahman in the third generation (perhaps an error for *Senwi*, q.v.)

**SENDI**, (*Sēndī*), [Tam.] The sap of the palm, *tūrī*.

† **SENJA**. See **SEJA**.

**SENWA**, (*Śenwā*), **SHENWA**. [Mar.] A man of low caste employed as the village scavenger.

**SENWI**, (*Śenwī*), **SHENWI**, (*Shenwī*), [Mar.] A class of Hindus in the Marāṭha country who maintain that they are Brahmans, and wear the characteristic cord, but who are not recognised to be so by the other Brahmans, from whom they differ chiefly in eating fish.

**SEPATTANI**, incorrectly, **SEPATNI**, **SE-PUTNEE**, [Beng.] (from the P. *seh*, or *sih*, three) A sub-tenure or lease in the third degree.

*Sepattanidār*, [Beng.] The holder of land in the third stage of underletting.

**SER**, commonly, but incorrectly, **SEER**, corruptly, **SAER**, [H. &c.] (from the S. *Śetaka*) A measure of weight, varying in different parts of India, and for different articles, but generally reckoned in Bengal at eighty *tolas*, or Sicea weight, or as one-fortieth of a *man* or *maund* : as the fortieth of the former Bāzār *maund* the standard *Ser* was = avoirdupois weight 2 lb. 0 oz. 13.863 dr. and of the Factory *maund* 1 lb. 13 oz. 13.860 dr. In 1833 a slight change was made in the value of the *man*, thence known as the *Angrezi* or English *maund*, by which the proportionate value of the *Ser* became, in avoirdupois weight, 2 lb. 0 oz. 14,592 dr. : the Tamil *Sér* is

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reckoned equal to eight *palams*, while a larger or *pakkā sēr* is equal to 24 *palams*. See *Palam*. On the west of India the Surat *Ser* is said to be equal to avoirdupois weight 1 lb. or 16 oz., and the Bombay *Ser* to 13 oz. only.

*Serī*, [H. &c.] Relating to a *Ser* : a charge or fee of one *Ser* per *man* : an allowance of one *ser* per *maund* in the division of the crop : in Marathi, a perquisite of about two *Sers* per *maund* taken by the *Kamavisdār*, or other government officer, from the grain brought by the cultivators in payment of the public revenue when receivable in kind : also the grain which the officer who supplies the public servants with their allowances deducts as his perquisites from every *maund*.

*Adserī*, [Mar.] Monthly grain given to a servant for his subsistence : a weight of two and a half *sers* : a measure of capacity, or half a *payali*.

*Serīna*, [H.] Payment of a *ser* per *man* by an hereditary cultivator in a village in the proprietary community of the village, or some individual of the community, in acknowledgment of the proprietary right : also a perquisite or deduction of a like proportion from the estimated produce of the lands claimed by the proprietors on settling for the revenue.

**SER**, (*Ser*), **SHER**, [Mar.] Daily food, or grain, or flour, given to a messenger or labourer.

† **SERA**, **SEERA**, (?) [H.] Low land capable of being irrigated.

**SERAWETEB**, (*Serāweteb*), [Guz.] A particular tenure of land.

**SERI**, (*Serī*) pronounced **SHERI**, corruptly, **SHAIREE**, **SHEYREE**, [Mar.] Arable land originally excluded from the village assessment, either as fallen in consequence of neglect of cultivation or

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forfeiture into the hands of the government, and managed for its benefit, or such land separated under some pretext by the great officers of the state, and managed for their own advantage alone : when the *Serī* lands were appropriated by the government they were sometimes rented to the *Māmlatdārs* at a favourable rate : latterly they were made over to the *Pāṭils* and assessed along with the other lands of the village, from which they then ceased to differ, except in retaining their original appellations.—E. I. Selections, iv. 652, 695. The same word in Telugu is explained in a similar manner to denote land cultivated by the *Ryots* on account of the state, paying usually at the rate of half the nett produce of ordinary cultivation, or one-third of that of garden cultivation : *Serī* land was considered to be of two kinds, 1. land lying waste and unclaimed, and 2. land respecting which disputes not admitting of decision had prevailed—Ibid. iv. 740. *Serī* is elsewhere explained to signify the same as *Baḡā*, or the partition of the produce between the state and the cultivator ; and again to mean merely ploughed land, or cultivation in general. '*Serī* land always means land in which tenant has an occupancy right. *Tatayya v. Venkata Subbaraya Sastri*. 111 Ind.Cas. 168 = A.I.R. 1928 Mad. 786. The '*Serī*' is always used in the '*Kistna*' District of the Madras Presidency in the sense in which the word "*Ryoti*" is used in the Madras Estates Land Act. '*Serī*-land' always means 'land in which the tenant has an occupancy right.' *Tatayya v. Venkatasubbarayya*, 111 Ind.Cas. 168 = A.I.R. 1928 Mad. 786.

*Serī-bāk*, [Mar.] The produce of lands cultivated on account of government.

*Serīgrāmam*, [Tel.] A village, the

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lands of which are considered to belong in proprietary right to the government.

*Sēri-hissa*, [Tel.] A tenure in the Nizam's country by which irrigated or rice lands, the cultivator being the owner, pays eleven-twentieths of the produce to the government.

*Sērīkārī*, [Mar.] The cultivator of lands belonging to the state.

*Sērījāmīn*, [Mar.] Lands the property of the state.

**SĒRUVĒ**, (*Sēruvce*), or **SERVE**, (*Sērvce*), [Karn.] A company, a department.

*Sēruvegār*, [Karn.] The head of a company of artisans or workmen.

**SESHA**, [S. &c.] The name of the great serpent supposed to uphold the earth on one of his thousand heads, and to serve as the couch on which Vishnu sleeps during the rains : also leavings, residue, remainder.

**SETH**, (*Seth*), [H &c.] **SET**, (*Set*), **SETI**, (*Seti*), **SETH**, (*Seth*), **SETHI**, (*Sethi*), [pron.] **SHET**, (*Shet*), &c., and corruptly, **SETTL**, **SHAITEE**, **SHUITEE**, **SHETEE**, [Mar.] **SETI**, (*Seti*), or **SETTI**, (*Setti*), [Tam.] **SETTI**, (*Setti*), whence the common appellation of a trader from the Coromandel coast. **CHITTY**, (*Chitty*), [Tel.] **SATTI**, (*Satti*), or plur. honorific, **SATTIRU**, (*Sattiru*), also **SETTI**, (*Setti*), [Karn.] A merchant, a banker, a trader, a chief merchant : often used in connexion with the name as a respectful designation, as *Jagat-seth*. In some places the *Seth*, or *Sethi*, is the head of the mercantile or trading body, exercising authority over them in matters of caste and business, and, as their representative, with the government : (the different forms are all from the S. *Śreshtha*, best, or chief, *Shresthi*, the chief of a corporation : also a merchant or banker). Also sometimes, the headman of a particular trade.

*Sett-mahājan*, [Mar.] The chief of the

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traders of a town, who presides over the several heads of trades.

*Kōmaṭi-satti*, [Karn.] A Telugu merchant.

*Bēri-satti*, [Karn.] A Tamil merchant.

*Setu*, or *Chetu*, [Tam.] Trade, traffic.

**SETYA**, (*Setyā*), or **SHETYA**, (*Shetyā*), [Mar.] A particular officer in a mart or commercial town, having the superintendence and regulation of the traffic ; in some places the head man of each description of traders.

**SET**, (*Set*), [pron.] **SHET**, [Mar.] (corruption of S. *hshetra*, Hindi *khet*) A field, a piece of cultivated ground, a standing crop, agriculture, cultivation.

*Setār*, *Shetār*, *Setwār*, or *Shetwār*, [Mar.] The arable land around and belonging to a village.

*Set*-, or *Shetgana*, [Mar.] (S. *gana*, a class) Arable lands or fields collectively.

*Set*-, or *Shet-bhāt*, [Mar.] A comprehensive term for arable lands, also for the business of husbandry.

*Seti*-, or *Sheti-bhāt*, [Mar.] A husbandman : agricultural operations : field business.

*Set*-, or *Shet-jāmīn*, [Mar.] Arable land.

*Set*-, or *Shet-kārī*, corruptly, *Shet-kurrie*, or *Shetcurry*, [Mar.] The owner of a field, a farmer : a husbandman, a cultivator, any agricultural labourer, whether working for himself or another.

*Set*- or *Shet-sārā*, [Mar.] Land-tax.

*Set*-, or *Shet-sanadī*, less correctly, *Shetsunnudee*, and, corruptly, *Shet-sundee*, *Shaitsundee*, [Mar.] One holding a *sanad* or grant of lands for military service, applied especially to a local militia acting also as police and as garrisons of forts : also an assignment or grant of revenue of land for certain services ; the assignment, as well as the office, may be hereditary.

**SET**, or **SETU**, [H. &c.] A bridge, a causeway, a mound or ridge dividing fields



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and serving as a path during their inundation.

**SETWARI**, (?) [Hindi]. A greenish-tinted sandy loam — Bundelkhand.

**SEUTA**, (*Scūtā*), A description of soil, a mixture of clay and sand fit for any crop except rice.

**SEV**, (*Šev*), or **SEU**, (*Seū*), or **SHEV**, or **SHEU**, [Mar.] A portion deducted from fruit, flowers, or vegetables brought to market, as a toll or tax; also termed *Seu-mothi*, from *muṭhi*, a handful, and *Seu-sabji*. See *Sabji*.

**SEVA**, or, vernacularly, **SEWA**, or **SEBA**, (*Sebā*), or **SHEBA**, (*Shebā*), [S. &c.] Service, domestic service; also attendance upon an idol, worship, adoration. *Sevaka*, vernacularly, *Sewak*, *Sebak*, *Seik*, [S. &c.] *Serakudu*, [Tel.] A servant, a slave, a worshipper: a slave of a particular class in Chota Nagpur. See *Sāmraṭ*. See also **SHEVAK**.

*Serakapatra*, or, vernacularly, *Sewak-patra*, [S. &c.] A deed or bond by which a person binds himself to servitude either for a term or for life.

*Sebāt*, or *Sebāt*, corruptly, *Sebaint-nāmā*, [Beng.] A deed assigning an endowment or a share of ancestral land by the owner on his demise. Also an assignment for religious purposes especially.

*Sebāt*, or *Sewat*, *Sebāt*, *Sewāt*, or, corruptly, *Shebāt*, *Shewāt*, *Shewayat*, [Beng.] A person who has the management and superintendence of an endowed temple, persons attached to and officiating in a temple: the term also occurs as that of a person to whom a share of an ancestral estate has been assigned by the owner on his demise. Also, management of the lands attached to a temple or assigned in trust for religious purposes. '*Shebāt*' means, a manager, or quasi-trustee for the

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benefit of the idol. His Office endures only for his life, i.e., a trustee for life and cannot bind others. *Rajeshwar v. Gopeshwar*, I.L.R. 35 Cal. 226 (230). The property dedicated to an idol belongs to the deity and the possession and management of it must be entrusted to some person as '*Shebāt*' or manager. His position is that of a manager of an infant heir. *Khettler Chander v. Haridas*, I.L.R. 17 Cal. 55 (560).

**SEVAL**, or **SHEVAL**, [Tam.] A red soil of the second class.

**SEVAL**, (*Ševal*) or **SHEVAL**, (*Shēval*), [Tam.] Watching corn in a field.

*Ševalāl*, *Shēvalāl*, [Tam.] A watcher in a corn-field.

**SEVVARAM**, (*Sevrāram*), [Tam.] A just division of the produce of a field between the owner and the cultivator.

**SEVYAMU**, (*Sēvyamu*), incorrectly, **SHEVIAM**, [Tel.] Cultivation, ploughed land.

\* **SEWA**. The word may mean, "in addition to" or "apart from". Its meaning depends upon the context. *Maharajadhiraj of Dordhunga v. The Commissioner of Income-Tax*, 2 Pat. L.R.Cr. 242 = 6 P.L.T. 355 = (1925) P.H.C.C. 49 = A.I.R. 1925 Pat. 313.

**SEWALA**, [Thug.] A fox.

**SEY**, or **SHEY**, also read **CHEY**, [Tam.] A field of rice-corn: a certain measure of land (?).

*Seykāl*, *Sheykāl*, corruptly, *Shaigal*, [Tam.] Land which is cultivated, or capable of cultivation.

*Seykāl-karambu*, corruptly, *Shaigal-carumboo*, [Tam.] Land lying waste though capable of cultivation.

*Seykāl-tarāsu*, barbarously, *Sey-kaulturso*, [Tam.] Fallow or uncultivated land although formerly cultivated any capable of cultivation.

*Punsey*, or *Punshey*, [Tam.] Dred

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ground, not artificially watered. See *Pun-shai*.

**SHAB, SHUB, [H.] Night.**

*Shab-beḡārī*, [H.] Nocturnal vigil : keeping awake at night, especially as a religious exercise.

*Shab-i-barāt*, [H.] A festival observed on the night of the 14th of the month *Shûbân* in memory of deceased ancestors ; it is termed the night of record (*barāt*), as an angel is supposed on this occasion to inspect a register of the conduct of all living persons.

*Shab-gasht*, [H.] the night patrol.

*Shab-gashtī*, [H.] Nocturnal procession, especially of a marriage : keeping vigil : night-watch.

*Shab-khun*, [H.] Nocturnal assault, or murder.

*Shabnam, Shubnum*, [H.] Lit, Night-dew, but applied to a very fine kind of muslin, which is not discernible when immersed in water.

**SHABAN, (*Shâbân*), [H.] The eighth month of the Mohammadan year.**

**SHABAT, (*Shabât*), (?) [Beng.] A person in charge or temporary proprietorship of a temple (?).**

**SHABB, (*Shâbb*), [H.] A young man, one under 34 years of age.**

**SHADI, (*Shâdī*), [H.] Gladness, rejoicing, nuptial festivity, nuptials, marriage, especially legal and respectable, in opposition to informal or temporary marriage.**

*Shâdiât*, [H.] Fees paid at marriages.

*Shâdîna*, [H.] Any thing relating to marriages, music and other accompaniments, fees or presents made sometimes to the Zamindâr by the cultivators at marriages.

**SHAFĀ, (*Shafâ*), [H.] Healing, curing, being cured.**

*Shafâ-khâna*, [H.] An hospital.

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**SHĀFAAT, (*Shafâât*), [H.] Intercession, mediation.**

*Shâfâ*, [H.] An intercessor, a mediator, a patron.

*Shâfâi*, [H.] The teacher or founder of one of the four great schools of Mohammadan law : a follower of the *Shâfâi* school.

\* **SHAFIA-KHALIT or KHULEET, *Shafi-Khalit*, [A.] A person having right of pre-emption from occupying property in contact or in virtue of common enjoyment or being the owner of dominant tenement, intermixed with that which is for sale.** *Karim v. Priyolal*, I.L.R. 28 All. 127. '*Khuleet*' really means partner of rights or in its immunities or appendages such as of water, or way, and he has a preferential claim to a neighbour. *Noorbut Lall v. Lalla Jewan Lall*, I.L.R. 4 Cal. 831 at 834 (F.B.) ; *Karim Baksh v. Khuda Baksh*, I.L.R. 16 All. 247. A pre-emption is said to be a '*Shafia Khalit*' by virtue of a right of easement over property sold. The owner of a dominant tenement as well as the owner of a tenement which is servant are said to be preemptors or '*Khuleet*.' *Karim v. Priyolal*, I.L.R. 28 All. 127 (129). A partner in the immunities and appendages of the property, such as a right to water and roads. *Baldeo v. Badrinath*, I.L.R. 31 All. 519 (520) ; *Munnalal v. Hazira Jan*, I.L.R. 33 All. 28 (29).

\* *Shafi-i-jar*. Contiguous neighbour. *Munnalal v. Hazira Jan*, I.L.R. 33 All. 23 (29).

\* *Shafi-i-Shaik*. Co-sharer in the thing sold. *Munnalal v. Hazira Jan*, I.L.R. 33 All. 28 (29).

**SHAGHAL-KHOR, (*Shaghâl-khor*), [H.] Lit., A jackall eater, the designation of a class of freebooters dwelling chiefly on the Oudh frontier, but committing depredations often in the Company's terri-**

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stories and at some considerable distances from home : they are also found in Orissá.

**SHAGIRD**, (*Shágird*), [H.] A disciple, a scholar, an apprentice.

*Shágird-pesha* [H.] menial servant, also retinue, attendance : a pensioner : expense of servants and dependants.

**SHAH**, (*Sháh*), [H.] A king, a sovereign, a title borne by some classes of Mohammadan ascetics or mendicants : also one given to certain celebrated saints, as, *Shah*, *Madár*, *Sháhnizam-ud-dín Auliá*, and others. '*Shah*' means a responsible and respectable person, a man of worth and substance. *Ganeshdas v. Lachminarayan*, I, L.R. 18 Bom. 570 (577).

*Sháh-bandar*, [H.] A port or harbour-master, a custom master, an officer who regulates the port duties and charges : a royal harbour or maritime establishment. In the revenue accounts of the Mohammadan government of Bengal it designated especially Dacca, and the customs levied there.

*Sháhi*, [H.] Regal, relating to a king : in Chittagong, a measure of land, or an epithet of any such measure, as perhaps having been fixed by the government : modified in Mar. as *Sái*, or *Shái*, and used laxly in the sense of belonging or appropriate to, as *Puna-sát*, belonging in Puna ; *Sinde-sát*, belonging to *Sindhia*. *Sái*-, or *Shátsiraslá*, Mar. Public usage or custom. It is also termed *Khara-sháhi*, one *Káni* of which is said to equal eight ordinary *Kánis*.—Chittagong.

*Sháh-Mohammad*, [Thug.] An exclamation to denote that danger is near.

*Sháh-nishin*, [H.] A royal seat : a miniature throne or palace carried in procession at the Muharram festival.

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*Sháh-raiat*, (?) [Beng.] A temporary occupant or farmer, a middleman.

*Sháh-xáda*, vernacularly. *Sháh-jáda*, [H. &c.] A prince, the son of a king : also the son of the Mohammadan ascetic so termed.

† *Sháhi-nal*, [Beng.] The royal rod or measure, four or eight times the length of the ordinary measure.—Chittagong.

**SHAHAD**, (*Shahád*) or **SHAH**D, (*Shahd*), [H. &c.] Honey.

*Shahád-guttá*, [Mar.] Farm or contract for bee-hives.

*Sháhad-mom-gutta*, [Karn.] A tax levied on bees'-wax and honey gathered in the forests of Mysore.

**SHAHADAT**, (*Shahádát*), [H.] Testimony, evidence, martyrdom, as, *roz-i-shahádát*, the tenth of Mubarram, the day on which *Áli* was slain.

*Sháhid*, plur. *Shahád*, [H.] *Sháhid*, [Mar] A witness, an evidence, a martyr.

*Sháhidí*, [H. Mar.] Evidence, testimony, deposition.

*Sháhidí-dár*, [Mar.] A witness, a deponent.

*Sháhid-i-hál*, [H.] A witness to facts.

**SHAHAJOG**, (*Sháhájog*), **SHAH**AJOG, (*Sháhájog*), [Mar.] (S. *jogya*, fit for) Creditable, trustworthy ; applied especially to a *Hundi*, or bill of exchange marked with this word, implying that the bearer may be trusted with the money ; also to coins which are manifestly good : in [Guz.] a promissory note, a cheque on the bank, payable to bearer.

\* *Shahjogi hundi*, '*Hundi*' made payable to *Shah*, i.e., person who has bought or holds the '*hundi*.' It differs from bill of exchange in one very material circumstance that the acceptance of the drawee is not written across them, so as to give it an additional degree of mercantile credit. \*\* A '*hundi*' payable to '*Shah*' is paid on the responsibility of

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the 'Shah.' *Ganeshdas v. Lachminarayan*, I.L.R. 18 Bom. 570 (577). See 'Shah' for meaning.

**SHAHNA**, corruptly, **SHAENA**, **SHANA**, **SHENA**, **SHAINA**, **SHIEHNA**, [H.] A watchman, a village watchman, a person employed to watch the crops and prevent any fraudulent abstraction of the grain.

*Sháhnagí*, corruptly, *Shaenayee*, [H.] The duty, pay, or perquisites of a village watchman

**SHAHR**, [H.] A town, a city.

*Shahr-gasht*, [H.] The procession of a bridegroom through the city at a marriage festival : patrolling the city, a patrol.

*Shahr-panáh*, [H.] *Shaharpanhá*, [Mar.] The walls or defences of a town or city : also, fig. the police, guards, &c. appointed to protect town.

*Shahr-púrâ*, [H.] The suburbs.

**SHAHU**, (*Sháhu*), (?) [H.] Name of a caste, or an individual of it, in Sylhet.

**SHAI**, (*Shai*), [H.] A thing.

*Shai-mubiâ*, [H.] A thing or article sold.

*Shai-mutanazir*, [H.] A thing or property in suspense or dispute.

**SHAIKH**, [H.] An old man, especially one who has authority and respect : an elder, a chief : a title given to various Mohammadan saints : the head of an Arab tribe : the term is also used to designate the descendants of *Mohammad*, of *Abubakr*, and *Omar*.

**SHAJARA**, or **SHAJAR-NAMA**, (*Shajar-nâma*, [H.] A list of saints, his predecessors, given by a religious teacher to his disciples after the manner of a genealogical tree.

**SHAJJA**, plur. **SHAJJAJ**, (*Shajjâj*), corruptly, **SHADJA**, [A.] A wound, a personal injury short of destroying life : wounds of ten kinds are recognised by Moham-

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madan law as affecting the head and face in particular.

1. *Hârîqat*, A scratch not drawing blood.
2. *Damâat*, A scratch which draws blood without its running down.
3. *Dâmîât*, An abrasion of skin from which blood flows.
4. *Bâzâat*, A cut through the skin.
5. *Mutalâhimat*, A cut deep into the muscles.
6. *Simhâh*, A wound on the head reaching to the pericranium.
7. *Mûzhat*, A wound that lays the bone bare.
8. *Hâshimat*, A fracture of the skull.
9. *Munâqilat*, A fracture of the skull requiring the operation of the trepan.
10. *Ammat*, A wound extending to the membranes of (sic ! ) the brain.

Of these, if wilfully inflicted, the seventh may admit of retaliation, but they may be all punished by fine accordingly as they are accidental or intentional.

**SHAK**, [H.] Doubt, uncertainty : in law, imperfect evidence, leaving uncertainty as to the truth of the charge.

**SHAK**, (*Shak*), [H.] A large division of a country.

**SHAKAR**, [H.] Sugar.

*Shakar-khûri*, [H.] Lit., Eating of sugar, part of the marriage ceremony among the Mohammadans : the same as the *Shukrâna*, q. v.

*Shakiliyan*, or *Shakkili*, also pronounced *Chakkili*, and written, corruptly, *Chuckler* and *Shekhar*, [Tam.] A man of a low caste whose business is working in hides and leather : a currier, a tanner, a shoemaker.

**SHAL**, (*Shâl*), [H.] A shawl.

*Shâl-bâf*, [H.] A shawl-weaver.

*Shâli*, [H. &c.] A weaver of shawls and similar articles.

\* *Shalishani Kariben*. The use of the words in the *Vakalat-nama* confers on

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*the pleader an authority to refer the dispute for arbitration. Bama Charan Das v. Gadadhar Das.* 121 Ind.Cas 675 = 56 Cal. 21 = A.I.R. 1929 Cal. 322.

**SHAMBAH**, [H.] A day, a day of the Mohammadan week : when used singly it also implies Saturday, and the following days are designated by the numerals, as, *Ek-shumba*, Sunday ; *Do-shambah*, Monday ; *Seh-shamba*, Tuesday ; *Chahâr-Shamba*, Wednesday ; *Panj-Shamba*, Thursday ; and *Shash-shamba*, Friday ; but this last is also named, from its being observed as the day of meeting for prayer, *Jumâ*.

**SHAMIL**, (*Shâmil*), [H.] Extending to, including, comprehending : the term, less correctly written *Shâmul*, or used in the plur. as *Shâmilât*, was applied in Mysore to the whole additional assessment on the land above the original standard rates made by the Mohammadan rulers Haidar and Tipu.

*Shâmilât*, [H.] Comprehensive or coparcenary concern : lands which have never been divided, but are part and parcel of an estate held in common or in partnership by the whole proprietary body of a village : the lands of such a village, which are not let out or severally appropriated, but which are cultivated in common, and of which the produce is divided amongst the proprietors according to recorded portions. *The word may be translated as appurtenant to something. Juggohundhu v. Promathonath*, I.L.R. 4 Cal. 767 at 769. *Common land of all the co-parcenary body of land-lords. Hiratal v. Bhairon*, I.L.R. 5 All. 602 at 605.

*Shâmilât-banjar*, [H.] Portions of common land.—Kanara. Also, portions of a field within its area left uncultivated, chiefly where the field is very large.

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*Shâmilât-beriz*, [H.] The entire assessment, the original, with all additions.

† *Shamilat-Dasabandham*, [Karn.] A tenu re in which a portion of the assessment on irrigated land is remitted in favour of the person by whom the reservoir whence the water is drawn was constructed.

*Shâmilât-deh*, [H.] Lands included in the village lands.

\* *Shamilat taluq*. *"In Backergunje there are as many as thirteen persons having successive interests in the land inferior to that of the proprietor 'Zamin-dar's' 'Shamilat' taluq is one of these.—Vide Finucane & Ameer Ali's B.T. Act.*

*Shâmilî taâlûk*, [H.] A subordinate proprietary estate, one comprehended within a Zamindâri, and paying revenue through the Zamindâr, but considered to be hereditary and independent property, and inalienable as long as the dues to the superior holder and government are paid.

**SHAMSI**, (*Shamsi*), [H.] Solar, as the solar year : a perquisite of the officers of government, being the difference of pay for a lunar and solar month.

**SHAMSIA**, Thug. The person who holds the hands and feet of the victim.

**SHARA**, (*Sharâ*), corruptly, **SHURRA**, [H.]

**SERA**, (*Serâ*), or **SHERA**, (*Sherâ*), [Mar.] *The law ; or the precepts of Mohammadanism as derived from the Kurân, sometimes classed under five heads, 'Irikâdât, articles of faith ; 'Îbâdât, religious worship ; Mu'amalat, social transactions civil law ; Muxajir, punishment, or criminal law ; and Âdâb, good manners, moral conduct, propriety : amongst the Marâthas it means also an order, a warrant, especially that which is written on the foot of a petition or representation.*

\* *Shara-i-am. There can be no other*

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meaning of the expression except 'a public thoroughfare'. *Mir Mahomed Khan v. Jamadur Adalat Khan*, 171 Ind. Cas. 866 = 39 P.L.R. 353 = A.I.R. 1937 Lah. 70.

*Shari'at*, [H.] Law, justice, the law of the Kurán.

*Shar'ai*, [H.] Conformable to the law, lawful, right.

\* **SHARAKATANA**. A cess levied in Oudh. *Raja Kishen Datt v. Raja Mantar*, 1 L.R. 5 Cal. 198 at 202 (P.C.)

**SHARARAT**, (*Sharárat*), [H.] Villainy, wickedness.

**SHARB**, [H.] Drinking : in Mohamman law, the offence of drinking wine or other intoxicating liquor ; also, the right to water, or to use the draw-wells or channels of irrigation, which is declared to be transferable independently of the land which is irrigated.

**SHARH**, [H.] **SERA**, (*Será*), [Mar.] Explanation, a commentary, a gloss ; also, pay allowance ; also, rate, rate of assessment, &c.

*Sharh-bandí*, [H.] A table of rates.

† *Shara-hurída*, (?) [H.] Customary or stipulated rate.

*Sharh-i-mauza*, [H.] The rate of assessment on village lands.

*Sharh-i-pargana*, [H.] The rate of assessment of a district.

*Sharh-i-patta*, [H.] The rate of rent fixed by lease.

† *Sharah-náma*, [H.] A statement of rates at which the cultivators agree to hold their lands.

**SHARI**, (*Shári*), or **SHARREE**, (?) [Mar.] Cultivated fields, or land enclosed (a mistake, perhaps, for *Sárá*, q. v.)

**SHARI**, (*Shári*), [H.] A highway.

**SHARIF**, (*Sharíf*), [H.] Noble, exalted, a person of rank.

*Sharáfat*, [H.] Nobility, rank, eminence.

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**SHARIK**, (*Sharík*), **A** partner. A partner in the substance of a thing. *Lalla Nowbat Lall v. Lalla Jewan Lall*, 1 L.R. 4 Cal. 831 at 834. A partner or co-sharer with the vendor. *Mahesh Datt v. Gokul Naik*, 6 Ind.Cas. 115.

*Sharákat*, *Shirkat*, [H.] *Sarkat*, [Mar.]

*Sharákhálu*, [Tel.] Partnership, co-partnery, joint occupancy : in Mohamman law partnership is distinguished as of two kinds, *Shirkat-amúlk*, partnership by right of property, where the absolute right of property belongs equally to all associated, and *Shirkat-i-ákád*, partnership by contract effected by mutual consent, and in which one partner may act for the rest : partnerships of this kind are also classed under four heads, 1. *Mafáwiza*, When the contracting parties agree that all their property shall be in common : a partnership not admitted by the Shiá lawgivers. 2. *Ínán*, When the contracting parties contribute a stipulated amount either of money or goods to a common capital, to be employed for their common benefit : this is also considered to be designated by the simple term *Shirkat*, and may again be distinguished as 1. *Shirkat-ul-amúál*, Partnership in property, and 2. *Shirkat-ul-tijárat*, Partnership in trade or commerce ; 3. *Shirkat-ul-sanáú*, otherwise termed *Shirkat-ul-abdán*, Association or partnership in mechanical arts or bodily labour ; and 4. *Shirkat-ul-wujáh*, Partnership of faces, when persons not having any property agree to join and obtain goods for sale upon their personal credit or assurance.

*Sharik-fi-nafs-ul-mubááat*, [H.] A partner in the matter of buying and selling.

*Sharákat-náma*, [H.] A deed of partnership.

*Sharákat-barádari*, [H.] The associa-

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tion of brothers, or members of the same family living together on a common property.

*Sarākūtī*, corruptly, *Shurakūtlee*, [Mar.] A term applied to villages or estates, the revenues of which are shared by government with others.

*Sarkaldār*, [Mar.] *Sarikdār*, [Uriya.] A partner, a coparcener.

*Sarkatī*, or *Sarkatyā*, [Mar.] A partner, a coparcener.

\* *Sharik-Zamindari*, means a co-sharer in the 'Zemindari.' *Bhup Singh v. Tund Pal*, 2 Ind. Cas. 383.

**SHART**, (*Shart*) pl. **SHURUT**, (*Shurūt*), and **SHARAIAT**, (*Shara'iat*), [H.] Contract, agreement, stipulated rule or regulation.

*Shar'ī*, [H.] Conformable to rule or condition.

*Be-*, or *Bilā-sharī*, [H.] Absolute, unconditional, as a grant, &c.

† *Shar'ī-rukāa*, [H.] A paper of agreement or acquittance.

**SHASHMAHI**, (*Shashmāhi*), [H.] (from the P. *shash*, six, and *māh*, a month) Half-yearly, the half-yearly accounts of a village.

*Shash-bāb-i-kaifiat*, [H.] A Bengal revenue account arranged under six heads, also called *Juz-o-kul*, q.v.

*Shashdastī*, [Mar.] The designation of a rod used in surveying, being a measure of six cubits, or nine feet.

**SHASTAR**, **SHUSTER**, (?) A religious temple and establishment in Asam.

*Shastaria*, (?) The head of a religious establishment in Asam termed a *Shastar*

**SHATIR**, (*Shātīr*), [H.] A running footman.

**SHATM**, pl. **SHUTUM**, (*Shutūm*), [H.] Abuse reviling not amounting to slander, and subject to punishment at the discretion of the magistrate.

**SHAWAL**, (*Shawāl*), [H.] The tenth month of the Mohammadan year, the first of which, following the month of fasting

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and abstinence, *Ramzān*, held as a festival, on which presents are made amongst friends and relatives.

\* **SHAWLS**. The term refers to Indian 'shawls' of special value and not to articles of inferior value. *E. I. Rly. v. Dayabhai Vanmalidas*, 24 Bom. L.R. 416 = 67 Bom. 18 A.I.R. 1922 Bom. 416.

**SHEANQUEE**, (?) A description of irregular exaction by the native officers in Bengal.—*East-India Selections*, i. 469.

\* **SHEBAIT**—See *Sabāti*.

† **SHEMERAYA**, (?) [Mal.] Agent or representative of the religious teacher of the lower orders.

\* **SHERI**. Private land of a chief cultivated by his tenants. *Ganpatra v. Ganesh Baji*, I.L.R. 10 Bom 112. Private land of a 'Inamdar'. Lands in which tenants rights have lapsed and which are cultivated by the 'Inamdar' by his farm servants. *Vishranath v. Dhondappa*, I.L.R. 17 Bom. 475 (479). Lands remaining unoccupied at the time of 'Inam' grants, i.e., holdings are of later origin than the 'Inam' grant. *Lajya v. Bal Krishna*, I.L.R. 29 Bom 415 (420).

\* **SHETSANADI**. A person holding the land for military service, applied especially to a local militia acting also as Police and garrisons of forts. An assignment or grant of revenue of land for certain services. *Yellappa v. Marlingappa*, I.L.R. 34 Bom. 560. *Lakham Gowda Basavaphrabhu v. Appanna*, 113 Ind.Cas. 467 = 29 M.L.W. 617 = 53 Bom. 222 = 56 I.A. 44 = 31 Bom. L.R. 235 = A.I.R. 1929 P.C. 30 = 56 M.L.J. 429 (P.C.).

\* **SHEVAK**. A minister of the idol. He is not an owner of the offerings made to the idol. As recipient of those offerings, he is responsible for their due appropriation to the purposes of the foundation. *Manshar Ganesh v. Lakhmiram Govindram*, I.L.R. 12 Bom. 247.

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**SHIAH**, (*Shi'ah*), or **SHIAI**, (*Shi'ài*), commonly, **SHIA**, corruptly, **SHEEAH**, **SHYA**, [H.] A follower, but applied especially to a follower of *Ali*, the son-in-law of *Mohammad*, and, in the opinion of his followers, his lawful successor in the "Khalifat; the khalifs *Abubakr*, *Omar*, and *Osman*, being, in their estimation, usurpers. The Persians generally, the sovereign of *Oudh*, and the lower orders of *Mohammadans* in *India*, are of this sect. '*Shias*' mean separatists which is probably the more correct derivation, or persons who are pure from the blood of those members of the family of *Ali*, who early felt victims to the hostility of '*Sunni Ommeiades*', the '*Caliphs*' of *Damaskus*. 2 Ind.Cas. 874 (882).

\* **SIGHA**. Marriage, a form of words used as a marriage ceremony. It is a marriage formula and it is recited at the marriage of minors in different form than that of the '*adults*'. *Badal Aurat v. Queen Empress*, I.L.R. 19 Cal. 79 (82).

**SHIKAMI**, (*Shikamī*), [H.] Subordinate, dependent included : as a revenue term it applies to a subordinate tenure in which the holder pays his revenue, or his share of it, through some other person to the government, not direct : it applies also to the individual cultivating land on such terms ; he may be a joint proprietor with the revenue payer, having equal rights, or he may be an hereditary tenant : in the former case, the superior cannot sell or mortgage any of the land without the concurrence of the *Shikamis*. It is derived from the word "*shikam*" which means "*belly*" and its primary meaning is "*inclusive*". So the word does not necessarily imply "*subordination*". A sub-tenant is called "*shikmi*" because his interest is included in and forms part of a tenancy from

which it was created. *Abdul Shakur v. Mendai*, I.L.R. 23 All. 260. *Sharers who are blood relations such as uterine brothers and not share-holders in a 'Alahal' or in a 'Sub-division'*. *Bahal Singh v. Midarik Unnisa*, I.L.R. 30 All. 77 (80). The word "*shikmi*" as used in the word "*shikmi taluq*" denotes some degree of dependence on the '*zemindar*,' and some vernacular equivalent having to be found for non-occupancy ; it would not be inapt to describe tenants who are so much less dependent for their landlords than tenants who possess occupancy rights. *Anup Mahto v. Mita Dushad*, 61 I.A. 93 = 13 Pat. 254 = A.I.R. 1934 P.C. 5 = 66 M.L.T. 298 (P.C.) see also, '*Nakdi*'.

*Shikami-āsāmi*-, or -*rāiat*, [H.] A subordinate cultivator : one who pays the revenue through a superior share-holder, and whose name is not entered in the original assessment, though it is now usually inserted in the *Muntakkab*.

† *Dar-shikami*, [H.] Subordinate, as a tenure, or as a sharer under a '*Shikami*'- tenure or sharer.

\* *Shikmi-Dakhilkar*. The words mean that the under-raiyat has occupancy rights in respect of the holding. *Doma Singh v. Joigobind Pande*, A.I.R. 1931 Pat. 361.

\* *Shikmi-Ghatwali*. A tenure held under the superior '*ghatwal*,' and such tenure is not liable to be sold in execution nor are its proceeds liable to attachment for satisfaction of the debt due from its holder. *Bally Dohay v. Ganeideo*, I.L.R. 9 Cal. 388.

*Shikami-ijārādār*, [H.] A subordinate cultivator holding lands in farm.

*Shikamī kāshtkār*, [H.] A holder of part of the village lands as a subordinate or dependant occupant cultivating his own share and paying his proportion

\* † Reference see page 1.



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of the government revenue through the representative of the community.

*Shikamī-pattidār*, [H. &c.] A coparcener in a joint-tenancy village who cultivates his own lands, and pays his proportion of the government revenue through one or more of the community, whose names are recorded in the government books as undertakers for the whole.

*Shikamī-sharik*, or *Sharik-shikamī*, [H.] A cosharer a coparcener, whose revenue payments pass through an intermediate representative. A partner who does not take an active share in the conduct of a joint concern, a sleeping partner.

*Shikamī-taūluqa*, [H.] An estate comprised with a Zamindārī, and paying the revenue through the Zamindār or other revenue contractor or Malguzār. See also, *Dwarkanath v. Girish Chunder*, I.L.R. 6 Cal. 827.

*Shikamī-taraf*, [H.] A subordinate portion of the division of land called a *taraf*.

\* *Shurkayan-i-shikmī*. *Shikmī co-sharer*. The expression was intended to denote relatives by blood and no co-sharers in any sub-division of a *Mahal*. *Bahal Singh v. Mubarik-unnessa*, I.L.R. 30 All. 77.

**SHIKAR**, (*Shikār*), [H.] Hunting.

*Shikār-i-māhi*, [Sindh.] Fishing : a tax on fishermen.

**SHIKAST**, or **SHIKASTA**, [H.] Breaking, fracture, deficiency : adj., broken, impaired, broken or carried away by inundation (land or the like) : deficit in the collections, loss on the rent or farm of an estate : a broken or running handwriting.

*Shikast-jaiucast*, [H.] lit., broken and joined) Separation and accession of alluvial lands by alterations in the

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course of rivers : land so detached and deposited.

*Shikast-paiucast*, [H.] Detached (from one estate) and attached (to another)—lands.

**SHIKK**, (*Shikk*), [H.] (*Shakk*, a division, a fissure) A certain tract of country forming a collectorate, or an aggregate of land from which a certain revenue is collected.

*Shikkdār*, more usually *Shikdār*, [H.] *Sek-*, or *Shekdār*, corruptly, *Shaikdār*, [Mar. Karn.] A revenue officer or collector appointed either by the government or a Zamindār to collect the revenue from a small tract of country, or from an estate : under the Mogul government it was sometimes applied to the chief financial officer of a province, or to the viceroy in his financial capacity : under the Marāṭhas, an officer in charge of a few villages, collecting the revenue and superintending the cultivation subordinate to the officer in charge of the larger division, called *Taraf*. In Bengal, the term *shikdar*, or *sikdar* has become a family designation, as *Radhanath Shikdar*.

*Shikkārī*, [H.] *Shekdārī*, [Mar.] The office of the revenue collector termed *Shikkdār*.

**SHIRA**, (*Shirā*), [H.] Purchase, sale, traffick : in law, purchase only.

**SHIRIN**, (*Shirīn*), [H.] Lit., Sweet, soft, sweet as water of irrigation, irrigated by soft water, land.

\* *Shirai Jama*. The term is interpreted to mean extra-collection. *Aliman Ram v. Secy. of State*, 24 Ind.Cas. 904 = 1914 M.W.N. 368 = 1 L.W. 339.

**SHOFFA**. See **SHUFĀA**, (*Shufāa*).

**SHOLA**, (*Sholā*), commonly, **SOLA**, (*Solā*), [H.] A plant of which the wood is light and spongy, and is used for making

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toys, artificial flowers, &c. (*Eschynomene paludosa*.)

**SHOR**, [H.] Salt ; saline, brackish.

*Shorzamin*, [H.] Saline soil.

*Shora*, [H.] Saltpetre, nitre.

*Shorábádi*, [H.] Saline and unproductive, as soil.

*Shorakár*, [H.] A manufacturer of saltpetre.

**SHUBHA**, (*Shubha*), [H.] Doubt, suspicion : in law, a legal defect, a flaw ; what may be pleaded in bar of punishment : also any thing which may appear lawful but is really unlawful.

*Shubha-i-âhd*, [H.] Error of marriage, error of thinking that a right in the woman is conferred by an illegal marriage.

*Shubha-i-milk*. A Erroneous appropriation of property.

*Shubha-ibâhat*, [A.] Doubt as to justification in the commission of a crime sufficient to prevent the infliction of the full measure of punishment.

\* *Shubha-isktibah*. Error in carnal conjunction due to misconception. A man who mistakes an illegal carnal conjunction for legal, because 'isktibah' signifies the man having carnal intercourse with a woman, under the supposition of the same being lawful to him. *Aixunnissa v. Karimunnissa*, I.L.R. 23 Cal. 130 (150).

\* *Shubha-milk*. Erroneous appropriation of property. Error in respect to the property in carnal conjunction. *Aixunnissa v. Karimunnissa*, I.L.R. 23 Cal. 130 (150).

*Shubha-i-kawî*, [H.] Strong presumption of guilt.

*Shubha-i-shadîd*, [H.] Strong presumption of guilt.

*Shubha-i-ghâfa*, [H.] Uncertainty as to the truth or falsehood of a charge.

## SH

**SHUDAMAD**, (*Shudâmad*), [H.] Custom, usage.

*Shudâmadi-kâdim*, [H.] Old established custom or practice.

*Shudkâr*, [H.] Ground tilled and sown : an estimate or valuation of a crop from inspection only : the designation of the temporary settlement of the revenue of the north-west provinces made in 1830 under Reg. vii. 1822 : an inspector and valuer of the crop.

**SHUFAA**, (*Shufâa*), **SHUFA**, (*Shufâ*), **SHOOFA**, **SHOFFA**. [H.] Any possession coveted : in Mohammadan law, the right of pre-emption vested in partners, coparceners, and neighbours, with respect to land and real or immoveable property *Vide* the "*Hedaya*", Vol. III, Bk. 38, Ch. 1) *Lalla Nowbat Lall v. Lalla Jewan Lall*, I.L.R. 4 Cal. 831 at 834 (F.B. ; *Jarfan v. Jabbar*, I.L.R. 10 Cal. 383 (386) ; *Deokinandan v. Sri Ram*, I.L.R. 12 All. 234 (256, 265). *The object of the rule is to prevent the inconvenience which may result to families and communities from the introduction of a disagreeable stranger as a near neighbour. Amir Hasan v. Rahim Baksh*, I.L.R. 19 All. 466 (469) ; *Naxim-un-nissa v. Ajib Ali*, I.L.R. 22 All. 343 (347). *The right of Shoffa (pre-emption) belongs first to a partner in the property sold, secondly to a participator in its appendages and thirdly to a neighbour. Ranchodas v. Jugal Das*, I.L.R. 24 Bom. 414 ; the right of claim is distinguished progressively, as,

1. *Talab-i-nuwâzabat*, Immediate claim, a demand made as soon as the intended disposal of the property is known to the claimant.

2. *Talab-ishhâd*, or *Talab-ishhâd-wa-takrîr* Demand upon the person proposing to sell, made in the presence of witnesses with affirmation of the right,

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subsequently to the first or immediate demand, and in the event of its being inoperative.

3. *Talab-i-khusmat*, The formal institution of a suit at law.

*Shafiâ*, written *Shafi* or *Shafee Shuffee*, [H.] A pre-emptor. A person having the right of pre-emption. "The 'Shafi' is every owner of a share in a joint and undivided property who is able to pay the price." *Fida Ali v. Muxaffar*, I.L.R. 5 All. 65 (67). It is a very technical term of the Muhammadan Law of pre-emption, and signifies the pre-emptor with all such rights and obligations. *Deokinandan v. Sri Ram*, I.L.R. 12 All. 234 (239). *Najun-un-nissa v. Ajib Ali*, I.L.R. 22 All. 343 (349).

*Shafiâ-i-jâr*, incorrectly, *Shafehjar*, [A.] A person having right of pre-emption from occupying property in the neighbourhood of that which is for sale.

*Shafiâ-i-khalîf*, [A.] A person having right of pre-emption from occupying property in contact or intermixed with that which is for sale.

'*Shuffee*' see '*Shafia*'.

**SHUHDA**, (*Shuhda*), [H.] A profligate fellow, a vagabond, a blackguard.

**SHUKKA**, (*Shukka*), [H.] A royal letter or missive, a letter from a superior.

**SHUKR**, [H.] Praise, thanks, acknowledgment.

*Shukrâna*, [H.] Praise, acknowledgment, thanks: a complimentary or grateful present: a fee or present paid by the party to a suit in whose favour it is decided: a ceremony practised at the marriages of Mohammadans in India, the sending of clothes, jewels, sweetmeats, sugar, and spices, from the relations of the bridegroom to those of the bride, of whom the nearest of kin is then required to consent formally to the marriage.

## SH

**SHUMAR**, (*Shumâr*), [H.] Counting, reckoning. **SUMAR**, (*Sumâr*), [Mar.] Number, numerical amount: rough calculation, conjectural estimate: (it has other peculiar applications in Marathi foreign to this collection.)

*Shumâri*, [H.] A reckoning, a counting or enumeration, a census: in Bengal, a revenue account shewing the daily receipts of every kind, and a rough statement of the day's transactions; a day-book: also a numbering with a view to the imposition of a tax.

*Shumâri-kâghaz*, [H.] The papers or accounts of an estate collectively.

*Shumar-sarrishta*, [H.] An office or record of the number of any property, lands, fields, &c.

*Gâo-shumâri*, [H.] A census of cattle, a tax upon them.

*Khâna-shumâri*, [H.] A numbering of houses, a house-tax.

*Sar-shumâri*, [H.] A numbering of heads, a census, a poll or capitation tax.

*Shumâr-navis*, [H.] An accountant, a registrar.

\* **SHUREEK**, See **SHARIK**.

\* *Shurkai deh*. The words, taken in their natural meaning imply that the pre-emptor in question must be a partner with the vendor in the same 'mahal.' *Ganga Narain v. Parbhu Kurmi*, 11 Ind.Cas. 320.

**SI**, for **SIH**. or **SEH**, [H.] Three: it is also much used in different Indian dialects to form the first member of compound words, not always retaining any particular reference to its primary meaning.

*Sibandî*, or *Şibandî*, [H. Mar.] *Sibbandi*, [Tel.] corruptly, *Sebundee*, *Sebundy*, as *Sarbandi*, &c. (it also occurs in Guz. as *Sarbandi* but this is probably a vernacular corruption) Irregular soldiery: a sort of militia or imper-

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fectly disciplined troops maintained for the garrisons of forts and guards in towns and villages, and for revenue and police duties: charges in the revenue accounts for the expense of such troops.

*Sibandī-fasli*, [H.] Troops employed in revenue duties.

*Mudām-sibbandi*, [Tel.] Permanent establishment of militia.

*Hangāmā-sibbandi*, [Tel.] Temporary or occasional militia establishment.  
SIA, (*Siā*), [Thug.] Gold.

SI AH, (*Siāh*), or SIA HA, (*Siāhā*), written also SIYAH, (*Siyah*), SIYAH A, (*Siyahā*), SEEAH, SEEAHA, (*Seeahā*), incorrectly, SEHA, (*Sehā*), [H.] SIA, (*Siā*), [Hindi.] SIHA, (*Siḥā*), [Uriya.] An account-book, an inventory, a list: it is especially applied in Hindustan to the daily ledger or account-book of the receipts and disbursements of a village or estate, specifying all sums received, whether regular or miscellaneous, and all items of disbursement, whether customary or incidental: it begins with the day on which the *Punya* is performed, and closes with the current year: the village account is kept by the village '*Patwārī*, but a similar account may be kept in the office of the collector.

*Siāh-i-āmdani*, corruptly, *Seeah-āmdanny*. A treasury account of the collections received from the cultivators daily.

*Siāh-baḥi*, [H.] The ledger or day-book in which daily receipts and disbursements are entered: it is sometimes applied to a journal or diary in which the orders of a court of justice are recorded.

*Siāh khazāna*, [H.] The day-book of the collector, or any public treasury.

*Siāh-i-maujūdāt*, [H.] Account of daily receipts and disbursements, a cash-book, a ledger.

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*Siāh-navis*, [H.] An accountant, one who keeps the rough daily accounts.

SIANA, (*Siānā*), SEEANA, [H.] SYANA, (*Syānā*), [Beng.] Sagacious, intelligent, mature: in Hindustani it commonly denotes a conjuror: in it is Kamaon, the designation of hereditary superintendants of several villages, or persons of respectability and authority. Uriya Puberty.

*Siānchāri*, [H.] Dues levied with consent of the people by the hereditary *Siāna*.—Kamaon.

SIANAT, (*Siānat*), [H.] Protection: in law, the privilege of being under the protection of the law restricted to the faithful, and withheld from aliens and infidels.

SIASAT, (*Siāsat*), [H.] Government, administration of justice, punishment: discretionary punishment, such as the law has not provided for, but as may be inflicted by the judge.

SIAYAT, (*Siāyat*), [A.] Work, labour, the labour of a slave who is partly emancipated, by which he is to work out his complete manumission.

SIDDE, [Tel.] A leather bottle for holding oil.

SIDDHA, [S.] Effected, perfected; hence applied to a supposed magician or necromancer, an adept.

*Siddhānta*, [S.] Final or established conclusion or demonstration.

*Siddhārtha*, [S. &c.] The fifty-third year of the cycle.

*Siddhāyā*, [Karn.] Fixed assessment, especially that recorded in the *Rāyarekhā*, q. v.—Mysore.

*Siddhi*, [S.] Accomplishment, fulfilment, the acquirement or possession of superhuman or magical powers; such superhuman faculty.

SIDDHI, [H.] The hemp plant (*Cannabis sativa*): the name is also especially applied to the larger leaves and capsules without the stalk, which are used for

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smoking, and in the preparation of an intoxicating drink and confection.

**SIDHA**, (*Sidhā*), [Hindi.] Land in good tilth.

**SIDHA**, (*Sidhā*), [H.] **SHIDHA**, (*Shidhā*), [Mar.] Uncooked victuals, a charge made to travellers for supplies.

*Śidorī*, or *Śidhorī*, [Mar.] Dressed provisions carried on a journey.

**SIDI**, (*Sidī*), or, more correctly, **SAIDI**, commonly **SEEDÉE**, and **SIDDHI**, [H.] **SIDDHI**, (*Siddhī*), or **SIDDHI**, (*Siddhī*), [Mar.] A name given to the descendants of natives of Africa in the west of India, some of whom were distinguished officers of the Mohammadan princes of the Dakhin, especially of Bijapur : they furnished the Mogul empire also with the chief naval officers on the coast of Guzerat.

**SIDI**, (*Sidī*), [Tel. Karn.] A beam of wood traversing an upright post upon a pivot, to the ends of which persons are fastened to be whirled round : the suspension or swinging of a person : it is the *Charak* of Bengal, q.v.

*Sidī-kamba*, [Karn.] The upright post.

*Sidī-yāta*, [Karn.] The ceremony of swinging.

*Śatadasidī*, [Karn.] *Gālapusidī*, [Tel.] Swinging with hooks through the muscles of the back,

*Gampasidī*, [Tel.] *Gūḍḥasidī*, [Karn.] Being swung seated in a basket.

**SIFARISH**, (*Sifārish*), [H.] Praise, commendation, recommendation.

**SIFTAJA**, [A.] A transaction of exchange, depositing money with an individual on receiving from him a bill or letter of credit on another person at a place where the depositor requires assets : also a bill of exchange, a letter of credit.

**SIGAUN**, (*Sigaun*), [H.] A kind of soil, a mixture of clay and sand suited to any crop not requiring permanent irrigation.

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**SIGHA**, (*Śigha*), [A.] Marriage, a form of words used at a marriage ceremony.

**SIGHR**, (*Śighr*), [A.] Junior.

*Śighr-i-sinn*, [A.] Tender age, minority, a minor, one who may be ;—

*Śabī*, [A.] A boy, a child, an infant.

*Murābhī*, [A.] A lad, one approaching the time of puberty.

*Bulūgh*, [A.] Adolescent, on the point of reaching puberty : also adolescence, majority : this is placed variously by the Mohammadan law at the beginning or end of the sixteenth year, or later ; under the British government it is extended to the eighteenth year. Reg. xxvi. 1793. The Mohammadan law also recognised two modes of defining majority, especially in regard to females, the *Bāligha-bil-ālūmat*, adult by the usual signs of puberty, and *bāligha-bil-sinn*, adult by age.

**SIHASAI**, (*Sihāsāi*), [Guz.] A particular silver coin current at Baroda.

**SIHR**, (*Śihr*). [A.] A relation, one by affinity within the prohibited degrees.

**SIJ**, (*Śij*), [H. &c.] The milky hedge-plant, or Euphorbia, of which there are various kinds in Bengal, as *Sanka-sij* (E. tirucalli), *Nara-sij* (E. antiquorum), *Manasā-sij* (E. ligularum), &c.

**SIJDA**, [H.] Adoration, prostration, an attitude in prayer : kneeling and touching the ground with the forehead, the eyes being directed to the tip of the nose.

*Sijda-tahiat*, [H.] Kneeling as before, and bowing the forehead, but placing the hands closed with the thumbs upwards on the ground, and touching the thumbs with the forehead : the other attitudes of prayer are ;—

*Kiām*, [H.] Standing erect with the hands hanging down and joined in front.

*Kāūd*, [H.] or H. *Do-xānu-baithnā* Sitting, or sitting on two knees, that is, kneeling with the sole of the left foot

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nearly flat on the ground, that of the right perpendicular.

*Rukûâ*, [H.] Bowing, inclining the body forward so as to place the palms of the hands on the knees.

**SIJIL**, [H.] **SIJIL**, [Beng.] A register, a record, the recorded and authenticated decision of a court of law : an attestation before a notary.

**SIKA**, (*Śikā*), or **SIKYA**, (*Śikya*), [H. &c.] **SIKEN**, (*Śikep*), [Mar.] A sling, a loop, the cords suspended from either end of a pole to support boxes, parcels, and the like.

**SIKAR**, (*Śikār*), [Guz.] Acceptance of a bill, endorsement.

**SIKH**, (*Śikh*), [H.] (from *Sishya*, S) A scholar, a disciple: the name of the people in the Panjab, as the disciples or followers of Nanak Shah.

**SIKHA**, (*Śikhā*), [S. &c.] A single lock of hair left on the crown of the head at tonsure.

*Śikhā-vṛiddhi*, [S.] (*vṛiddhi*, increase)

Interest at a usurious rate, calculated per day : hair-interest, growing like the lock of hair on the head.

**SIKI**, [Beng.] A quarter rupee.

**SIKKA**, [Thug.] The handkerchief used to strangle with (probably for *Śikā*, as above).

**SIKKA**, in some dialects **SIKA**, (*Śikā*), commonly written, **SICCA**, [H. &c.] **SIKKA**, (*Śikkā*), or **SIKA**, (*Śikā*), &c. [Mar.] **SIKA**, (*Śikā*), or **SIKKA**, (*Śikkā*), [Tel.] A coining die, a stamp, a mark, a seal, a signet, a royal signet, a stamped coin, especially the designation of the silver currency of the kings of Delhi, adopted by other Indian princes, and eventually by the East-India Company.

*Sikka-ruptiya*, [H. &c.] A Sicea rupee, a silver coin, the standard of value in Bengal under the Company's administration, until changed to the 'Company's rupee,' the silver coin now

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current: for the weight and value, see *Ruptiya*.

*Sikkā-sanad*, [H.] A grant from the Crown under sign-manual, or bearing the Rājās seal.

*Sikkawon*, [Hindi.] The difference of value between the Sikka and Sanwāt rupee.

*Sikke-bardār*, [Mar.] An officer having charge of the regalia.

*Sikke-daut*, [Mar.] The vessel containing the ink for the official or royal stamp or signet.

*Sikke-kafār*, [Mar.] (from *S. kattar*, a dagger) A comprehensive term for the insignia of royalty, the signet and the dagger (of office).

**SIKSHA**, (*Śikshā*), [S. &c.] Instruction, correction, punishment.

**SILA**, (*Śilā*), [H.] Gleanings of a corn-field.

*Śilāhār*, [H.] A gleaner.

**SILA**, (*Śilā*), [S. &c.] A stone.

**SILA**, (*Śilā*), [Mar.] A stone, but especially when smooth and flat, and fit for use, as a whet-stone, a rubbing-stone, one on which to beat clothes, and the like; also a gap left in an embankment whilst in course of construction, for the passage of a small stream until the whole is filled up.

*Śilottarapātīl*, [Mar.] A person appointed to take charge of the gaps in embankments and keep them stopped: a name given to stones used for that purpose.

**SILAH**, (*Śilāh*), or **SILAH**, [H.] Arms, accoutrements: in law, any sharp-edged weapon capable of inflicting mutilation and death.

*Silāhbardār*, [H.] An armour-bearer.

*Silāhdār*, [H.] A soldier wearing armour, vernacularly, *Śiledār*, corruptly, *Silladār*, [Mar.] A horse-soldier who provides his own horse and arms: the term is applied also to the Marāṭhas in general, who profess arms as their employment, al-

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though engaged in other avocations, and affect to be of a higher order than the mere *kunbi*, or cultivator.

*Śilakhāna*, [H.] *Silkhāna*, [Mar.] An armoury, an arsenal.

**SILAK**, (*Śilak*), [Mar.] **SILUKU**, (*Śiluku*), **SILKU**, (*Śilka*), [Karn.] Balance, remainder after expenditure or consumption, of money, provisions, or the like.

*Silakāwan*, or *Silakāwanī*, [Mar.] Harassing a cultivator and exacting money from him by a government messenger sent to dun him for his revenue : a fine imposed upon subordinate officers for allowing work to fall into arrear.

*Śilakbāki*, [Mar.] *Śilukubaki*, [Karn.] Balance of revenue outstanding for some time past, a remaining balance.

*Śilak-band*, or *-bandī*, [Mar.] A balance-sheet, an account shewing the balance of receipts and disbursements.

*Silakjāṛā*, [Mar.] Balancing accounts; settlement, clearnee.

*Śilaksāṅkhalī*, corruptly, *Silliksanklee*, [Mar.] (from S. *Śrīṅkhalā*, a chain) A chain of balances, balances carried on from time to time until a final adjustment : proving the correctness of a balance by counting the cash or taking stock.

*Śilaktī*, [Mar.] Left or remaining, forming part of the balance.

*Śilaktī-ḍāgine*, [Mar.] Reserved as the choicest or best articles of a stock.

**SILAKAS**, (*Śilakās*), [Mal.] A small sum of *kās* or *fanams* paid as a fine or fee by the lessee of an estate to the proprietor upon the renewal of the lease (perhaps from S. *Śīla*, civility).

**SILAPPUTTI**, (*Śilāpputti*), [Tam.] A leather bag or bucket for baling water : a man so employed.

**SILAT**, (*Śilat*), or A. Affinity, connexion : a present, a gratuity.

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*Śilat-i-rahm*, A. Intercourse with kindred : relations within the prohibited degree.

**SILI**, (*Silī*), [H.] The grain and chaff on the threshing-floor before winnowing.

**SILOT**, (*Silot*) [Guz.] A head man of *Pagis*, or detectors of thieves.

**SILSILA**, [H.] A continuous chain or series, a pedigree, a genealogy.

**SILPA**, (*Śilpa*), [S. &c.] Any manual or mechanical art.

*Śilpi*, [S. &c.] A mechanic, an artisan.

*Śilpi-nyāsa*, [S.] Deposit of materials with an artisan to be worked up in to shape.

\* *Silsilewar*. The word means scrially. *Kanhaya Lal v. Hira Bibi*, A.I.R. 1936 Pat. 323=15 Pat. 151=17 P.L.T. 131=163 Ind.Cas. 940.

**SIMA**, (*Śimā*), [H. &c.] also, sometimes modified vernacularly as **SIM**, (*Sim*), [Guz.] **SIME**, (*Sime*), [Karn.] **SIMWA**, (*Śimwa*), or **SIMWA**, (*Simwa*), written, **SEEW**, [Mar.] **SIMAI**, (*Simai*), [Tam.] A boundary, border limit ; the Karn. and Tam. term is also applied to a country, and, when without any name preceding, especially to Europe or England : *Sim*, in Guz., means also the lands or fields of a village.

*Simāna*, or *Śimāna*, [H. &c.] Bordering, bounding, relating to boundaries.

*Simāna*, or *Śimāna-dār*, [H.] A person well acquainted with the boundaries of a village or estate ; one who watches that they are not trespassed or encroached upon.

*Simāmāl*, [Karn.] The head or root of government.

*Simānta-pūjā*, [Mar.] (S. *Simānta*, the end or limit of the boundary, and *Pūjā*, worship) Honours paid at the village boundary to a person coming on any particular occasion, as of a bridegroom to take away his wife.

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*Simaipattu*, [Tam.] Government jurisdiction : territory.

*Simāvivāda*, S. Disputes about boundaries : a frequent source of litigation and of strife in all parts of India, where they have not been determined by authority.

*Simollanghan*, [Mar.] Passage of the borders of a village in procession at the festival of the *Dasaharā*.

*Simwār*, or *Simwar*, [Mar.] Fields and meadows around and belonging to a village.

*Śivāru*, [Tel.] A hamlet, a small village attached to a town.

*Simwa-tokrār*, [Mar.] Boundary disputes.

*Simwasejārt*, [Mar.] A borderer, a neighbour, one dwelling on the borders of a contiguous tract.

*Śime-aṣwari*, or *Śhīmi-uṣwurce*, (?) [Karn.] Charge for village expenses consolidated by Tipu with the land revenue.—Mysore.

**SIMAL**, (*Simal*), [H. &c.] The silk-cotton tree (*Bombax heptaphyllum*).

**SIMANTA**, (*Simanta*), or **SIMANTONNAYANA**, (*Simantonnayana*), [S. &c.] A ceremony performed during gestation : one of the *Sanskāras*, or essential rites of Hinduism : arranging the partition of the hair (*simanta*), as practised by women, accompanied by religious ceremonies, in the fourth, sixth, or eighth month of pregnancy : see *Shanskāra*. In Telugu, according to a vulgar corruption current, the word occurs *Śrīmantam*.

**SIMGA**, (*Śimgā*), [Mar.] The *Holi* festival, the month in which it is celebrated : see *Holika*.

**SIMPI**, (*Śimpi*), less correctly, **SIMPA**, (*Śimpā*), incorrectly, **SEMPEE**, and **SEEPPEE**, [Mar.] The name of a caste, or individual of it, said to have sprung from a *Śūdra* by a *Lāst*, or female slave : the chief occupation is sewing

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and making clothes, and the *Śimpi* is usually a tailor, in which capacity he is sometimes included amongst the village servants : individuals of the caste are also dyers and dealers in dying colours, also sellers of cloth, and they engage in other trades.

**SINA-ZANA**, (*Sina-xana*), [H.] Hired mourners, women who beat their breasts at funerals, or at the Muharram.

**SINCH**, (*Sinch*), or **SICH**, (*Stch*), [H.] Watering fields, irrigation.

*Sinchār*, [H.] Irrigation, price paid for irrigation.

*Sinchā*, [H.] Season of irrigation.

**SINDA**, (*Śindā*), or **SHINDA**, (*Shindā*), [Mar.] A particular tribe, or individual of it, originally sprung from female slaves.

*Śindāporagā*, [Mar.] The son of one's female slave, living in the house as a servant.

**SING**, (*Śing*), [H., Mar.] (from the S. *Śringa*) A horn.

*Śingotī*, and *Śingsingotī*, A general term for a horned beast, or cattle of that description, a tax upon the sale of horned cattle.

*Śingālmahāl*, [Uriya] A market for horned cattle.

**SINGH**, [H.] (from *Sinh*, or *Sinha*, S. &c.) A lion : the sign Leo : a name borne by men of the princely or military caste and Rajaputs, and by Sikhs when fighting-men : it also denotes, in composition, any thing chief or noble, as *Sinhāsana*, a lion-seat, i.e. a throne ; *Sinha-dvār*, lion-gate, principal entrance of a fort or palace.

*Sinhastha*, [S. Mar.] Being in the sign Leo : the period of time during which the constellation Jupiter is in the sign Leo : the revolution indicated by the planet's returning to the sign, which is something less than twelve years : festivals are held at both periods in various parts of India, but among the Marāṭhas



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the period of Jupiter's conjunction with the sign is considered inauspicious, and in some places marriages are prohibited in the year in which it takes place.

*Singpho*, [Asami] The name of a turbulent tribe in the east of Asam, between the Lohit and the mountains to the east and south-east.

**SIPAH**, (*Sipáh*), [H.] An army, soldiers.

*Sipáhi*, corruptly *Seapoy*, [H.] A soldier.

*Sipah-*, or *Sipáh-sálár*, [H.] A general, a commander, commander-in-chief.

**SIPAI**, (*Sipái*), [H.] A tripod : a trench.

**SIPURD**, or **SUPURD**, [H.] Charge, trust, consignment.

*Sipurd-náma*, [H.] A deed of trust, a deed of assignment, [see also *Imdad Ahmad v. Pateshri Protap Narain*, I.L.R. 32 All. 241 at (246) (P.C.)] generally for an indefinite term.

*Sipurdagi*, [H.] Delivery, charge : commitment by a magistrate.

**SIR**, (*Sir*), **SEER**, [H.] A Name applied to the lands in a village which are cultivated by the hereditary proprietors or village Zamindárs themselves as their own especial share, either by their own labourers and at their own cost, or by tenants at will, not being let in lease or farm : *Ref : Lekraj Kuar v. Mahpal Singh*, I.L.R. 5 Cal. 744 at 748—*foot-note* (P.C.) : these lands were sometimes allowed to be held at a favourable assessment, or were unassessed so as to provide *Nánkár*, or subsistence for the proprietor : the term is also sometimes applied to lands cultivated on account of the state, or to those in which the revenue is paid by the cultivators without any intermediate agent.

*Siráb*, *Seeráb*, (?) An item in the Tumar assessment of *Sáir* grants.—Gl. V. Rep.

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*Sirwár*, [H.] According to the proprietary or privileged land, cultivated after the same manner, or on the same terms.

*Sir-sájhi*, [H.] (from *sájhi*, a partner) The Zamindár's own land, cultivated by tenants at will for a share of the produce.

\* *Sir-Shikun*. "(Lit. broken-headed, but stated to be) land broken or separated from the capital or head ; granted in charity, by 'Zamindars', 'Chaudris', Kanungos. It is a grant of parcels or portions of land to some public functionary of the village, the priest, or perhaps the village washerman or plough-maker to induce him to reside there. It is taken a little and little from each Zamindar or head, i.e., breaking a little of each head to give for the above purpose ; so called *Sir-Shikun*, head-breaking." (*Galloway's India*, p. 76)—*Vide Finucane & Ameer Ali's B.T. Act*.

*Sir-i-zamindár*, [H.] The Zamindár's own cultivated land.

*Sirimah*, *Sirinath*, more probably, *Sirinah*, (?) [H.] The allowance paid to a proprietor of *Sir* lands when he is out of actual possession of them (some mistakes have occurred in one or both of these words).

**SIRA**, (*Sirá*), [H.] A channel of irrigation, a field flooded.

**SIRAYAT**, (*Siráyat*), [A.] Contagion : in law, an incidental or additional result, as when a person intending to do one thing does something more, as designing to wound one man he unintentionally wounds another.

**SIRF**, (*Sirf*), [H.] Purely, only, solely, merely.

**SIRMA**, (*Sirmá*), [Thug.] The head.

**SIRTHI**, (*Sirthi*), (?) [H.] Rent paid to the

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proprietor by a tenant cultivator, usually in cash.—Kamaon.

*Sirthan*, (?) [H.] A tenant cultivator paying a low money-rent.—Kamaon.

**SIRWA**, [Thug.] A tradesman, a shop-keeper.

**SIRWAN**, (*Śirwān*), or **SHIRWAN**, (*Shirwān*), [Hindi.] A person appointed by the owner of a village to superintend its affairs and enforce cultivation.—Puraniya.

*Śirwānī*, [Hindi.] A cess upon the cultivators to defray the salary of the superintendant appointed by the Zamindār.

**SISA**, (*Śiśa*), or **SHISHA**, (*Shiśha*), [Hindi.] An ear of corn.—Puraniya.

**SI-SHAMBA**, [II.] The third day of the week, Tuesday.

**SISHYA**, (*Śishya*), [S. &c.] A scholar, a disciple.

**SISIRA**, (*Śiśira*), [S. &c.] The cold or dewy season, comprising the months of Māgha and Phālguna, or from the middle of January to that of March.

**SISKAR**, (*Siskār*), [Thug.] A washerman.

**SISTU**, (*Śistu*), or **SHISTU**, commonly **SIST**, or **SHIST**, [Tel.] Karn. S. corruptly **CIST**. Land-tax, assessment, especially revenue assessed in money : in Karnata it designates the standard assessment without additions, which was fixed originally by the Bidnur government, or that which, under the Harihar administration, applied to revenue in kind as well as money, but the word always denoted the fixed or standard rate on the land, exclusive of other imposts.

*Śist-bākt*, [Karn.] Balance or arrears of revenue.

**SISU**, (*Śiśu*), [S. &c.] The young of man or any other animal : a child under eight years of age.

*Satṣava*, [S.] Infancy, childhood.

*Śiṣuhatyā*, [S.] Abortion, child-murder.

**SITTA**, (*Śitta*), [Mal.] A note, a bill (it is

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evidently only a vernacular form of *Chitthi*, q. v.)

**SITTUDAYAM**, (*Śittudāyam*), [Tam.] Fraud, embezzlement.

**SITUA**, (*Śiṭhū*), (?) [H.] An iron instrument for scraping off the exuded juice of the poppy.

**SIUNI**, (*Siūni*), [Beng.] A kind of basket used for throwing up water from a reservoir or river for irrigation.

**SIVA**, (*Śiva*), vernacularly pronounced **SHIVA**, **SHIB**, **SHEO**, **SHIU**, (*Shiū*), &c. [S. &c.] The third member of the Hindu triad, the deity presiding over destruction and renovation, and ordinarily worshipped in the form of the *Linga*.

*Śiva-bhākta*, [S. &c.] (from *Bhakta*, devoted to) A worshipper of Śiva in preference to any other divinity : in the south of India a *Lingait*, q. v.

*Śivālaya*, corruptly, *Seivala*, *Shi-wala*, *Showala*, *Shewala*, [S. &c.] (from 'ālaya' an abode) A temple of Śiva : in Bengal, a small temple or shrine having but one chamber, in the centre of which stands a *Linga*, usually of white or black stone ; occasionally twelve such temples are arranged immediately adjoining, or separated into two divisions of six each by a gateway or landing-place when on a river bank, representing the twelve great *Lingas* that were worshipped in different parts of India at the time of the first Mohammadan invasion under Mahmud of Ghazni : occasionally a larger number, or as many sometimes as 108 are found in one group.

*Śivāli*, [Karn.] A caste of Brahmans, or individual of it : originally from Tuluva, common in the north-west of Mysore.

*Śitaliṅgī*, [S. &c.] A worshipper of the *Linga*, one who carries the type on his person.

*Śivapriti*, or *Śivottar*, [Beng. &c.] (from S. *Priti*, pleasing, or *uttar*, result)

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Lands granted rent-free for the maintenance of the worship of Śiva.

*Sivarāṭi*, [Guz.] A copper coin current in the Dakhin, coined originally by *Sivaji*.

*Śivarātri*, vernacularly, *Shivarāt*, [S. &c.] The night of Śiva, a popular festival in honour of Śiva on the fourteenth of the moon's wane in Māgha (January-February): a rigorous fast is observed during the day and night, and Śiva is worshipped in the form of the *Linga*.

*Saiva*, [S. &c.] A worshipper or votary of Śiva.

*Śivashāhi-bighā*, [Mar.] The bighā of *Sivaji's* assessment containing 3926½ square yards.

*Śivashāhi-kāthi*, corruptly, *Sheoshāeekatty*, [Mar.] A rod used in surveying, of five *hāths*, and five *mūṭhis*, or nearly ten feet, named after the Marāṭha chief *Sivaji*. See *Kāthi*.

*Śivottara*, corruptly, *Sheotr*, *Shewuter*, [S. &c.] Land rent-free, as originally granted in honour of *Siva*.

**SIVAR**, (*Sivār*), [Mar.] The whole of the lands of a village.

**SIWAI**, (*Siwāi*), corruptly, **SWAEE**, [H. &c.] Besides, except, over and above: any addition to the standard or customary revenue, whether as an increase of the amount or in the shape of a new or additional cess or impost: profits from land other than those of cultivation, as the rent of fisheries, forest produce, and the like, some of which are included in fixing the assessment: dues claimed by the proprietors of a village from non-proprietary residents for houses, shops, and temples, in some cases recognised and recorded officially.

*Siwār-jamā*, [H.] *Śivāy-jamā*, blunderingly, *Siwacc*, and *Wae-jummā*, [Mar.] Extra revenue, extra or miscellaneous collections: in the south the term denotes the revenue derived from all taxes except those raised from land,

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and exclusive of customs and transit dues, comprising, under the native governments, a vast number of petty and vexatious imposts: in Mysore it also applied to escheats: the effects of a person dying without heirs, which descended to the government.

**SIWAI**, (*Siwāi*), or **SEWAI**, (*Sewāi*), [H.]

A kind of soil, a mixture of clay and sand suited for any grain except rice.

**SIYAN**, (*Siyan*), or **SIYAR**, (*Siyar*), [Tam.] A great great-grandfather.

**SMRITI**, (*Smṛiti*), [S. &c.] The body of the recorded or remembered law, the ceremonial and legal institutes of the Hindus.

*Smṛitī*, [S. &c.] Relating to the *Smṛiti*, or Hindu law: applied especially in the south of India to a numerous and influential sect of Brahmans founded by *Ṣaṅkarāchārya*, whose expositions of the principle of unity, according to the Vedānta doctrine, they professedly follow: Śiva is nevertheless held by them in especial honour: their chief establishment is at Srīngagiri, but they are found throughout the Dakhin, and are treated with great veneration by the people in general: they are distinguished by horizontal lines on the forehead made with the ashes of burnt cowdung.

**SMASANA**, (*Śmaśāna*), vernacularly, also, **MASAN** (*Masān*), and **SAMSHAN**, (*Śmaśān*), [S. &c.] A place set apart in which the dead are burned, a cemetery.

**SNANA**, (*Snāna*), [S. &c.] Bathing, ablution, especially the bathing in sacred waters, considered as a daily observance or as an essential part of some particular ceremonial: the ceremony of bathing or washing an idol.

*Snānayātrā*, vernacularly, *Snānjātrā*, [S. &c.] The bathing festival held on the day of full moon in *Jyeshṭha*, when images of Kṛishṇa as Jagannātha are

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carried out and bathed : this is, in Orissa, the same as the *Rathayátrá*.

**SOBHANA**, (*Śobhana*), [S. &c.] Beautiful, auspicious : any festive celebration, a festival held when a wife having come of fit age is carried home to the house of her husband : the thirty-seventh year of the cycle : also, *Śobhakṛiti*, or, in the south, *Śobhakṛutti*.

**SOD**, (*Soḍ*), **SOD** (*Soḍ*), or **SOR**, (*Sor*) or **SOR**, (*Sor*), [Mar.] (from H. *chhozná*), **SODI**, (*Sōḍi*), [Karn.] Letting go, remitting, remission of a debt, abatement of a charge or demand : the amount remitted or abated.

\* *Sodi raxi-nama*. A document by which a party relinquishes his right of occupancy of land in his possession to his landlord, and requests the latter to register the land in the name of another party to whom it has been sold. *Venkatesa v. Sengoda*, I.L.R. 2 Mad. 117 (118).

*Sodchiṭi*, or *Soḍchiṭi*, [Mar.] A bill of release, a deed of acquittance or relinquishment.

\* **SODA-YAHI**, (*Soda-yahi*). Register of contract. *Motilal v. Govindram*, I.L.R. 30 Bom. 83 (86).

**SODAKA**, [S. &c.] (*udaka*, water) A kinsman connected by offerings of water to the manes of a common ancestor.

**SODARA**, [S. &c.] (*udara*, belly) A brother of whole blood, having the same mother as well as father.

**SODHA**, (*Śodha*), vernacularly **SODH**, (*Soḍh*) [S. &c.] Correction, purification, discharge of a debt, fulfilment of an agreement, and the like.

† *Sodhapatra*, corruptly, *Sodhaputtroh*. A written agreement or acknowledgment, a receipt, a deed of acquittance.

*Soḍhana*, [S. &c.] Purifying, making pure, completing, settling.

*Sodhana*, also *Sodhá*, [Thug.] Money

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or property concealed, search made for it.

*Sódhanai*, [Tam.] Examination, search, cross questioning in a court of justice.

**SODWANI**, (*Soḍwani*), [Mar.] The water that runs through gardens in small temporary channels for irrigation.

**SOHAGIA**, (*Sohágiá*), more correctly **SAUHAGIA**, (*Sauhágiá*), [H.] A class of Mohammadan fakirs who dress in female attire, and play and dance for hire at religious festivals.

**SOHALA**, (*Sohalá*) **SOHALA**, (*Sohálá*), [Mar.] Any festive ceremony or occasion, as adoption, marriage, or the like.

**SOHARWARDI**, (*Soharwardi*), (?) [H.] The name of a class of Mohammadan religious mendicants.

**SOKHA**, (*Sokhá*), [Hindi] A conjuror, a wizard.—Chota Nagpur.

**SOLA**, [Tel.] **SOLAGE**, **SOLIGE**, [Karn.] The sixty-fourth part of the measure of capacity called *Tám*, q. v.

*Solage-guḍḍe*, [Karn.] The fees of the village accountant.

**SOLANKI**, (?) The name of a Rájput tribe in the west of India and Guzerat.

**SOLULI**, (*Soluli*), pronounced, commonly, **SORULI**, (*Soruli*) corruptly, **SAROOI**, **SOOROOOLLY**, [Mar.] A measure of grain containing 16 *páyalis* : the term also designates the class of villages in which the measure of 16 *páyalis* is used, in distinction from those villages which are termed *Báruḷi*, from their using a measure of 12 (*bára*) *páyalis*.

**SOMA**, vernacularly, **SOM**, [S. &c.] The moon, also a climbing plant from which a juice is extracted by pressure, which, when fermented, is offered in libation to the gods or to fire (*Sarcostema*, or *Asclepias viminalis*).

*Somavára*, vernacularly, *Someár*,

\* † Reference see page 1.

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*Sombâr*, [S. &c.] Monday, the day of the moon.

*Somavâryâtelî*, [Mar.] An oil-maker of a particular class, the members of which are worshippers of Sîva as *Soma*, and do no work on Monday.

*Somayâga*, [S. &c.] (*yâga*, a sacrifice) A sacrifice, a ceremony in which the juice of the *Soma* plant is presented in oblation, and drunk by the assistants when in a state of vinous fermentation; it is a Vaidik ceremonial, and has much fallen into disuse.

*Somavati*, [S.] A ceremony observed by Maratha women; circumambulating a *Pîpal* tree, and placing offerings on it when the new moon falls on a Monday.

**SOMMALI**, (*Sommâli*), [Tam.] An heir.

**SOMMU**, [Tel.] Money, property, including jewels.

**SONA**, (*Sonâ*), [H.] (from S. *Soovarna*),

**SONA**, (*Sonâ*), [Beng.] **SONEN**, (*Sonen*), [Mar.] Gold.

*Sonâr*, [Hindi, Mar.] (abridged from S. *Soovarnakâr*); *Sunâr*, [H.] *Sônâgar*, [Karn.] *Soñi*, [Guz.] A goldsmith, a jeweller, a worker in the precious metals and in jewellery: applied also as a name of the caste which is said to have sprung from a Brahman father and Śûdra mother, being in that case the *Pârâsava* of Mañu: among the Marâṭhas there are various subdivisions of the *Sonâr* caste, some of whom disclaim this origin, and pretend to be *Upa-Brahmanas*, minor Brahmins: they wear the Brahmanical cord, and claim a right to have the Vedas performed in their families by their own priests: they are known as *Kanûri*, *Panchâla*, and *Kokanasth Sonars*: another tribe is designated *Rathakâr Sonûrs*: other classes are of inferior

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pretensions, and are termed *Nich*, or low *Sonûrs*: they eat animal food.

*Sônâr-âyati-dhûli-aya* [Karn.] The name of the fees paid to the persons employed to measure the grain for the cultivators.

**SONA**, or **SUNA**, **SOONA**, (?) [Beng.] Land producing *ûsu* or *ouse* rice. See *Âsu*.

*Sonarlanga* (?) [Beng.] High land that cannot be irrigated.

**SONRKA**, (*Sonrka*), [Thug.] The first person murdered after setting out.

**SONTA**, (*Sontâ*), [H.] A mace, a staff.

*Sontehardâr*, [H.] A mace or staff-bearer, a servant carrying a short thick stick, usually coated with silver, attending on persons of rank.

**SONTAM**, [Tam.] Property, own or peculiar property or possession.

*Sontakârun* [Tam.] A proprietor, an owner.

**SONYAPHAGAN**, (*Sonyaphâgan*), (?) Hindi, Present or fee to government at public festivals.—Kamaon.

**SOSE**, [Karn.] A daughter-in-law.

*Sodara-rose*, [Karn.] A man's sister's daughter, or a woman's brother's daughter.

**SOSTIJAMIN**, (*Sostijamin*), (?) [Mar.] Land assessed at the customary or established rate.

**SOTA**, (*Sotâ*), incorrectly, **SONTA**, [H.] A channel, a natural water-course or passage.

**SOTAZAMIN**, (?) [Tel.] A kind of soil, clay and lime, cultivated in the rains for rice.—Northern Sarkârs.

**SOTHA**, [Thug.] The person employed to inveigle travellers.

**SOTI**, (*Soti*), [Hindi.] A ravine which in the rains or floods becomes a water-course.

\* *Soudayaka*. The gift of affectionate kindred, whatever a married woman or maiden receives in the house of her

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husband or in that of her father, either from her brothers or parents, is termed 'Soudayaka.' *Madavarayya v. Tirtha Sami*, I.L.R. 1 Mad. 370.

**SOWALA**, (*Sowalā*), or **SONWALA**, (*Sonwalā*), [Mar.] Pure, as a Brahman, or as articles that are free from profane contamination, that are fit for sacred offices or offerings, and liable to be defiled by impure contact.

**SRADDHA**. (*Śrāddha*), vernacularly, **SRADH**, (*Śrādh*), **SHRADH**, (*Shrādh*), **SHRADDHA**, (*Shrāddha*), corruptly, **ASRAD**, **SHRAD**, (*Shrād*), [S. &c.] An obsequial ceremony in which food and water are offered to the deceased ancestors of the sacrificer, or to the *Pitṛis* or manes collectively: these ceremonies are observed on occasions of rejoicing as well as of mourning, and hence various *Śrāddhas* are enumerated.

1. *Dasapiṇḍa Śrāddha*, or *Preta Ś*. An offering of a *piṇḍa* or ball of rice to a person deceased by the next of kin, increasing the number daily for ten successive days, until they amount to ten.

2. *Ekādaśī Ś*. Presentation of offerings to the deceased on the eleventh day after his decease, on which occasion Brahmins are fed, and the period of uncleanness for a Brahman terminates.

*Māsika*, or *Anvāhārya Ś*. Performed monthly for the first year after a person's decease, on the day of his death, accompanied also by the feeding of Brahmins.

*Sapiṇḍana*, or *Sapiṇḍi-karaya Ś*. Performed on the first anniversary after a person's death, in which the deceased is associated with his progenitors, and balls of food are presented to him with his father and grandfather, and water is given for four other ascending generations: sometimes the process is so far abridged that the *Sapiṇḍana* is performed on the twelfth day after a

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person's death. Some other supplementary *Śrāddhas* within the twelve-month are occasionally practised, but they are of local observance. These *Śrāddhas* are also designated as *Ekodishṭa*, designed (*uddishṭa*) for an individual (*eka*), being intended to secure the admission of the one person deceased into the region of the *pitṛis* or manes: as contrasted with the *Ekodishṭa Śrāddhas*, are the *Pūreṇa Śrāddhas*, which are the obsequial offerings to ancestors in both the paternal and maternal lines for three generations, at the junctures or periods of the month, as the new moon: *Śrāddhas* are also distinguished as,

1. *Nitya*, Constant, those enjoined by positive precept to be performed, such as daily offerings to the manes in general, and those termed *Ashtakas* from their being offered on the eighth lunation of certain months.

2. *Naimittika*, Occasional, such as those for a relative recently deceased, or such as are to be performed on various domestic occurrences, as the birth of a son, &c.; and

3. *Kāmya*, Voluntary, performed for a special object, such as the hope of religious merit and of heaven: besides these, different authorities specify,—

*Vṛiddhi*, or *Abhyudaya Śrāddha*, Performed on occasions of increase or prosperity.

*Goshṭhi Ś*. A ceremony performed for the benefit of an assembly of learned Brahmins.

*Śuddhi Ś*. An expiatory or purificatory rite.

*Karmāṅga Ś*. Performed as the preparatory or subsidiary part (*anga*) of any solemn rite (*karma*).

*Daiva Ś*. In honour of the deities collectively, or *Viṣṇudevas*.

*Yātrā Ś*. Performed by a person going on a journey.

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*Pushṭi*, *Ṣ*, Performed to obtain health and prosperity.

*Nāndi-mukha Ṣ* also performed for the sake of securing prosperity on occasions of domestic rejoicing.

*Darṣa Ṣ*, or *Amāvāsya Ṣ*. Performed at new moon before the moon is visible : this is the season especially appropriate to all occasional *Śrāddhas*.

*Mahātāya Ṣ*. A *Śrāddha* performed in the last half of *Bhādra*, immediately before the *Dasaharā*.

The proper seasons for the worship of the manes collectively are the dark fortnight or period of the moon's wane : the day of new moon : the days called *Ashṭakas*, or the eighth lunations of the dark fortnight of the four months of the cold weather : the summer and winter solstices, the vernal and autumnal equinoxes, the sun's entrance into a new sign, certain other astronomical periods, and eclipses : the presentation of the *Pinda* to the deceased and to his progenitors in both lines is the office of the nearest male relative, and is the test and title of his claim to the inheritance.

**SRAMANA**, (*Śramana*), [S. &c.] A religious mendicant, especially one of the Buddhist religion.

**SRAVAKA**, (*Śrāvaka*), vernacularly, **SRAVAK**, (*Śrāvak*), [S. &c. Lit.] A hearer, a lay-member of the Jain religion.

**SRAVANA**, (*Śrāvana*), vernacularly, **SRAVAN**, (*Śrāvan*), **SAVAN**, (*Sāvan*), or **SAWAN**, (*Sāwan*), corruptly, **SAWN**, [S. &c.] The fourth month of the Hindu year, July-August.

*Śrāvanti*, [S. &c.] vernacularly, *Sāvani*, Day of full moon in the month *Śrāvana* : the autumn harvest.

**SRAVITA-SAKSHI**, (*Śrāvita-sākshi*), [Karn.] Oral testimony, or rather hearsay evidence.

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**SRAYA**, (*Śraya*), pron. **SHRAYA**, [Karn.] Depreciated land, land let at a rate below its original value, to which it is expected gradually to rise again.

*Śraya-chittā*, or *-pattē*, [Karn.] Lease of land let below its value.

*Śrayasāguvali*, [Karn.] Farming land on a rent below its original value, and progressively rising to it.

**SRENI**, (*Śreṇi*), [S. &c.] A row, a line : a corporation or association of persons following the same trade or occupation : a court of arbitration formed of persons in the same line of business.

**SRI**, (*Śri*), [S.] but used in all the dialects, vulgarly, **SHRI**, (*Śhri*), or **SHREE**, Prosperity, fortune, wealth, also their personification as a goddess, the goddess of prosperity, and wife of *Vishṇu* : the term is used as an honorific prefix to the names of persons or divinities, and also at the beginning of manuscripts, letters, and other documents, and, when intended to be very complimentary, may be repeated, as *Śri Śri Jayarām*, *Śri Śri Śri Durgā*, or the repetition is indicated by a numeral, as *Śri 5*. means *Śri* five times repeated.

*Śrimukha*, [S. &c.] The seventh year of the cycle.

\* *Śrimukham*. Edict of excommunication. *Venkatachalapati v. Subbarayadu*, I.L.R. 13 Mad. 293 (299).

*Śripanchamī*, [S. &c.] A festival on the fifth of the light half of *Māgha* in honour of *Sarasvatī*, the goddess of learning, when books and the implements of writing are worshipped.

*Śri-Rāma*, or vernacularly, *Śri-Rām*, [S. &c.] The demigod *Rāma*, whose name in this form is also used as a term of salutation between those who especially worship *Vishṇu* in this *avatāra*.

*Śri-Rāma-navamī*, [S. &c.] The ninth

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of *Chaitra*, the anniversary of the birthday of Rāma, held as a festival.

*Śrī-vaishnava*, [S. &c.] A member of the branch of votaries of *Vishṇu* who follow the teaching of *Rāmānuja*.

**SRINKHALA**, (*Śrinkhalā*), [S. &c.] vernacularly, **SANKHALA**, (*Śankhalā*), [Mar.] **SANKHOLI**, (*Śankholi*), [Uriya.] A chain, fetters, a measuring chain, one measuring eleven yards (?).

*Śrinkhalā-jāminī*, corruptly, *Sankala*, or *Sankali jāminī*, [Mar.] Joint security.

**ŚROTRIYA**, (*Śrotriya*), vernacularly, **SHROTRIYA**, [S. &c.] A Brahman well read in the Vedas, who teaches and expounds them.

**ŚROTRIYAM**, (*Śrotriyam*), pron. **SHROTRIAM**, corruptly, **SHOTRIUM** [Tel.] **ŚROTRIYAGRAMA**, (*Śrotriyagrāma*), [Karn. Tam.] Lands, or a village, held at a favourable rate, properly an assignment of land or revenue to a Brahman learned in the Vedas, but latterly applied generally to similar assignments to native servants of the government, civil or military, and both Hindus and Mohammadans, as a reward for past-services; a *Śrotriya* grant gives no right over the lands, and the grantee cannot interfere with the occupants as long as they pay the established rents.

*Śrotriya-dār*, corruptly, *Shotradār*, *Shotrium-dār*, *Shrotrium-dār*, [Tel. &c.] The holder of a village under a *Śrotriya* grant.

**SRUTI**, (*Śruti*), [S. &c.] Hearing, applied especially to the Vedas collectively, in contradistinction to the *Smṛiti*, or law.

*Śrauta*, [S. &c.] Of or belonging to the Vedas, as a text, a ceremony, &c.

*Śrautakarma*, [S.] A religious or ceremonial observance enjoined by or conformable to the Vedas.

**STAMBHA-PUJA**, (*Stambha-Pūjā*) [S. &c.] (from *Stambha*, a post, and *Puja*, wor-

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ship) Worship of the posts of the temporary pavilions erected for marriages or other festive occasions.

**STEYA**, [S. &c.] Theft, robbery.

**STHALA**, also **STALUM**, **STULLA** vernacularly, **STHAL**, or **STHUL**, abbreviated to **THAL**, or **THUL**, corruptly, **STUL**, **STULL**, **STULH**, [S. &c.] Spot, site, place, firm ground, whence, in some of the dialects, a field, a portion of land comprising several fields, a tract, a district, a piece of ground raised and drained: in some places a measure of land the same as the *Kurgi*, q. v. also, figuratively, station, place, appointment.

\* *Sthalahishikto*. Substituted in place of another. *Lalit Mohan v. Chukkun Lal*, I.L.R. 24 Cal. 834 (P.C.).

*Sthala-karanam*, [Tel.] The accountant of a district.

*Sthalalu-jābita*, [Tel.] A list of fields, shewing the number cultivated and the crops raised on each.

*Sthala-mānyam*, corruptly, *Stalamaniyam*, [Karn.] Land held at a quit-rent.

*Sthala-mārga*, [Mar.] A road or way by land, in opposition to a *Jala-mārga*, or route by water.

*Sthal-bharit*, [Mar.] Duty on transport of articles from a village, or on goods purchased and conveyed by land, transit duty.

*Sthalucālik*, corruptly, *Sthulucayk*, [Mar.] A cultivator who has become a proprietor by hereditary occupation of a given piece of land for a considerable period.

*Sthalucār*, [H.] According to the land or place, by or according to the fields, as an estimate of their produce, &c., also, corruptly, *Sthulucār*, a village watchman; in Karnata (?).

**STHANA** (*Śhāna*), or **STHANAM**, (*Śhā-*



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*nam*), vernacularly, **STHAN** (*Sthân*), or **THAN**, (*Thân*), vulgarly, **STANOM**, [S. &c.] Place, site, station, an open place in a town, also the residence of a religious mendicant: also, a staying, the act or place of staying or abiding: also, continuation, and, fig., rank, dignity.

*Sthānamānam*, [Mal.] (from S. *mana*, respect) The rank and emoluments of a public employment.

*Sthānamkār*, corruptly *Stanomkār*, [Mal.] The head man and manager of a temple.

*Sthānāpati*, [Mal.] An envoy, an ambassador.

† *Sthānika*, *Sthānika*, *Sthānigār*, corruptly *Staneagar*, [Karn.] The headman or manager of a temple or other public establishment.

† *Sthānikam*, corruptly *Staneegum*, [Karn.] The office of superintendent or manager of a temple.

*Sthānikan*, corruptly, *Staneekum*, *Stancegam*, *Stanakul*, [Mal.] One who holds or belongs to a place, one who holds an office, a placeman: a governor or superintendant of a district: the director or manager of a temple, sometimes held hereditarily: a person who superintends the ceremonies or officiates in a temple, an officiating priest or Brahman.

*Sthandilāśayī*, [S. &c.] An ascetic who sleeps on the bare ground.

**STHAPATI**, [S. &c.] A carpenter, a wheelwright, a mason, a master carpenter or mason: a guard of the female apartments: a chief.

**STHAVARA**, (*Sthāvara*), vernacularly, **STHAVAR** (*Sthāvar*), **STHABAR**, (*Sthābar*), [S. &c.] Fixed, stationary, immoveable, applied to real property, also to valuables which have long been in a family and ought not to be parted with.

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*Sthāvara-dravya*, [S.] Immoveable property.

† **STHITA**, vernacularly, **STHIT**, vulgarly, **STEETH**, [H.] [lit., stood, stayed] An account of the regular receipts and disbursements of an estate. *Brojendra v. Madhab*, I.L.R. 8 Cal. 343 at 350.

† *Sthila-chauhaddi*, [H.] Permanent or fixed boundary.

**STHULAMAN**, (*Sthūlamān*), [Mar.] (S. *Sthula*, gross, and *mān*, measure) Gross measure, measuring any thing without much regard to accuracy: a general and rough estimate or computation.

**STOBHAKA**. An informer, one who volunteers to give secret information for the sake of profit.

**STRI**, (*Stri*), [S. &c.] A woman, a wife, a female.

*Stridhana*, vulgarly, *Stricedhun*, [S. &c.] Woman's wealth: the peculiar property of a woman or wife over which, under ordinary circumstances, she has independent control, and which descends to her daughter or next of kin: her power to dispose of it during her husband's life is subject to his will, and he has a right to use it in cases of distress or necessity: the rights of both husband and wife to this description of property depend, however, (sic!) very much upon the customs that prevail in different places. Woman's property is variously distinguished according to the sources whence it is derived, or circumstances under which it is acquired, as follows. *A widow's savings from the income of her limited estate are not her 'stridhana' and they follow the estate from which they arose.* *Iri Dutt Koer v. Hansbutti Kocrim*, I.L.R. 10 Cal. 325 (P.C.) *A gift of 'Stridhana' is not equivalent to a provision for maintenance.* *Joyta v. Ramhari*, I.L.R. 10 Cal. 638. *The only kinds of property which*

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can be called 'Stridhana' are those obtained from relations by way of gift. *Huri Doyal v. Girish Chunder*, I.L.R. 17 Cal. 911 (913). The term 'Stridhana' has no technical meaning and that alone is 'Stridhana' which she has power to give, sell or use independently of her husband's control. *Hiratal v. Tripura*, I.L.R. 40 Cal. 650 (661). The word 'Stridhana' in its narrow sense means, a woman's separate property or but in its wider sense, it indicates any property in which she may have some right of proprietorship. The six-fold enumeration of the sources of 'Stridhana' in its narrow significance is as follows - "What was given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire, or presented to her on her husband's marriage to another wife," (*Yajñavalkya*, Ch. II, S. 11, Para 1). *Debi Mangal Prasad v. Mahadeo Prasad*, I.L.R. 34 All. 234 (P.C.). In India all property inherited by a woman must be classed as woman's property inherited by a widow from her husband. *Gandhi Mayanlal v. Bai Jadab*, I.L.R. 24 Bom. 192 (197).

*Adhyagni*, *Adhyagnika*, or *Adhyagnyupāgata*. What is given upon (*adhi*), or in the presence of, a nuptial fire, by a member of either family.

*Adhyavāhanika*. What is given at the nuptial procession, or when the bride is conducted to her husband's house.

*Priti-datta*. Given by her husband or his relations at any time, in token of affection.

*Bhrātri*-, *Mātri*-, or *Pitri-datta*. What is given by her brother, mother, or father.

*Yautaka*, or *Yautuka*. All kinds of property acquired at or by marriage.

*Ayautuka*. Property acquired on any other occasion than marriage.

*Anvādheya*. Whatever is to be pre-

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sented (*ādheya*) to a woman after (*anu*) marriage by her husband's family.

*Saudhūyika*. The gift (*dāya*) of affectionate (*su*) kindred.

*Ādhivedanika*. A gift or settlement on a first wife by her husband on his contracting a second marriage.

*Pārīṇaya*. Paraphernalia, ornaments, or other property acquired by marriage.

*Sulka*. Fee, tax, perquisite : properly it is the sum paid to the father of the bride as a consideration for his daughter : as applied to female property it is explained as money given to her to induce her to go to her husband's house, or pay to a woman for work done, or as a bribe to her to do something herself or induce her husband to do it.

*Pādācandanika*. A present to a bride in reward of her humbly saluting (*candana*) her husband, or, literary, his feet (*pāda*) on entering his house.

*Lāvāṅyūrjita*. Property acquired (*arjita*) by a wife from her husband, given in affection or in admiration of her beauty (*lāvāṅya*).

*Strīdharmā*, [S. &c.] The duty of a wife or of a woman in general.

*Strīhatyā*, [S.] Murder or injury of a woman.

*Strīpundharma*, [S.] Mutual duties of husband and wife.

*Strīsangrahaṇa*, [S.] Adultery, unlawful or adulterous intercourse with a woman.

*Strīsattākapatra*, [S.] A son obtained through the wife.

*Strīyāchitapatra*, [S.] A son obtained through a wife's solicitations.

**SUAL**, (*Suāl*), commonly, **SUWAL**, (*Suwāl*), corruptly, **SOWAL**, (*Sowāl*), [H.] Interrogatory questioning, a request, a petition.

*Suāl-i-mukarrar*, [H.] A petition or representation of the circumstances of a case, a representation to the ruling

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authority of the proceedings in respect to a grant of revenue.

**SUBAH**, (*Subah*), **SOOBAB**, [H. &c.] **SUBHA**, (*Subhá*), [Mar.] A province, a government : one of the larger subdivisions of the Mogul dominions, such as Oudh, Bengal, Bahar, &c. : among the Marathas it is sometimes applied to a smaller division comprising from five to eight *tarafs*.

**Súbahdár**, [H. &c.] *Subhedár*, [Mar.] The governor of a province, a viceroy under the Mogul government : a native officer in the Company's army holding a rank equivalent to that of captain under the European officers.

**Súbahdári**, [H. &c.] *Subhedári*, [Mar.] The office of viceroy or governor.

**Súbahdári-abwáb**, [H.] Taxes imposed by the viceroy in addition to the fixed assessment. See *Abwáb*.

**Súbahdári-parwána**, [H.] An order issued by a Súbahdár : a viceregal assignment of revenue.

**SUBHKHEZ**, (*Subhkhaz*), [H.] A morning thief, one who steals before people are awake (from *subh*, morning, and *khez*, rising).

**Subh-namáz**, or *Salat*, [H.] Morning prayer, the prayers at day-break enjoined on all Mohammadans.

**SUAHA**, (*Subha*), vernacularly, **SUBH**, or **SHUBH**, [S. &c.] Good, auspicious.

**Subhákṛiti**, vernacularly, *Shubhakṛiti*. The 36th year of the cycle, A.D. 1842.

**SUCHAKA**, (*Suchaka*), [S. &c.] An informer, a spy : in law, a person appointed to detect culprits, also one who volunteers to give evidence in a court of law.

**SUD**, (*Súd*), [H. &c.] **SUD**, (*Súd*), [Beng.] **SUD**, or **SUDH**, [Uriya] Interest, profit, usury : an extra tax exacted from the cultivators in Bengal under the native government, and in the early period of

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British rule, on pretext of defraying the interest due by the Zamindárs on arrears of revenue : interest on loans subsequent to January 1793 limited to 12 per cent. per annum. Reg. xv. 1793.

\* *Sud-barna*. "A *raiya*'s sub-lease, analogous to the '*Kartauli*,' is the '*Sud-barna*', or common usufructuary mortgage.....The advance or loan given to the '*raiya*' does not liquidate from year to year. It remains intact : The interest on the advance is equivalent to the rent." (*Muxaffarpur Settlement Report*, page 345, para 884)—*Vide Finucane & Amcer Ali's B. T. Act.*

**Súd-al-muẓáf**, [H.] The accumulation of interest so as to double the original debt.

**Súd-ekottar**, [H.] (*S. Ek*, one, and *Ottar*, additional) Interest at one per cent. per annum.

**Sudhkhairbár**, [Uriya.] Usury, lending money at interest.

**Sudkhor**, [Beng.] A money-lender, a usurer.

**SUD**, (*Súd*), [Mar.] Inquiry, investigation : an abstract village account furnished by the village to the district revenue officer at the end of the year (? the spelling of the word in the second sense).

**SUDDHA**, (*Suddha*), vernacularly, **SUDH**, abbreviated **SU**, [S. &c.] Pure, clean, bright : the bright half of the lunar month, or that of the moon's increase : the purificatory obsequial ceremony of a person deceased.

\* *Sudha Dattu*. *Adoption pure and simple, that is to say, an adoption which completely severs the person adopted from his natural family and fixes him in the adoption family.* *Vasudevan v. Secy. of State*, I.L.R. 11 Mad. 157 (179).

**SUDI**, [H. &c.] The bright half of a lunar month, from new to full moon.

**SUDRA**, (*Súdra*), vulgarly, **SOODER**, [S.

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&c.] The designation of the fourth or servile caste of the Hindus, or of a member of it : the term is now vaguely and incorrectly applied to all the mixed castes, to all who are not either Brahmans or outcastes ; to all the other castes engaged in agriculture, trade, arts, and manufactures.

*Sachchidra*, [Beng.] (from *S. Sat*, good) A *Śūdra* who has gone through the initiatory ceremonies of the Brahmanical caste, a practice which, though illegal, is sometimes observed. See *Satsudra*.

**SUDU**, (*Sūdu*), [Tam.] A sheaf, a bundle of rice-corn cut in the field, especially when given to the village servant : also a burning or a brand.

*Sūdukul*, [Tam.] A branding iron.

*Sūdugādu*, [Karn.] A place where dead bodies are burned.

*Sūdugāduśidda*, [Karn.] The keeper of a place where bodies are burned, who levies a fee from the burners : one who farms a burning or burying-place of the government.

**SUFI**, (*Šuft*), [H.] Wise, a sage, the member of a particular sect of Moham-madans who have adopted a mystical pantheism and spiritual love in secret, although outwardly conforming to Mohammadanism.

**SUGGI**, corruptly, **SOOGUY**, [Karn.] Spring harvest, the second crop of rice.

*Suggihabba*, [Karn.] Offering the first gatherings of the harvest to the village goddess.

*Suggikāl*, less correctly, *Sukhikāl*, [Karn.] Harvest time : a season of plenty.

**SUI**, (*Sūi*), **SUJI**, (*Sūji*), [H.] (from *S. Shuchi*, a needle) A tailor, the village tailor, sometimes included among the village servants.

**SUJI**, (*Sūji*), **SOOJEE**, [H.] The flour ground from the heart of the wheat : the *Simola* of the Italians.

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**SUKAL**, [Guz.] A priest of lay Brahmans.

**SUKALIGARU**, (*Sukāligaru*), plur. [Karn.] A class of Hindus in Karnāta leading a vagrant life, trading in wood, bamboo, grain, and salt, and acting as the chief inland carriers ; they have a peculiar dialect, and are considered in many respects analogous to gypsies : in other places the *Sukāli*, is an itinerant dealer in grain, and is considered, perhaps incorrectly, the same as the *Banjāra*.

**SUKARISTI**, (?) [Mar.] An occupant of lands of which there are no proprietors, and which have become the property of the community.

**SUKHA**, vernacularly, **SUKH**, [S. &c.] Happiness, ease, pleasure.

*Sukhasūla*, [Karn.] Bail or surety for a debt.

*Sukhavāsi*, corruptly, *Sookawasee*, *Sookutoosse*, *Succawashee*, *Soogarasi*, *Sukkahavasi*, [Tam.] One who lives at his ease, or where he pleases : applied to a person who is not bound to any particular spot by the possession of houses or land, but lives comfortably by trade or industry : in Kamaon, *Sukham-bāsi*. A class of tenant. A man free to carry his labours where he pleased in opposition to the serf or slave. He has a qualified interest in the soil. He cannot sell his holdings without the *Mirasi-dar's* consent. *Appasami v. Rangappa*, I.L.R. 4 Mad. 367 (369). One who lives in comfort without any particular employment. *Singam Aiyangar v. Kasturi Ranga Aiyangar*, (1937) 2 M.L.J. 931.

*Sukhavāstikuḍigan*, [Tam.] Persons who live by the produce of rented lands.

*Sukhavāstirvai*, [Tam.] Tribute or tax which persons living by rented lands pay to the landlords or proprietors.

*Sukhavāstivāram*, [Tam.] The share of the produce accruing to the cultivator, as distinguished from that which

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goes to the Zamindár or the government.  
† *Sukhlambari*, corruptly, *Sookhlumbree*, [H.] (from *Sukh*, and English *lambar* for number) Granted rent-free to invalid native soldiers by the Government—land, a village.

*Sukhvasti*, corruptly, *Sookhwastie*, [Mar.] Residence at any place during pleasure or convenience, not being tied to it by property or office.

*Sukhrastá*, corruptly, *Sookhwustoo*, [Mar.] A person sojourning at any place for his own pleasure or convenience.

**SUKHADI**, (*Sukhadi*), or **SUKHARI**, corruptly, **SOOKREE**, and **SUKHIDDEE**, [Guz.] A fee, a perquisite, a bonus or reward, a *douceur*, a bribe.

*Sukhadi-chándlo*, [Guz.] 'A fee, a present, a *douceur*, a fee levied by the agents of the Marátha government from the villagers, for the trouble of rating the assessment.

\* **SUKHDI**. *It is an allowance incidental to the hereditary office of 'Desai' and it is of the nature of immovable property.* *Desai Motilal v. Desai Parashotam*, I.L.R. 18 Bom. 92 (94).

**SUKKAN**, (*Sukkán*), [H.] A helm, a rudder.

*Sukkáni*, [H.] A steersman, a helmsman : corrupted by Europeans commonly to *Seacunny*.

**SUKKARAN**, or **SUKKARANKAL**, [Tam.] Limestone or *kankar*.

*Sukkaraniru*, [Tam.] Lime.

*Sukkaranilam*, [Tam.] Soil mixed with limestone or nodules of *kankar*.

**SUKLA**, (*Śukla*), vernacularly, *Shukl*, [S. &c.] White, bright : subs., the third year of the cycle, A.D. 1809—1869.

*Śuklapachchh*, [H.] (for S. *Śuklapaksha*). The white or light fortnight, the half of a lunar month from new to full moon.

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**SUKRA**, (*Śukra*), [S. &c.] The planet Venus.

*Śukravára*, vernacularly, *Shukrbár*, [S. &c.] Friday, dies veneris.

**SUKRITA**, (*Sukrita*), [Uriya]. (from the S. *Sukrit*, what is done well or properly) An oath.

**SUKRITI**, (*Sukriti*), [S. &c.] Doing well, virtue, kindness.

*Sukritibhanga*, [Beng.] (from S. *Bhanga*, a breaking) A Brahman who has lost his character and his caste.

*Sukriti-námá*, or *-patra*, [Beng.] A written affidavit or affirmation, in which a Brahman pledges his good actions for the truth of his assertions.

† **SUKSAM-BANJAR**, (*Súksam-Banjar*), [Tel.] (from S. *Súkshma*, small) A spot of inferior ground in a large field, left purposely uncultivated in order to obtain an abatement of rent or assessment of the field.

**SUKSHMAMAN**, (*Súkshmanán*), [Mar.] (from S. *Sukshma*, subtle, minute) Accurate or minute measurement.

**SULA**, (*Śála*), vernacularly. **SUL**, (*Súl*), or **SULI**, (*Śúl*) [S. &c.] A pointed weapon, a pike or dart, a stake, a sharp, stake for impaling, whence it has come to be applied to a cross, and to a gallows or gibbet.

*Triśúla*, vernacularly, *Tirsúl*, [S. &c.]

A weapon with three points, a trident, a weapon borne by, and a type of, *Siva*.

**SULAIYA**, (*Śulaiyá*) [Hindi]. Laid down, as corn by wind and rain, or rice by currents.

**SULB**, (*Śulb*), [H.] The loins : metaph., offspring.

*Śulbi*, [H.] Descended, or sprung from, begotten by.

**SULH**, (*Śulh*), incorrectly, **SOOLEH**, corruptly, **SOLA**, [H.] Reconciliation, compact, treaty : in law, composition, or a contract by which contention is put an

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end to or prevented, whether the subject in dispute be bodily injury or a civil engagement: a compromise, an agreement.

*Ṣulh-ikhtiārī*, [A.] A voluntary act of composition.

*Ṣulh-ḥalrī*, [H.] Compulsory composition, made by order of the judge or other authority.

*Ṣulh-nāma*, corruptly, *Ṣolanama*, [H.] A written contract of peace or agreement, a deed of compromise.

**SULKA**, (*Ṣulka*), [S. &c.] Tax, toll, duty, marriage fee or dowry, profits of domestic labour when considered the perquisite of the wife: in the dialects of the south this may become *Sunka*, or *Chunka*. See *Sunka*. *It is a nuptial present given as the price of a bride and it is not to be repaid by the son on the ground that it constitutes the essence of 'Asura' form of marriage Bhagirathi v. Johharam*, I.L.R. 32 All. 575 (581).

**SULS**, (*Ṣulṣ*), [H.] A third, a third part.

**SULTAN**, (*Sultān*) [H.] A sovereign prince, a king, an emperor.

*Sultānī*, [H.] Relating to the sovereign, proceeding from him or from the government.

*Salātīn*, [H.] Properly the plur. of *Sultān*, but in India designating the younger members of a royal family, especially of that of Delhi.

*Sultānat*, [H.] Dominion, empire, sovereignty: an empire, a kingdom.

**SUMU**, (*Ṣamū*), (?) A religious community resident in a religious establishment, in Asam termed *Shastar*.

**SUN**, [Thug.] One of the clan by birth, but who has not attained the rank of a strangler.

**SUNA**, (*Ṣnā*) [Mar.] (S. *Ṣnā*, a daughter) A daughter-in-law, also the wife of a brother's son, or of a husband's brother's son, that is, a niece-in-law.

*Ṣanamukh*, [Mar.] A ceremony after the consummation of a marriage, con-

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sisting of the inspection of her daughter-in-law's face by the mother of the bridegroom.

**SUNBURLI**, (*Sunburli*), **SOONBOORLEE**, [Mar.] (?) Black soil mixed with lime.

**SUNDARI**, (*Sundari*) corruptly, **SOONDRIE**, [S. &c.] A small timber tree, used chiefly as fire-wood (*Heritiera minor*), growing extensively in the delta of the Ganges, and giving the whole tract the name of *Sundarivana*, or forest of Sundari trees, corrupted into *Sunderbunds*.

**SUNIA**, (*Ṣuniā*), [Uriya] New-year's day.

**SUNIBA**, (*Ṣunibā*), [Uriya] Hearsay (from *Suna*, S., to hear).

**SUNKAM**, or **SUNKA**, [Karn. Tel.] also [Karn.] **SULKA**, **CHUNKAM**, [Mal. Tam.] Duty on goods, custom, toll: (from the [S.] *Ṣulka*, q. v.).

*Sunka-chauki*, [Tel.] Custom-house.

*Sunkadachāvaḍi*, or *Sunkada-kallē*, [Karn.] A custom-house.

*Sunkadaguttige*, or *-ijāre*, [Karn.] Farm of, or contract for, government customs.

*Sunkadakolkār*, [Karn.] A kind of excise officer, a spy on persons passing with goods.

*Sunkada-maniyagār*, [Karn.] A chief collector of customs.

*Sunkadava*, [Karn.] A custom-house officer.

*Sunkadaśānabhog*, [Karn.] A clerk of customs.

*Gaḍḍisunka*, [Karn.] Out-station customs.

*Dārīsunka*, [Karn.] By-way customs.

*Ūru-sunka*, [Karn.] Town duties.

**SUNNAT** or **SUNNAH**, [H. &c.] The traditional law of Mohammadans based upon the sayings and doings of Mohammad, and of scarcely inferior authority to the text of the Kurān in the estimation of the *Sunnīs*, although not recognised by the *Shiās*; also any obligatory religious ceremony, as circumcision.

*Sunnat-i-rakāt*, [H.] Ceremonial ob-

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servances enjoined in prayer upon the authority of tradition : they are distinguished as *Muwakkad*, lit., confirmed or absolute, having been enjoined and practised by Mohammad, and *Ghair-muwakkad*, not absolute, practised by Mohammad, but not obligatory on his followers.

*Sunnat-wa-jamâât*, [H.] The followers of the traditions and of the first four khalifs.

*Sunni*, *Soonee*, [H.] A follower of the traditions : the designation of one of the two great divisions of the Mohammadans, characterized not only by the deference which the members pay to tradition, but by their affirmation of the lawful succession of the first four khalifs, *Abubakr*, *Omar*, *Othman*, and *Âli*, in opposition to the Shias, who denounce the three first as usurpers. The *Sunnis* are thence sometimes termed also *Chahâr-yâris*, or votaries of the four friends. The Persians, and the lower orders of the people of India, are Shias ; all the other Mohammadan nations Arabs, Turks, Afghans, and most of the educated and respectable classes of Indians, are *Sunnis*. "*Sunnis are the orthodox 'Musalmans'.* The people of the orthodoxy or tradition. Their '*Kalma*' or profession of faith is the simple one '*There is one God but God and Mohamed is the apostle of God*'". 2 Ind.Cas. 874 (1882).

**SUNRI**, (*Sunri*), [H.] A distiller and vender of spirituous liquors.

**SUNTAN**, (*Suntân*), [H.] Circumcision.

**SUNTI**, or **SUTI**, [Beng.] A channel between the bank of a river and a shoal or sand-bank.

**SUP**, (*Sûp*), [Mar.] A basket for winnowing corn : a wooden scoop suspended in a frame for throwing up water for irrigation.

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**SUPARI**, (*Supâri*), or **SUPIARI**, (*Supiâri*), [H. &c.] Betel-nut, the fruit of the *Areca catechu*.

**SUPARIYA**, [Thug.] A gang or clan of Thugs originally from *Supar* in Sindbia's country.

\* **SUPRATDAR**.—*is, to all intents and purposes, in possession of the property on behalf of the Court and practically holds the position of a Receiver. Pandurang Govind Fate v. Maifux Bhai*, 92 Ind. Cas. 40 = A.I.R. 1926 Nag. 237.

**SUPURD**, or **SIPURD**, [H. &c.] Delivering, giving over : relinquishing, as part of an estate held on lease, from being unable to cultivate the whole.

*Supurdi*, [H. &c.] The article or land delivered up.

*Supurdnâma*, [H. &c.] A deed of delivery.

**SUR**, (*Sûr*), **SOOR**, (?) A class of cultivators in Orissa.

**SURA**, (*Surâ*), [H. &c.] Wine, spirituous liquor.

*Surâdhwaja*, [S.] (from *dhwaja*, a flag) A flag hung out as the sign of a place where liquor is sold : a brand on the fore-head of a person convicted of intoxication.

**SURA**, (*Sûra*), or **SURAT**, (*Sûrat*), [H.] A chapter of the Kurân, of which there are 114.

**SURAT-I-HAL**, (*Sûrat-i-hâl*), more commonly, **SURAT-HAL**, (*Sûrat-hâl*), corruptly **SOOROOTHAL SORETHAL**, A representation or report of the facts and circumstances of a transaction, whether made by an individual before witnesses, or by a subordinate officer to a superior functionary : an inquest.

*Sûrat-mahâl*, [H.] A list or register of estates.

*Sûrat-nâma*, [H.] A written detailed account of an estate or a transaction.

**SURHI**, (*Surht*), [Hindi] A kind of grass

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growing on neglected or cultivated land.

**SURKHA**, (*Surkhā*), [Hindi] Tall lank plants, running up without a due proportion of leaf.

**SURMA**, [H.] Antimony or galena ground to a fine powder and applied to the eyelids to improve the brightness of the eyes.

**SURNIS**, (*Surnis*), **SOORNEES**, [Mar.] One of the eight chief officers of the Marāṭha state as first organised: the general record keeper, registrar, and superintendant of correspondence, by whom all deeds and grants were examined and authenticated: (according to Molesworth the word is a corruption of the Arabic and Persian words *Shuruʿ*, beginning, and *Shud*, was, or finished, with the usual corruption of *navis*, writer).

**SURSANNA**, vulgarly, **SURSAN**, corruptly, **SOORSUM**, [Mar.] (for the A. *Shahārsan*, a year of months) An era, partially current in the western Marāṭha districts, adopted probably from the Moham-madans: it commences with the Hijra year 745 = A.D. 1344: to find the equivalent of any year of this era add 599: in numbering the *Sursanna* year the Arabic numerals, vernacularly modified, are employed: thus the year 1230 is expressed *Salāsina-maiatin-alif*.

**SURYA**, (*Sūrya*), used vernacularly, as well as **SURJA**, (*Sūrja*), or, more usually, **SURAJ**, (*Sūraj*), or, sometimes, **SURAJ**, [S. &c.] The sun.

*Surajdāha*, [Guz.] (from S. *daha*, burning) Exposure of dead bodies to the sun.

*Sūrajyahan*, [H. &c.] *Sūryagrahana*, [S.] (from *grahan*, seizing) An eclipse of the sun.

*Sūryavansa*, vernacularly, sometimes, *Sūrajvans*, [S. &c.] The family or race of the Sun, from whom many of the Rajput tribes pretend to derive their descent, through *Rāma*, the sovereign of

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Oudh, the thirty-fourth in descent from *Ikshvāku*, the son of *Vuivasvata Manu*, the son of the Sun.

*Sūryavanṣi*, or *Sūrajvanṣi*, [S. &c.] A man of a tribe professing to descend from the sun, a Rajput of the solar race.

*Sūryavāra*, or *Sūrajvār*, [S. &c.] Sunday.

**SUSAL**, [Thug.] A person whose head and neck are bare and convenient for being strangled: one who is strangled without resistance: a Thug who has cleansed himself from any stain of murder.

**SUSAR**, (*Susār*), [Hindi] A dresser and seller of provisions, a cook, a provisioner.—Chota Nāgpur.

**SUSAR**, (*Susār*), [Beng.] (*Sar*, essence) Property sufficient to discharge a claim or accomplish an undertaking.

**SUSAR**, [H.] A father-in-law, the father of either husband or wife.

*Susrāl*, or *Susrār*, [H.] A father-in-law's house or family.

**SUSIA**, [Thug.] A class of Thugs of a low Hindu caste formerly numerous in Malwa and Rajputana.

**SUSRUSHA**, (*Susrūshā*), [S. &c.] Service, respectful or affectionate service, not servitude or slavery; such as the service of a Śūdra to a Brahman, a pupil to a teacher, a wife to a husband, and the like.

**SUSTI**, (*Susti*), **SOOSTEE**, also **SWASTI**, (*Swasti*), **SWASTHI**, (*Swasthi*), **SOASTEE**, (?) [Mar.] A tenure by which land is held of a proprietor by a tenant paying the full government assessment (the first word is no doubt a blunder: *Swasti*, meaning properly 'well-being,' may be right.—E. I. Selections, iv. 553, 580).

**SUT**, (*Sūt*), [Mar.] (from the H. *chhāt*) Remission, abatement (of a debt or just claim), also the amount remitted: release from bondage or slavery.

*Sūtyo*, [Mar.] Liquidation or discharge of a debt.



## SU

**SUT**, (*Sūt*), [H. &c.] (from S. *Sutra*) Thread, yarn : a thread, a line.

*Sutār*, [H. &c.] A carpenter, the village carpenter and wheelwright.

*Sutario*, [Guz.] A dealer in yarn or thread.

**SUTA**, **SUTAHA**, [S. &c.] A son. **SUTA**, (*Sutā*), a daughter. The term '*Sutaha*' includes the sons of brothers and of sisters and daughters are to be included within its meaning. *Bhagwan v. Warubai*, I.L.R. 32 Bom. 300 (306).

*Sūtaka*, [S.] vernacularly, *Sutaka*, Uncleanliness or impurity contracted by all the members of a family on the birth of a child or a miscarriage ; in current use the term is laxly extended to impurity arising from the death of a relative, the application being sometimes limited by a conjunct term, as, *Jāta-sūtaka*, impurity from one born (*jāta*), *Mṛita-sūtaka*, from one dead (*mṛita*) : the period of uncleanness varies according to the propinquity of the relationship and local usage.

**SUTARA**, (*Sutarā*), [Hindi.] A crop which, having been checked, has recovered.--*Puraniya*.

**SUTRA**, (*Sūtra*), [S. &c.] A thread, a line : a precept, an aphorism, a brief rule of grammar logic, philosophy, &c., in which from the oldest Sanscrit writers usually express themselves.

**SUTRAM**, (*Sūtram*) written **SUTTIRAM**, (*Sūttiram*), [Tam.] A piece of machinery : (it has also the senses of the preceding).

*Chakkar-sūtram*, [Tam.] A water-wheel.

\* **SUTTA**. *Wagering contract*. *Dayabhai v. J. Panachand*, I.L.R. 9 Bom. 358.

**SUVALA**, (*Suvāḷā*), [Mar.] A kind of boat of from 100 to 170 *khandis* burthen.

**SUVARNA**, (*Suvarna*), or **SWARNA**, (*Swar-na*), [S. &c.] Gold : a goldsmith's

## SU

weight, equal to sixteen *māshas*, which, at 5 *rattis* to the *māsha*, make *suvarṇa* much the same as the *tola*, or from 175 to 180 Troy grains, according to the variations in the value of the *ratti*.

**SUYURGHAL**, (*Suyūrghāl*), corruptly, **SEYURGHAL**, blunderingly, **SYCURGHIAL**, **SYKURGUL**, [H.] An assignment of land revenue for charitable purposes : a *jāgīr* or grant of land revenue without any stipulation of military service or other condition.

**SWA**, [S. &c.] Own, self : in the neuter, *Swan*, Own peculiar or independent right or property : property in general : in some of the dialects, the conjunct letter not being capable of being written although pronounced correctly, *Swa*, is represented by *Su-va*, sometimes abbreviated to *Su*, as it is in Latin *Su-us* : in Tamil, accordingly, it is written *Su*, *Suwa*, and *Swam* is written *Su-va-m* : it also occurs *Som*.

*Swachchhanda*, [S.] Independent, wilful, following one's own inclination : adv., of one's own will or accord.

*Swadastār*, [Mar.] Signature or other authentication of a letter : used also with such words as *khat*, a writing, written with one's own hand.

*Swaī*, [Beng.] Own right or property.

*Swān*, [Tam.] A proprietor, a possessor.

*Swasthān*, incorrectly, *Sawusthān*, [Mar.] (from *Swa*, own, *Sthān*, place) Estate, landed property.

*Swatantra*, [S.] (*tantra*, will) One who is independent, or acts for himself : one who is legally entitled to act without control or guardianship.

*Swatantram*, [S.] Own will or purpose : in Tamil, in which it is in most common use with a modified acceptance, it is pronounced in the same manner, but is variously written as *Sutanteram*, or

## SW

*Sutandaram*, erroneously, *Sicatantaram*, *Sotundrum*, or *Sotuntrum*, also *Swa-tantryam*. Also, the share of each individual proprietor in the rent paid by tenant cultivators. *Swātantryam*, [S.] Own or independent property, hereditary right, either to real or personal property, or to privileges, perquisites, or fees : also any fee or perquisite claimable by a proprietor from a hereditary or other cultivator of proprietary lands, either in his own right or in that of a coparcenary body of proprietors. See also *Varadaraja v. Venkata*, I.L.R. 5 Mad 345 (352).

*Scatantrakāran*, [Tam.] An owner, an heir, one who enjoys any property of his own right.

*Swatantradittam*, [Tam.] Certain fees of corn in straw before threshing, received by the *Mirāsdlārs* in the Tamil provinces : any fee or privilege claimable by the village servants, musicians, or the like.

*Swatwa*, [S.] Ownership, proprietary or peculiar right.

*Swatwatīyāpatra*, [S. &c.] A deed of conveyance or of gift : any document conveying away proprietary or peculiar property or rights.

**SWADHA**, (*Swadhā*), [S. &c.] An exclamation used at the presentation of oblations to fire or to the manes, or at the closing term of a short prayer to them.

**SWADHYAYA**, (*Swādhyāya*), [S. &c.] The reading or study of the Vedas.

**SWAGATAM**, (*Swāgatam*), [S. &c.] (from *Su*, well, and *Agata*, come) Welcome.

**SWAMI**, (*Swāmi*), [S. &c.] **SWAMI**, (*Swāmi*), or **SAMI**, (*Sāmi*), from the latter of which comes the common corruption in the south of India, **SAWMY**, [Tam.] A master, an owner, a husband, a lord : a title given to idols in the south of India, and thence is often borne by individuals : it is also applied especially as a title to the head of a religious order

## SW

or establishment : used sometimes honorifically in the Telugu plural *Swāmulu*.

*Swāmi*-, or *Sāmi-bhogam*, corruptly, *Sawmy-bogum*, [Tam.] (*Bhogam*, enjoyment) The proprietor's or landlord's right, *Varadaraja v. Venkata*, I.L.R. 5 Mad. 345 (346). In the Tamil country it means the share of the produce or the rent which is paid to the *Mirāsīdār* or hereditary proprietor by the tenant cultivator holding the land in farm for a fixed period. In Malabar and Karnata it is the fee or acknowledgment paid by the mortgagee or tenant, often no more than a peppercorn rent, to the *Janmkār* or birthright proprietor : it also signifies any grant or contribution for an idol. The word usually implies that the ownership of the soil does rest in the person who is entitled to '*Swāmībhogam*', *Subramanya Kariyalom v. Siva Subramanya Pillai*, 41 M.L.J. 175 = 62 Ind. Cas. 750 = 14 L.W. 40 See also, **TIRWA**.

*Swāmīlucam*, or *Swāmyam*, [S. &c.] Mastership, lordship, ownership : the rights, privileges, or authority of a superior or master : in Marathi, also the share (of the products of a contract or farm) due to him who holds it directly of the state from one who, under him, holds or manages the concern.

**SWANUBHOGAM**, (*Swānubhogam*), [Tam.] (*Anu*, according to, and *Bhoga*, enjoyment) The occupation or enjoyment of an estate by the proprietor himself, or, if leased to another, an acknowledgment from the tenant that he holds the land under the proprietor.

**SWANVAYA**, (*Swānvaya*), [S.] A person of the same lineage as the proprietor or owner.

**SWARAJ**, (*Swarāj*), erroneously, **SEWRAJ**, [Mar.] (*Raj* a ruler) The share of the revenue claimed by the Marāṭhas from any conquered country, the same as the *Chauth* q. v. *Home-rule under a*

## SW

government. Literally translated it would mean 'Self-government' but 'Self-government' does not mean complete independence of any governmental control. It may mean government by the people themselves under the king and under British Sovereignty. *Beni Bhusan v. Emperor*, I.L.R. 34 Cal. 991 (994). The word 'Swaraj' is used in different senses.

**SWARNAM**, [S. &c. Tam.] also **SORNAM**, [Tam.] Gold, money.

*Sicarnādāyam*, or *Sornādāyam*, corruptly, *Surnadayum*, *Sonardiyem*, *Sau-nardiyem*, *Sournaydyem*, *Sournydiam*, [Tam.] Rent or revenue receivable in money, not in kind. Also, in some places applied especially to the rent of garden or orchard land.

**SWARUPAM**, (*Swarūpam*), [S. &c.] Natural form, inherent property or nature : it is sometimes used in the dialects for property in land or money, an estate.

**SWAIST**, [S.] A term of address or benediction often commencing a document or inscription (from *Su*, well, and *Asti*, it is).

**SWASTHA**, [S. &c.] (*Stha*, who stays or is) Well in body and mind, healthy, prosperous, happy.

*Swāsthya*, [S. &c.] The condition of being well in all respects : in Marāṭha, also, having a comfortable subsistence, as a pension or the like. *Swāstya*, corruptly, *Swāstrum*, *Swastrium*, and *Swastwam*, [Tam.] Wealth, property, especially *Mirast* or hereditary land and privileges possessed by Brahmans. Also, the share in a village of which the Government revenue has been made over, either wholly or in part, to Brahmans.

*Swastiyamdār*, corruptly, *Swistrium-dār*, [Tam.] The holder of hereditary property and privileges.

## SW

**SWAYAM**, [S. &c.] Of one's self, by one's self.

*Swayamdatta*, [S.] (from *datta*, given) Self-given, applied to a son by one form of adoption.

*Swayamkrita*, [S.] (from *kṛita*, made) Self-made, the same as the son self-given.

*Swayamupāgata*, [S.] (*upāgata*, arrived) Self-come, a son in one form of adoption : see the preceding. See also *Putra*.

*Swayamvara*, [S.] The public selection of a husband by a princess or lady of rank from among a number of assembled suitors, a practice that prevailed in the heroic ages of the Hindus.

**SWECHCHHA**, or **SWAICHCHA** [S.] A son adopted by a woman of her own accord and authority, without permission from her husband.

**SWETAMBARA**, (*Śwetāmbara*), [S. &c.] A religious mediant wearing white garments, especially applicable to one of the two great divisions of the Jains.

**SWOPARJITA**, (*Śwopārjita*), corruptly, **SHOPARJIT**, [S. &c.] (*Opārjita*, acquired) Acquired by a person's own exertions, property, &c.

**SYAMA**, (*Śyāmā*), [S. &c.] (fem. of *shyam*, black) A goddess, a form of *Kālī*.

*Śyāmāpūjā*, [S.] Worship of *Śyāmā*, celebrated on the last day of *Āswīn*, or in the month *Kartik*.

**SYAMAKA**, (*Śyāmaka*), vernacularly, **SHAMA**, (*Shāmā*), and **SHYAMAK**, (*Shyāmāk*). A kind of grain in general use among the poorer classes (*Panicum colonum*) : the stalk forms good fodder for cattle.

**SYAWARH**, (*Syāwarh*), [Hindi.] A name given to five handfuls or small heaps of grain set apart by Mohammadan cultivators in the north-west provinces for the poor in the name of their saints or *Pirs*.

## T

## TA

**TAAHUD**, (*Tāahud*), **TAHUD**, (*Tāhud*), **TAHOOD**, corruptly, **TOAHIDY**, [H.] (A. from *āhd*, to promise) Promise, agreement: lease, contract: a revenue lease, a farm of the revenue, an engagement with the government or its representative for the payment of the public revenue, which may be made separately, even by the coparceners in a joint estate, each becoming responsible for his own proportion. See **TAHUT**.

*Tāahud-dār*, [H.] One who has entered into an engagement for the public revenue due on his own share: the holder of a farm or lease.

† *Tāhud-jamā*, [Beng.] Admitted or stipulated amount of rent or revenue.

**TAAYYUL**, (*Tāayyul*), **TAYOOL**, corruptly, **TYOOL**, **TYOOL**, [H.] Land held in *Jāgīr* by a member of a royal family, an appanage: it is now applied especially to certain lands held by the king of Delhi, or members of his family in the neighbourhood of Dehli, or to some held by the king of Oudh: it formerly designated lands granted in *Jāgīr* burthened with special services, or sometimes paying a quit-rent: (this is stated with respect to, what is no doubt a typographical error, *Tycul*. 5th Rep. 639).

*Tāayyul-shāhi*, [H.] The royal domain; land in Delhi and the neighbourhood, the occupants of houses on which pay ground-rent to the king.

**TAALLUK**, (*Taālluk*), **TAALLUKAH**, (*Taāl-lukah*), or **TAALLUKAT**, (*Taāl-lukat*), commonly, **TALUK**, (*Tāluk*), **TALOOK**,

## TA

corruptly, **TUALLOOG**, **TUALLOOGA**, [H.] **TALUKA**, (*Tālukā*), [Mar. Tel.] Connexion, dependence: possession, property: a dependency, a district, a division of a province: an estate, applied to a tract of proprietary land usually smaller than a *Zamindāri*, although sometimes including several villages, and not unfrequently confounded with a *Zamindāri*, held, in Bengal at least, at a fixed amount of revenue, hereditary and transferable as long as the revenue is paid: a *Tāluk* was sometimes granted by the Mogul government at a favourable assessment as a mark of favour, or on condition of clearing and cultivating waste lands: in the Regulations fixing the permanent settlement *Tāluks* were considered of two kinds; 1. *Huṣṣārī* (from the state), of which the revenue was paid direct to the government or its officers: these were called also independent *Tāluks*, and the holders were classed with *Zamindārs*, or proprietary landholders; and 2. *Maṣṣārī* (from specified), of which the holders paid their revenue through the intervention of a superior, as a *Zamindār* or other proprietor: these were termed 'dependant *Tāluks*;' they were hereditary and transferable as long as the revenue was paid, but lapsed to the superior on failure of heirs: they were also termed *Mufasssil*, or *Shāmili Tāluks*. In the north-west provinces a *Tāluk* presents various peculiarities, but it is defined an estate, the profits of which are divided between different proprietors, or classes of pro-

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prietors, the one superior, the other inferior; the former being usually an individual who, either by a grant from the sovereign, by favour of local functionaries, or by voluntary acts of the people, has become the intermediate agent for the revenue, collecting it from the people, and paying it to the government after making such deductions to cover his risk and assure his profits as he may be entitled to by the stipulations of the grant, or by local custom: the holder of such a *Tālūk* exercises legally no right of interference with the proprietary and hereditary rights of the cultivators, except in some cases, where, from peculiar circumstances, the inferior claimants have been absorbed in the person of a single *Tālūkdār*: many modifications of rights, many more or less obscure, are said to exist between the individual *Tālūkdār* and the inferior proprietor. Ben. Reg. i. ii. iii. viii. xlv. 1793; ii. iii. 1803; ix. xii. 1805; xix. 1814; vii. xi. 1822; v. 1831. Act viii. 1805. "*The word Taluk, is derived from the Arabic word 'Alak,' which signifies 'to hang from' to depend upon (Alak also means leech), and means connection, dependence. \* \* In Chittagong it is a class of tenure under the tarafdars. (See 'Taraf') \* \* 'The word 'taluk' in the Roshnabad estate, (Tippera and Noakhali districts) does not connote anything as to fixity of rent. Unless there be a prefix, such as 'Kaimi', 'mukarrari', 'musha khasi', 'patni', and so on, the word 'taluk' alone expresses a tenure variable in rent. It is also heritable and transferable.*"—*vide Finucane & Ameer Ali's B. T. Act.*

*Taālūkdār, Tālūkdār*, [H.] The holder of a *Tālūk*: in some places a government officer; a collector of revenue from the cultivators, either on behalf of the state or of the farmer of the revenue, whose undue exactions it is his duty to pre-

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vent. *A talukdar is not an 'inamdar'. He is landholder liable to pay a land tax. Ala Chela v. Oghadbhai, I.L.R. 11 Bom. 541 (F.B).*

*Taālūkdāri, Tālūkdāri*, corruptly, *Talookdarry*, [H.] The tenure, office, or estate of a *Tālūkdār*. The expression "*Talukdari Estate*" in section 31 of the Gujarat '*Talukdars*' Act, means only the estate held by a '*talukdar*' or '*talukdari*', tenures and not property held on any ordinary tenure which is distinguishable from the former. *Birchuba Masangji v. Vela Dhanji*, 3 Ind. Cas 773.

*Taālūkdāri-hak*, [H.] The dues or allowances payable to the *Tālūkdār* in addition to his stipulated proportion of the assessment.

*Taālūkah-jadid*, [H.] Lit., New dependencies, a term applied to tracts annexed to the Zamindārs of Vijayanagara (*Vizianagram*), being acquired by encroachments on the bordering estates.

*Taālūkah-kulim*, [H. &c.] Old possessions; applied especially to the portions of the Vijayanagara estate held originally by the Zamindār.

*Taālūkah-mālẖāminī*, corruptly, *Talookeh-mahlẖaminee*, [H.] Dependencies on Vijayanagara in consequence of its Zamindār being responsible for the realisation of their revenue to the government.

*Taālūkah-zabardasti*, [H.] Estates seized by the Zamindār of Vijayanagara from his neighbours by violence.

*Ausat Tālūk*, (?) [Beng.] A minor or dependent *Tālūk*: one included within another (?).

**TAATI**, (*Tāāti*), [A.] Giving reciprocally: in law, mutual surrender, when the vendor of an article hands it to the purchaser and he returns the price of it without either party speaking: such sale is valid according to the *Sunni* lawyers; invalid according to the *Shiās*.

## TA

**TABA**, (*Tabà*) also, **TABI**, (*Tàbì*), [H. &c.] Following, dependent, obedient, a follower, a dependant.

*Tābidār*, [H.] *Tibedār*, [Mar.] Dependent, a dependant, a follower, a subject, a tenant. *Secy of State v. Paran Singh*, I.L.R. 5 Cal 740 at 743.

*Tābidārī* [A.] *Tibedārī*, [Mar.] Dependence, allegiance, subjection.

*Tābīn*, or *Tābān*, [A.] Followers, especially designating the successors of the companions of Mohammad, or the contemporaries of the companions whose relations of the sayings and doings of the prophet, as they received them from the companions, form part of the *Sunna*, or traditional law.

*Tābī-ī-lāhūt*, [A.] The followers of the followers, the successors of the *Tābīn*, from whom they received traditions respecting Mohammad, which they repeated, and which, although of inferior weight, are of authority in the body of the traditional law of the Mohammedans.

**TABARRAK**, [II.] A benediction : sacred relics : a portion of presents, or of what is left of food presented to great men, given to their attendants : commutation for an offering incumbent upon a religious mendicant holding some endowment.

**TABARRU**, (*Tabarrà*), [A.] Doing any thing voluntarily, giving gratuitously.

**TABASHIR**, (*Tabāshīr*), [H.] Bambu manna, a siliceous deposit in the joints of the bambu.

**TABDIL**, (*Tabdil*), [H.] Change, alteration, substitution.

**TABI**, (?) The hot-weather crop, sown in the cold and reaped in the hot-weather season.—Northern Sarkárs.

**TABKATIA**, (?) [H.] A class of Mohammedan religious mendicants, followers of *Shāh Madār* : they dress in black, wear a chain round their ankles, and carry a small drum : they sometimes

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lead about monkys and bears, and are a low and offensive race.

**TABLAK**, (*Tablak*) [H.] A bundle or file of papers.

**TABUT**, (*Tābūt*), [H.] A coffin, a bier : the representation or model of the mausoleum of Hosain carried in procession in the Moharram : under the Marāthas, a tax levied on the Mohammedans for permission to carry the *Tābūt*.

**TACH**, (*Tāch*), **TANCH**, (*Tānch*), [Mar.] (from the English 'attach') Seizure of a person's property under a decree of court ; also the writ or warrant.

**TACHCHAN**, [Mal.] A carpenter, a stonemason, from the S. *Takshaka*, q.v.

**TACHAN**, (*Tāchan*), **TANCHAN**, (*Tānchan*), [Mar.] A memorandum, a matter noted down, the paper on which it is written.

**TAD**, (*Tād*), or **TAR**, (*Tār*), [Ifindi] The palmyra tree. See *Tāl*.

**TADA**, **TADU**, vulgarly, **TODA**, **TODU**, [Beng.] South : north : terms used in the village register or *chitta* to designate the relative bearings of the farms or fields of cultivating occupants.

**TADAD**, (*Tādād*), [H.] **TAIDAD** (*Taidād*), [Beng.] Number, numbering, computation, estimate : a list, a specification or enumeration : registry of an estate in the collector's office : annual calculation or requisition of the produce of an estate.

**TADAKHAL**. (*Tadākhal*), [H.] Mutual entry : a mode of apportioning inheritance. See *Tamāsul*.

**TADANA**, (*Tādāna*), or **TARANA**, (*Tārāna*), [S. &c.] Corporal punishment, whipping, beating.

*Tādārak*, [II.] Reparation, redress : means of obtaining legal redress, as writings, witnesses, and the like : punishment, chastisement, infliction of fines or punishment.

**TADBIR**, (*Tadbīr*), [II.] Council, deliberation, government : in law, the post-obit manumission of a slave, a promise to

## TA

him that he shall be free on his owner's demise.

**TADIB**, (*Tādīb*), [H.] Correction, chastisement : admonition. In law, the admonition to be given by the judge to parties convicted of venial offences.

**TAFRIK**, (*Tafrik*), [H.] Separation, division ; separate or individual interest or responsibility : in law, a judicial divorce, one pronounced by the *Kāzī*, as distinguished from one executed by the husband himself on his own authority. **TAPBIRIKU**, (*Taphiriku*), [Tel.] allotment or apportionment of the contribution or assessment levied on a village : it is said to have been applied also to an extra assessment or tax imposed upon cultivators, holding an undue proportion of rent-free lands, in addition to those assessed and under cultivation.

*Tafrik-nāma*, [H.] A document or deed settling the shares and proportions claimed by different parties.

**TAFSIL**, (*Tafsil*), [H.] **TAPHSILU**, (*Taphsilu*), [Tel.] Detail particulars—of an account, and the like.

*Tafsilwār*, [H.] Specifically, particularly, in detail.

**TAGA, TUGGA**, (?) [H.] A class of cultivators in the Delhi district.

**TAGADDAMA**, (*Tagaddamā*), [Tel.] Business, affair, matter.

**TAGAPPAN**, [Tam.] A father.

**TAGAR**, (?) [H.] A wide tin vessel in which opium is weighed.

**TAGAVU**, [Karn.] Peremptory demand of payment of money : a dispute, a lawsuit : presents given to a daughter by her parents on her marriage.

*Tagavari, Taguwari*, [Tel.] A judge, an umpire, an arbitrator.

**TAGHAIR**, (*Taghair*), [H.] Alteration, change ; adj., changed, dismissed.

*Taghiri*, [H.] Dismission, disgrace.

**TAGHRIB**, (*Taghrib*), [H.] In law, banishment, transportation : according to

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some it means only imprisonment, which is a sort of banishment or separation from family and friends.

**TAGULUBADI**, (*Tagulubādi*), [Tel.] Charges, cost.

**TAHAJJUD**, (*Tahajjud*), [A.] Prayers repeated at midnight by devout Moham-madans, also *Tahajjud-namāz*, and *Tahajjud-ḡalāt*.

**TAHALUF**, (*Tahāluf*), [A.] Conspiring, leaguering ; in law, swearing both plaintiff and defendant, which is practised in some cases.

*Tahlif*, [A.] Exacting an oath.

**TAHAN**, (*Tahān*), [H., Mar.] There, at that place ; but in Mar. it is used only in official papers, and before official designations, as, *Tahān-Pātil*, the Pātil of that place ; *Tahān-Kamavisdār*, the agent of such a district (the nasal final is very slightly sounded, but the word is incorrectly written *Tahā*).

*Tahān-hayāt* or *-hayūd*, [Mar. P.] (*tahān*, until) Until death, as long as life lasts, a phrase confined to official documents.

**TAHARAT**, (*Tahārat*), **TUHR**, (*Tuhr*), [H.] Purity, period of purity, ceremonial purification, washing either entirely or partially, as by *Ghasl* bathing, or *Wazu* or *Wuḡu* partial ablution, washing the face, mouth, hands, arms, and feet, in a particular order : when water cannot be procured for this purpose sand may be substituted, which ceremony is termed *Tayamim*, but ablution with water must be performed as soon as possible after the dry purification, or the latter is nullified.

**TAHARI-O-PHALI**, (*Tahari-o-phali*), [Hindi.] A phrase in a lease of a mango orchard implying transfer of the ground, as well as of the fruit.—Puraniya.

**TAH-BAZARI**, (*Tah-bāzārī*), [H.] **TABA-JARI**, (*Tabājārī*), [Tel.] A tax or charge levied on the sellers of articles in a

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bázár, either in money or kind, as the rent of the ground on which their shops or stalls are placed : this was abolished by Bengal Reg. xxvii. 1793.

**TAH-KHANA**, (*Tah-khána*), or **TAHI-KHANA**, (*Tahi-khána*), corruptly, **TYE-KHANA**, (*Tye-khána*), [H.] (P. underneath, and, a house) An apartment under ground, or so situated as to be impervious to the sun.

**TAHKIK**, (*Tahkík*). [H.] Inquiry, investigation, searching for, ascertaining the truth of a matter (the plur. *Tahkíkát*, is similarly used).

**TAHKIM**, (*Tahkím*), [H.] Placing a person in authority : in law, arbitration ; also, investing a person with authority to decide a dispute.

**TAHLIL**, (*Tahlíl*), Making any thing or act lawful (*halál*) which was not so before : dispensation under certain conditions from observance of the law. (With a different *h*) *Tahlíl* Repetition of the Mohammadan creed, 'There is no God : but God : Mohammad is the prophet of God.'

**TAHNAMA**, (*Tahnámá*), blunderingly, **THANAMAR**, [Mar.] A treaty of peace : a bill of articles or items agreed upon by two parties.

**TAHRIR**, (*Tahrír*), corruptly, **THEREER**, **TEREER**, [H.] Writing, writing correctly : a written statement : a fee for writing the manumission of a slave.

*Tahrir*, corruptly, *Thureer*, [Mar.] Fees paid from the money levied or set aside for village expenses paid to the *Despándyá*, for his establishment : under the Maratha government these were also payable to the *Pharnis*, and *Muzamdár*.

*Tahariru*. [Karn.] A fee or per centage allowed to superintendants of public works.

**TAHSIL**, (*Tahsil*), **TUHSEEL**, (*Tuhgeel*), less correctly, **TEHSIL**, (*Tehsil*), **TEHSEEL**, [H.] but adopted in all the dialects,

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[Mar.] **TEHSIL**. (*Tehsil*), [Guz.] Collection, especially of the public revenue derived from the land : the revenue collected : in the Dakhin a statement prepared and kept by the village accountant of the persons from whom the revenue is receivable, and the amount due by each.

*Tahsildár*, *Tahashildar*. [H.] A native collector of revenue, a native officer collecting the revenue from a given tract under a Zamindár, or the European collector ; a collection agent. *Nilmoni v. Nilu Naik*, I.L.R. 20 Cal. 425 (427) : in the Madras territories he acts also as an officer of police. Ben. Reg. ii. 1793 ; iii. 1794 ; viii. 1797 ; xxvii. 1803. Mad. Reg. xxvii. 1802 ; ii. 1803 ; xi. 1816.

*Tahsildári*, [H.] The office, duty, or jurisdiction of a native collector ; the district of which he collects the revenue usually consisting of one or more *Purganas*, and yielding revenue to the extent of two or three *Lakhs* of rupees : a tax levied under the Moghul government to pay the allowances of the *Tahsildárs*.

*Tahsildár-nishándár*, [H.] A duly appointed and responsible native collector.

*Tahsil-diwání*, [H.] Collections of revenue payable into the public treasury.

*Tahsil-jábitá*, [Tel.] Daily account of payments made by the cultivators to the collector.

*Tahsil-muharrir*. [H.] A clerk or accountant in the revenue department.

*Tahsil-puraja*, [Tel.] A daily cash account kept by the village accountant under the collector, of the revenue payments of the cultivators, and of the village disbursements.

*Tahsil-saranjámi*, [H.] Charges of collection : an additional charge formerly



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levied to defray the expense of collection.

*Tahsil-wagilat*, [H.] The amount realised by the collector of a district, whether on behalf of a Zamindár or the government.

*Tahsil-i-yád*, [Mar.] A memorandum of daily payments of revenue by the cultivators.

*Khás-tahsil*, [H.] The collection of the revenue by the government or its officers direct from the cultivators.

**TAHUT**, (*Táhut*), or **TAHUD**, (*Táhud*), corruptly, **TAOOD**, [Beng.] Agreement, settlement, stipulated rent, a lease, or deed of lease. Also, a sub-division of a village. See **TAAHUD**, (*Táahud*).

*Táhud-dár*, corruptly, *Tadodár*, [Beng.] One holding a lease of land, &c., at a stipulated rent.

**TAHVIL**, (*Tahvil*), **TAHWIL**, (*Tahwil*), corruptly, **TEVEEL**, [H. &c.] Change, transfer : charge, trust, especially cash in the keeping of a person appointed to take care of it ; hence sometimes a treasury, the collector's treasury : also, funds, capital.

*Tahvildár*, corruptly, *Tohweeldar*, [H.] A cashier, a treasurer : in Sindh, a collector of revenue.

*Tahvildári*, [H.] The office or duty of a cash-keeper, charge of cash or collections.

*Tahvil-taqarruf*, [H.] Embezzlement.

\* **TAHZIRAT-I-HIND**. *The words mean, Indian Penal Code. Malik Amir Alam v. Emperor*, 1930 Cr.C. 981 = A.I.R. 1930 Lah. 885.

**TAI**, (*Tái*), [H.] A paternal uncle's wife : a father's elder brother's wife.

*Táá*, [H.] A father's elder brother.

*Táirá-bhát*, [H.] A father's elder brother's son : f. *Táirá-bahin*, A father's elder brother's daughter.

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**TAI**, commonly, **TYE**, [Tam.] The tenth Tamil month (January-February.)

**TAI**, commonly, **TYE**, [Mal.] A young plant in general.

**TAI**, (*Tái*), [Karn.] A mother.

**TAID**, (*Táid*), **TAIDAD**, plur. **TAIDAT**, (*Táidát*), [H. &c.] Aid, assistance : corroboration : an extract from a public register or other document of authority in confirmation of a claim. See also *Tarakeswar v. Satish Kanta*, 126 Ind.Cas. 769 = 51 C.L.J. 297 = A.I.R. 1930 Cal. 411.

*Táid-navis*, [H.] An assistant clerk or accountant : an apprentice.

**TAIFA**, (*Táifa*), [H.] Nocturnal patrol or watch : a troop, a company, especially of dancing girls and musicians ; applied commonly, as well as its plur. *Tawáif*, to any individual of the troop, especially to a female : in the Dakhin it is also applied to any class or set of persons following the same occupation, or, originally, from the same place, and taxed collectively.

**TAIHJUR**, [Hindi.] Weighing.—Chota Nagpur.

**TAIL**, (*Táil*), [Thug.] A company or individual who have escaped sharing the fate of a murdered party by having been left behind.

**TAIN**, (*Táin*), plur. **TAINAT**, (*Táinát*), corruptly, **TYNAUT**, [H.] Appointment, deputation, engagement, business. [Mar.] **TAINAT**, (*Táinát*), A military charge or command : general control or management : stipend, salary.

*Táinát*, [H.] Object or duty of an appointment, attendance, tour of duty. *Táinát*, [Mar.] adj. Stipendiary : made over to, as a body of troops from one commander to another : assigned, as a town or district : in Hindusthan it also sometimes designates an inferior functionary, or *Peon*, appointed by the proprietor of an estate to assist in collec-

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ting the rent or revenue from the cultivators.

*Tainút-jábtá*, [Mar.] A muster-roll of pay or salaries, or of those to whom they are paid.

**TAIRKHANA**, (*Táirkhána*), [H.] An aviary : a charge on the revenue, or a special tax, for the expenses of the imperial aviary at Delhi.

**TAJA-KALAM**, (*Tájá-kalam*). [Mar.] **TAJA-KÁLAMU**, (*Tájá-kálamu*), [Tel.] A post-script, an appendix, a new paragraph.

**TAJIR**, (*Tájir*), [H.] A merchant, a trader. *Tajárat*, [H.] Trade, traffic, the business of a merchant or dealer.

**TAJKARA**, (*Tajkará*), [Mar.] A fraudulent entry or appropriation, an item of peculation.

*Tajkar-nis*, [Mar.] An officer of the Maratha government whose office it was to detect peculation.

*Tajkar-navisi*, or *-nisi*, [Mar.] The duty of checking or detecting peculation.

**TAJVIZ**, (*Tajviz*), or **TAJWIZ**, (*Tajwiz*), vernacularly, **TAJWIJ**, (*Tajwi*), [H.] Investigation, inquiry, examining : judgment, sentence.

*Tajviz-náma*, [H.] A written decree, judgment, or resolution.

**TAK**, (*Ták*), [H.] An arch, a cupola ; applied also to a mount or pillar set up as a boundary mark : hence any mark or determination of boundaries.

*Ták-bast*, corruptly, *Thak-bust*, [H.] Laying down a boundary, fixing the limits of estates by a native surveyor, preparatory to a professional survey by a European officer.

**TAKA**, (*Táká*), [H. Mar.] **TAKA**, (*Táká*), [Beng.] A coin, the value of which appears to vary in different parts of India : in Hindustan it is said to be a copper coin equal to two *paisas* ; in the Dakhin it is called an aggregate of four *paisas*, or one *ana*, or an aggregate of sixteen *paisas*, or in Guzerat of

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three : in Bengal it is synonymous with a rupee : in all the dialects it is laxly used for money in general.

**TAKA**, (*Táká*), also, but ? if correctly, **TAK**, (*Ták*), corruptly, **TUKKA**, [Mar.] A land measure, varying in different places : it is sometimes considered equal to a *Cháwar* = 24 *Rukas*, or 120 square *bighás* : according to a different statement it is a seventy-second part of a *Chúncar*, and to another it is any division of a *Cháwar* into equal parts, as a half, a fourth, a twentieth, &c. : others make it 4 *bighás*, others again 48 *bighás* : in Kamaon it is half a *bisi*.

*Takábándi*, [Mar.] Fixing the land-tax at so much per *Táká* : settled or estimated according to the *Tákás* it contains (land) : keeping an account in *Tákás* (the copper coin so named).

**TAKABBAZ**, (*Takabbaz*), [A.] Mutual surrender or silent exchange of an article and its cost. See *Tàati*.

**TAKADUM**, (*Takádum*), [A.] Being ancient or prior : in law, such an interval between the commission of a crime and the giving of evidence respecting it, as operates in bar of punishment.

**TAKAFFAL**, [A.] Taking security : becoming security for another : bail.

**TAKATTU**, (*Takattu*), [Tel. Karn.] Charge : pawn, pledge, mortgage.

**TAKAVI**, (*Takávi*), corruptly, **TUCKAVY**, **TUCCAVY**, **TUCKAY**, **TUCKAIR**, **TAGAKY**, [H. Tel. Karn.] **TAGAI**, (*Tagái*), **TAGAYI**, (*Tagáyí*), [Mar.] Advances of money made by the government to the cultivators at the time of sowing, especially in the south of India, where the Ryotwári settlement prevails, to be repaid when the crop is gathered : similar advances are made in bad seasons, and the like, or sometimes made to the cultivators to enable them to extend their cultivation. Ben. Reg. ii. xiv. 1793. Mad. Reg. xxvii. 1802 ; i. 1803.

*Takávi-káikágada*, [Karn.] A bond or

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note of hand given by the cultivators in acknowledgement of advances received.

*Takāṇi-patramu*, [Tel.] A written acknowledgement for advances given by the cultivators to the collector.

**TAKAZA**, (*Takāzā*), [H. &c.] **TAGADA**, (*Tagādā*). [Mar. Tel.] **TAGADI**, (*Tagādi*), **TAGADE**, (*Tagāde*), [Karn.] also **TAGAVU**, q. v. Importunity in urging the settlement of a claim or payment of a debt, dunning: in the south of India, formerly, enforcing payment by various modes of annoyance, as by stationing persons at the house of a debtor from morning to night at his expense for their daily hire; obstructing the conveyance of water into the debtor's dwelling, or cooking in it: the creditor sometimes took his station himself at his debtor's door, threatening to do himself personal injury (this process is the same as the S. *Dharaya* and H. *Dharnā*, or *Dharnā-baiṭhnā* to sit in *dharnā* for the sake of extorting compliance with any demand, a practice now prohibited): also suing a creditor in a court of law, whence it comes to signify any suit at law, or the prosecution of any claim by legal means.

\* *Takaza-Badlani*. An exchange of the registration receipt for the money. *Kameshaw Pershad v. Amzunutalla*, I.L.R. 26 Cal. 53 (72).

*Tagādā-dūr*, or *Tagādā-gīr*, [Mar.] An officer under the Marāṭha government appointed to enforce the demands of the state against defaulting cultivators: in Hindustan a *Takāzā*-, or *Takāz-gīr*, implies a person appointed by a capitalist to collect debts due to him.

*Tagād-dār*, *Tagādi-khōr*, [Karn.] A dun, a creditor who is urgent for payment.

**TAKBIR**, (*Takbir*), [H.] (A.) Repetition of the Mohammadan belief in God, or

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*Allah-u-akbar*, God most great: in Hindustan it is multiplied by various repetitions to the same effect: it is also considered as the especial war-cry of the Mohammadans.

**TAKDIMA**, (*Takdima*), [H.] Final adjustment or audit of an account.

**TAKHALLUF-I-YAUMIA**, [H.] Fraud in payment of a pension (?).

**TAKHARUJ**, (*Tak'āruj*), In law, a composition entered into by joint heirs to property, by which some relinquish their shares for a specific payment: partition of an estate amongst themselves by the lawful heirs.

**TAKHFIF-I-JAMA**, (*Takhfif-i-Jamā*), [H.] Abatement or remission of revenue.

**TAKHLIA**, [A.] Vacating: in law, extinguishment, tacit or declared, of all right by the seller in an article which he has sold: manumission of a slave: divorce of a wife.

**TAKHMINAN**, (*Takhmīnan*), [H.] By estimate, conjecture, or appraisement, about, more or less.

*Tagmina*, or *Takmina*, (? a vernacular form of the preceding) [H.] A general survey statement of village lands, the same as the *Khasra*, q. v.

**TAKHSIS**, (*Takhṣiṣ*), corruptly, **TUCKSEES**, **TUKKSHEESH**, [H.] Appropriation, appropriating, particularizing.

*Takhṣiṣ*, [H.] Special, appropriate, not liable to division.

*Takhṣiṣi-tāḍluk*, [H.] An undivided *tāluk*, one held entire by an individual.

*Takhṣiṣ-jamā-bandī*, [H.] A particular statement of the assessment concluded with the revenue-payers under the Mohammadan governments: also the standard assessment of *Toral Mal*, as corrected by *Jāfirālī-khan* in 1772: see *Tashkhiṣ*.

**TAKHT**, [H.] A throne, a chair of state:

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also, as an abbreviation of *Takhta*, a plank, a platform.

*Takht-nishîn* [H.] The reigning sovereign.

*Takht-posh*, [H.] A covered stage or platform.

*Takht-rawân*, [H.] A litter, especially for females or persons of rank.

**TAKHTA**, [H.] **TAKTA**, (*Taktâ*), [Mar.] A plank, a platform : also, [Mar.,] in a tabular statement, the heading of such a statement.

*Takhta*-, or *Takht-rawân*, [H.] *Takt-râṇica*, [Mar.] A plank or platform on which public performers, singers, and dancers, are carried on men's heads in festival and religious processions : (this seems to be erroneously identified with the compounds of *Takht*.)

**TAKHT-TARAJ**, (*Tâkht-Târâj*), [H.] Depredation, laying waste (a country) : havoc.

**TAKHYIR**, (*Tâkhyîr*), [A.] In law, giving an option or choice.

**TAKI**, (?) [Beng.] (apparently an error or local corruption of *Tâkâ*, q. v.) A rupee : a fee, a perquisite of one rupee : interest on sight at the rate of one rupee per cent.

**TAKIA**, (*Takiâ*), [H.] A pillow : the stand or seat of a *Faṭîr* : the spot where he usually abides, whether it be open or enclosed. *The word 'Takiâ' connotes a graveyard of an individual 'faqîr.'* *Noor Mahomed v. Ballabh Das*, I.R. 1931 Oudh 406 = 134 Ind.Cas. 870 = 14 O.L.J. 390 = 8 O.W.N. 579 = A.J.R. 1931 Oudh 293.

*Takiâ-dâr*, [H.] A Mohammadan religious mendicant, a *Faṭîr*.

**TAKID**, (*Tâkid*), [H. Mar., Tel., Karn.] Injunction, warning direction, an order from a superior.

*Tâkid-chîthî*. [Mar.] A letter of injunction, a written mandate or direction.

*Takiddâr*, [Mar.] A person sent to

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give injunction or warning : a sentinel stationed to keep back stragglers or camp-followers from a field or village.

*Tâkidî-kâgada*, [Karn.] A written order or injunction.

**TAKINA**, (*Takîna*), (?) [H.] A cess paid in lieu of proportion of fodder, or the fodder itself : rents of a number of houses collected by an agent.

**TAKIT** (*Takit*), [H.] A monied man in a village appointed to collect the shares of the assessment from the villagers and pay them to the principal revenue-payer, or *Mâlguzâr*.

**TAKO**, (*Tako*), [Guz.] Interest of one per cent. per mensem : a copper coin varying in value from two to four *Paisas*. See *Takû*.

\* **TAKOLI**. *Revenue payable by the 'Zamin-dar' to the government when he is relieved of the police duties.* *Bir Bikram v. Secy. of State*, I.L.R. 39 Cal. 615 at 659 (P.C.)

**TAKRAL**, (*Takrâl*), [Mar.] Discrepancy, inconsistency (in a narration), a fabrication, a story invented to deceive.

**TAKRAR**, (*Tahrâr*), [H. Mar.] Dispute, contention, quarrel, a quarrel or dispute : in [Mar.] also, a statement in disproof or disallowal (as by litigants).

*Tahrâr-khafîf*, [H.] A petty quarrel or disturbance.

**TAKRI**, (?) [Tel.] A weight for metals equal to five *kachekâsers*.—Northern Sarkârs.

**TAKSHAKA**, vernacularly, **TAKSHAK**, and **TAKHKAK**, [S. &c.] A carpenter, a stonemason.

**TAKSIM**, (*Takṣim*), **TAKSHIM**. **TUKSEEM**, (*Tukṣeem*), corruptly, **TUCKSEEM**, [H.] Division, dividing, partition, sharing, distribution of the assessment of the revenue upon the several subdivisions of an estate or district, the same as *Takṣim-jamâ*, [Mar.] A portion, a share. *Tukki-*

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*amu*, [Tel.] Contributions raised amongst the inhabitants of a village to defray the village expenses. *The word 'Takshim' means, the of share of a 'Vatan' when broken up but it is not a separate 'Vatan'. Ramangaṇḍa v. Shivapagaṇḍa, I.L.R. 22 Bom. 601 (604).*

*Takṣim-dār*, [Mar.] A sharer, the holder of a share, either of land perquisites or privileges : one who receives a portion at a division of property.

*Takṣimī*, [H.] Divisible, portionable, liable to partition, according to allotment, &c.

*Takṣim-jamā*, [H.] In Mohammadan finance, the distribution of the whole standard assessment among the different territorial subdivisions, whether large or small, a province, a Zamindāri or a village : also, the apportionments of the revenue payable by a village or estate amongst joint proprietors.

*Takṣim-nūma*, [H.] A deed of partition amongst joint proprietors when ceasing to hold their estate in common.

*Takṣim-pargana-wār*, [H.] (to *pargana*) Subdivision of the whole assessment under the Moghul government, according to the district divisions termed *parganas* : accounts of the standard assessment of each *pargana*, extracted from the general rent-roll of the empire.

*Takṣim-i-taḷluḷ* or *Takṣim-bandī-taḷluḷ*, [H.] A *Tāluḷ* which was separately registered in the original rent-roll, or *Tumār-jamā*, of the land revenue of Hindustan, and of which, under the British administration of Bengal, the lands and assessment are unalterable : also a *Tāluḷ* held in shares.

**TAKSIR**, (*Takṣir*), [H.] Fault, offence, crime.

**TAKUB**, (*Takúb*), [Mar.] (from *A. tawak-kuf*, delaying, stopping) Suspension,

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stoppage : in a state of suspension, as a public work, collection of revenue, &c. : the head under which outstanding balances of revenue are entered pending the decision of the superior authorities as to their realization or remission.

*Takúbchithi*, [Mar.] An order of suspension of revenue collections granted by the government, exempting persons for a time from the demands of the collector.

**TAKUBADI**, (*Tákubadi*), [Karn.] Extra expense.

**TAKWET-KAUL**, or **TAKWET-CHITHI**, (*Takwet-chiḥi*), [Mar.] (from the *A. Tak-wiat*, (confirmation) A temporary deed of assurance : a paper or token granted by the state to a payer of revenue, or a contractor, to be held until a formal and regular agreement can be prepared.

**TAL**, (*Tāl*), [H.] A pond, a pool, a piece of water. See also *Ramessur v. Koonj Behari*, I.L.R. 4 Cal. 633 at 636 (P.C.) *Reservior, Rajrup Keor v. Ahul Hossein*, I.L.R. 6 Cal. 394 at 401 (P.C.)

† *Tāl*, [H.] A stack of straw : a store or quantity of straw collected for sale.

**TALA**, (*Tāla*), vernacularly, **TAL**, (*Tāl*), **TAR**, (*Tār*). **TALI**, (*Tāli*), [S. &c.] **TALI**, (*Tāli*), **TALIPPANAI**, (*Tālippanai*), Tam. The palm tree, especially the *Corypha* (*Corypha talliera*) : it is also very generally applied to the *Palmyra* (*Borassus flabelliformis*), and laxly to many other trees of the same class, as the cocoa-nut date, and others.

*Tālipatra*, vernacularly, *Tālipatra*, or *Tālpāt*, corruptly, *Tālipot*, and *Tāllipot*, [S. &c.] The leaf of the *Corypha* palm tree, especially when dried and used to form umbrellas or parasols, or when split into oblong pieces and used for writing upon : also the tree itself.

**TALA**, (*Tāla*), or **TAL**, (*Tāl*) [S. &c.] Time in music, beating time, tune : also, in

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[Mar.] a mound or bank raised in a field to detain or turn off water.

**TAL**, (*Tāl*), [Tam.] Stubble or stem of corn, of flowers, and the like.

*Tālaḍi*, [Tam.] A second cultivation on the same ground. Also, sometimes land, the crop of which has been reaped.

*Tāladippōr*, [Tam.] A stack of grain that has been winnowed by hand, but not yet trodden out by cattle.

**TALA**, vernacularly, **TAL**, [S. &c.] **TALA**, **TALA**, (*Tala*) [Mar.] Surface, bottom, level or low ground.

*Tal*, plur. *Tālān*, [H.] Low grounds : in [Mar.,] also the site of an encampment, a camp.

*Talehū*, [Hindi] Light land above clay, which soon becomes soft and spongy in wet weather.—Puraniya.

*Tāljhūrā*, [Mar.] A thorough clearing or sweeping out : fig., a thorough search or investigation.

*Talpat*, [Mar.] Rain, desolation, devastation of a country. [Hindi.] Destruction of crops by the trampling of cattle.

**TALA**, (*Tālā*), [Mar.] Agreement, correspondence, conformity as of different accounts, statements, measures, &c.

*Tāleband*, commonly, *Tālaband*, corruptly, *Tullabund*, *Tallibund*, [Mar.] A treasury account shewing the correspondence between the balance in hand and that which should be left on a comparison of receipts and disbursements : an abstract of the ledger or general account-book : as a financial account, the monthly *Tāleband* forwarded by the district revenue officers to the government exhibits the receipts and disbursements of the preceding month, and the balance at its close : the similar account furnished at the end of the year contains a complete detail of the actual receipts and disbursements of the year,

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as well as of the outstanding balances at its beginning and at its close.

*Tāleband-bāḳi*, [Mar.] The balance of revenue as shewn in the account at the end of the year.

*Tāleband-goshwāra*, [Mar.] (from the H. *goshwāra*, q. v.) An abstract of the *Tāleband* account.

*Tāleband-jamā*, [Mar.] The heading under which the items of revenue are entered, which are realised subsequently and in addition to the assessment derived from concealed cultivation detected, or from land taken into cultivation after the settlement of the assessment.

**TALA**, (*Tālā*), [Hindi]. Quagmire, decayed vegetable matter or stagnant water.—Puraniya.

**TALAB**, (*Talab*), **TULUB**, (*Tulub*), corruptly, **TULLUB**, [H. &c.] Pay, wages, salary : request demand, petition : calling or sending for, summons : demand of arrears of revenue.

*Talabāna*, corruptly, *Tallubana*, *Tulbanna*, [H.] Daily pay or fees to a subordinate officer of the court charged with serving process, issuing summonses or writs, payable by the parties on whom they are served. Ben. Reg. xxvi. 1814. See xiv.

*Talab-bāḳi*, [H.] An account shewing the amount due from each payer of the revenue, the sums realised and balance due.

† *Talab-brahmottara*, corruptly. *Tullub-birmooter*, [H.] Land granted at a quit-rent for religious and charitable purposes.

*Talab-chhiṭṭhi*, [H.] A warrant, a summons, a writ, a written demand for arrears of revenue.

*Talab-dastak*, [H.] A summons, a writ, a demand for payment of revenue.

*Talab-ishhād*, *Tulub-ishhad*, [H.]

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Claim made in the presence of witnesses, especially by a claimant of the right of pre-emption. *The ceremony of 'Tulub-ishhad', or affirmation before witness, may at the option of the pre-emptor, be performed in the presence of the purchaser only, though he has not yet obtained possession. Chamroo Pasban v. Pulcan Roy, 16 W.R. 3; Janger Mahomed v. Mahomed Arjad, I.L.R. 5 Cal. 509; Ali Muhammad v. Muhammad Said, I.L.R. 18 All. 309. 'Talab-ishhad' or demand with invocation is necessary, if at the time of 'Talab-i-mowashibat' or immediate demand, there was no opportunity of invoking witness. Jamilun v. Latif Hossein, 8 B.L.R. 160; Jafran v. Jabbar, J.L.R. 10 Cal. 383 at 387. It is required that 'Talab-ishhad' should be made in the presence of the purchaser or seller at the premises which are the subject of sell. Jadunundun v. Dulput Singh, I.L.R. 10 Cal. 581 (583). By 'Tulub-ishhad' or demand with invocation of witnesses, is meant a person calling on witness to attest his 'talab-i-mowashibat' or immediate demand and to give validity to it, it is required that it must be done in the presence of the purchaser or seller. Rujjub Ali v. Chunde, I.L.R. 17 Cal. 543 (F.B.); Jadulal v. Janaki Koer, I.L.R. 35 Cal. 575. Ali Muhammad v. Taj Muhammad, I.L.R. 1 All. 283. Tamir Husain v. Daulat Ram, I.L.R. 5 All. 110; Akbar v. Abdul, I.L.R. 16 All. 383; Md. Yunus Khan v. Md. Yusuf, I.L.R. 19 All. 334 (336); Akbari v. Afzal, I.L.R. 20 All. 457; Ganga Prasad v. Ajudhia Prasad, I.L.R. 28 All. 24. See Shafa.*

\* 'Talab-i-Khusamat' or 'Talab-i-tamlik'. *The last act to be performed in the assertion of the right of sale, that is to say, the making of the claim in Court.*

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*Jadulal v. Janaki Koer, I.L.R. 35 Cal. 575 (595).*

\* *Tulub-Mowathubat. A ceremony performed by a claimant of the right of pre-emption in the presence of witness. Janger Mahomed v. Mahomed Arjad, I.L.R. 5 Cal. 509 at 511.*

\* *Talab-i-Mowashibat, 'Talab-i-Murasarbat'.—The meaning of the word 'Mawasabat' is literally jumping up and so 'Talab-i-Mawasabat' means,—immediate claim, a demand made as soon as the intended disposal of the property is known to the claimant. Ali Muhammad v. Taj Muhammad, I.L.R. 1 All. 283 (286). This ceremony is first necessary then 'Talab-i-Shad' or demand with invocation. There is no absolute necessity for the pre-emptor to make 'Talab-i-Mowashibat' in the presence of witnesses. Jadu Singh v. Raj Kumar, 13 W.R. 177; Jamilun v. Latif Hossein, 8 B.L.R. 160. By 'Talab-i-Mowashibat' is meant that when a person who is entitled to pre-emption has heard of a sale he ought to claim his right immediately on the instant and when he remains silent without claiming the right, it is lost. Mona Sing v. Mosrad Singh, 5 W.R. 203; Ram Charan v. Narbin Mahton, 13 W.R. 259; Rajjub Ali v. Ohundi, I.L.R. 17 Cal. 543 (F.B.); Ali Muhammad v. Taj Muhammad, I.L.R. 1 All. 283; Habibunnissa v. Barkat Ali, I.L.R. 8 All. 275 at 276. To sustain a claim for pre-emption in Muhammadan law it is essential that the ceremony of 'Talab-i-Mowashibat' should be properly performed. Jafran Khan v. Jabbar Meah, I.L.R. 10 Cal. 383; Jadu Nandan v. Dalput Singh, I.L.R. 10 Cal. 581 at 583. But if the person claiming the right has failed to perform 'Talab-Mowashibat' in the presence of*

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either seller or purchaser, he must declare, when he performs 'Talab-i-shad' that he has made 'Talab-i-Mowashibat.' *Rajjub Ali v. Chundi*, I.L.R. 17 Cal. 543 (F.B.); *Md Yunus v. Md. Yusuf*, I.L.R. 19 All. 334 (336); *Mubarak Husain v. Kanix*, I.L.R. 27 All. 160; *Chakauri v. Sundari Debi*, I.L.R. 28 All. 590.

*Talab-nûma*, [H.] A warrant, a writ, a notice or summons.

**TALAI** [Tam.] **TALA**, [Mal.] The head.

*Talachchenaval*, [Mal.] The principal native collector of the revenue.

*Talai-kattu-vari*, [Tam.] A tax on houses.

*Talai-kûval*, [Tam.] *Tala-kûval*, [Mal.] The main or principal guard : the town or village watch.

*Talaímûttai-kûran*, [Tam.] A porter, one who carries a load on his head.

*Talappanam*, [Mal.] Head-money, poll-tax.

*Talappâttam*, [Mal.] Poll-tax, head-money.

*Talaivan*, [Tam.] *Talavan*, [Mal.] A head person, prefect, governor, director, a king, a priest, an elder, an elder brother.

*Talaivari*, [Tam.] *Talarari*, [Mal.] Poll-tax.

*Talaivetti*, [Tam.] An executioner : a villain.

*Talarila*, [Mal.] First selling price of grain or other produce after harvest.

*Talaiyadi*, [Tam.] The first corn reaped and threshed.

*Talaiyâna*, [Tam.] Principal, chief.

*Talaiyâna-attatchi*, [Tam.] The principal evidence.

*Talagûri*, corruptly, *Taliar*, [Mal.] A head man, a chief.

**TALAI** (*Talai*), [Tam.] A division in rice-fields, or a rice-field divided into many beds.

## TA

**TALAK**, (*Talâk*), [H.] Divorce, dissolution of marriage, whether reversible or irreversible, besides a divorce justified by bodily or mental diseases or defects : It signifies the dissolution of a marriage or the annulment of its legality by certain words. (*Vide* Hamilton's 'Hattaya' Vol. I. p. 200.) It is the taking off of the marriage tie by appropriate words. (*Vide* Baillies, 'Digest of Muhammadan Law.' p. 204). *Furkund Hossein v. Janu Bibee*. I L.R. 4 Cal. 588 at 589. The word 'Talak' or rather the different formation of the root letters t, l, and q, has acquired a clear and definite meaning as denoting dissolution of the marriage tie by declaration of the husband. It is not only used in that sense in the 'Koran' and the sayings of the Prophet, but habitually by the people as matter of usage although its root meaning is, "Setting free" or "letting loose." Hence, in law, the word "talak" and its variations are regarded as having the force of an expression so that when a man uses the expression with reference to his wife he cannot afterwards be allowed to say that he meant not divorce but something else. So the word denotes dissolution of the marriage tie when it is effected by words of the husband conveying that meaning. *Asha Bibi v. Kadir Ibrahim*, I.L.R. 33 Mad. 22 (28). Various kinds are recognised by Muhammadan law, as the following:—

\* *Talak-Biddat*. Irregular divorce which is effected by three repudiations at the (same time) appears from the authorities to be sinful but valid and it is recognised by Courts as valid. In re, *Abdul Ali*, I.L.R. 7 Bom. 180 (182). See also, 'Talak-i-Biddat,' 'Talak-ul-biddat.'

*Tutâk-i-aksân*, [A.] also *Talâk-i-bâin*, [A.] The most reputable kind of di-

\* Reference see page 1.



## TA

voice, in which the husband pronounces, 'I have divorced you' once before the *Iddat* or time of the woman's probation has expired: this is reversible.

*Talāk-i-raġāi*, or *Talak-rijai*, The form of divorce in which the declaration of the husband to that effect is twice repeated: also reversible. *Furxund Hossein v. Janu Bibi*, I.L.R. 4 Cal. 588 at 590.

*Talāk-i-husn*, (goodness), or *Talāk-i-muġallaka*. The form in which the husband pronounces three different sentences of divorcement in as many months: this is irreversible, and the wife cannot be taken back until she has been married and divorced by another man: (some strange perversion has changed this in Cuttack to *Talāk-tūka*): these three forms are classified as,

*Talāk-i-sunna*, Divorce, legal according to traditional law, as opposed to the next;—

*Talāk-i-bidāt*, (see also, *Talak-ul-biddat*). Heterodox divorce, in which the husband makes the usual declaration three times in one month: this is deemed irreversible: other modifications are—

*Talāk-kināiat*, or *Talak-keneyat*, A divorce in which the terms used, although not expressly declaring a divorce, are legally sufficient. *It is a divorce by implication.* *Furxund Hossein v. Janu Bee*, I.L.R. 4 Cal. 588 at 590.

*Talāk-muajjal*, Divorce which is to take place at a specified time; also applicable to divorces under various specified conditions

*Talāk-garh*, *Talak. Sareek*, or *Sarih*, Divorce in which the declaration is explicit: *An express divorce, and the husband delivers the sentence in direct*

## TA

*and simple terms, e. g., 'I have divorced you' or 'you are divorced'.* *Furxund Hossein v. Janu Bibi*, I.L.R. 4 Cal. 588 at 589. the following terms are also applied to divorcees:—

*Aila*, q. v. Divorce consequent upon abstinence from cohabitation for a given period.

*Istġinā*, Divorcee declared with a reservation which may render the declaration null.

*Khalā*, Dissolution of marriage at the suit of the wife, in which she agrees to make her husband compensation for her loss by relinquishing to him an adequate portion of her peculiar property, and by foregoing claim of dower.

*Lān*, Divorce upon accusation of adultery by the husband, to be confirmed by him by his imprecating upon her the curse of God, whereupon separation takes place.

*Mubārāt*, Separation by mutual consent.

*Yamīn*, A conditional divorce contingent upon some future possible occurrence,

*Zihār*, Divorce consequent upon a man's comparing his wife to some female relative with whom marriage is prohibited: a separation must take place until proper expiation has been made.

*Tafwīz-ul talāk*, Divorce by delegation: giving to a wife the option or liberty of being separated or to a third person authority to pronounce a separation between husband and wife.

\* *Talak-ul-Boin. Irrevocable divorce. Can be effected by the triple repitition.* *Sarabai v. Rabia bai*, I.L.R. 30 Bom. 537 (545).

\* *Talak-ul-Biddat. Irregular divorce—good in law but bad in theology, Sarabai v. Rabia bai*, I.L.R. 30. Bom. 537.

## TA

**TALAKI**, (*Talākī*), [A.] In law, forestalling the market by meeting a *Kifla* and buying up the goods.

**TALAM**, [Tam.] A place, a site : a town, a village : a temple : also, in the sense of place, **TALAI**.

*Talam-kīval*, corruptly, *Talam-cavel*, *Tallum-cawell*, [Tam.] A guard, the main guard, village or town guard or watch (it is more correctly *Talai-kīval*, q. v.)

*Talīri*, corruptly, *Tallary*, *Tullary*, [Tel. Karn.] *Talaiyāri*, corruptly, *Talīar*. *Tolli*. *Tolliar*, [Tam.] The village watchman, one of the subordinate officers of a village.

*Talattīr*, [Tam.] The principal town's-people.

**TALAMBRALU**, (*Tulambrālu*), [Tel.] Throwing rice over the head of the bride and bridegroom at a marriage, for luck : the rice so thrown.

**TALASH**, (*Talāsh*), [H. &c.] Search, inquiry.

*Talāshī*, [H. &c.] An inquirer, a searcher : an officer who examines goods at a custom-house : also search, seeking : fees formerly levied at Benares on persons leaving the town, and liable to be searched.

**TALATI**, (*Talāti*), corruptly, **TALLATY**, [Guz.] The village accountant, usually in the employ of the government.

**TALATI**, (*Talāti*), **TALATHI**, (*Talāthi*), [Mar.] Collection of revenue from the cultivators : the officer collecting it.

*Talāthdār*, *Tulāthdār*, [Mar.] An officer whose duty it is to collect the sums due by the cultivators to the government.

**TALAVARA**, (*Talavāra*), [Karn.] A village watchman paid for his services by a grant of land at a quit-rent.

**TALI**, (*Tālī*), (?) [H.] A fee paid to the *Patwāri* out of the government share on his taking an account of the crop.

**TALI**, (*Tālī*), corruptly, **THULLEE**, [Mar.] A term for plunder, arson, and murder,

## TA

publicly perpetrated by the people of one village upon those of another in satisfaction of the exactions of a government officer, or of the claims of the perpetrators : it has various other meanings, as, a platter in which contributions are collected for presentation to an idol, the slab of a hand mill, articles sent by a newly-married boy to his young bride at her mother's house, &c.

**TALI**, (*Tālī*), corruptly, **TALLY**, [Tam.] A piece of gold, forming either the centre or the sole ornament of a necklace, which is tied on the neck of the bride by the bridegroom at the time of marriage : the term and practice are common to all the people of the peninsula.

*Tālī boṭṭu*, [Tel.] The piece of gold which is tied round the neck at marriage.

**TALIKA**, (*ālīka*), **TALIKA**, (*Tālīka*), [H.] An inventory, a list of articles.

**TALIMUNDA**, (*Tālimundī*). [Uriya] Land for sowing rice in seed upon.

**TALJIAT**, (*Taljiat*), [A.] Forcing the will : in law, the interpretation of a contract or engagement in a different sense from that which the terms properly denote.

*Bai' i-taljiat*, A nominal sale, one in which no sale has been effected, although by a belief in its reality some object is attained by the seller : in law such sale is of no effect, although the purchaser may declare it to have been a bona-fide transaction.

**TALKIN**, (*Talkīn*), [H.] Informing, instructing : the ceremony of admitting a person into any order or society and initiating him in its institutions.

**TALLA**, (*Tallā*), [Mal.] **TALLI**, [Tel.] A mother.

*Tallakuṇa*, [Mal.] Inheritance, by the mother's side : the mother's inheritance or portion.

*Tallivari*, [Mal.] The mother's line.

**TALIUPADIPATRAM**, (*Tallupadipatram*),

## TA

[Tam.] An invalid or rejected bond or voucher.

**TALLUTAI**, (*Tallutal*), [Tam.] Putting away or divorcing a wife.

*Tallutal-in-chittu*, [Tam.] A bill or writing of divorce.

**TALMADANGAL**, (*Tālmadaṅgal*), [Tam.] Close of the wet-crop harvest.

\* **TALOOK**.—See **TAALLUK**, (*Taālluk*).

**TALPAT**. (?) [Guz.] Land paying full rent or assessment, or a half or other proportion of produce to the government, as distinguished from lands held as private property, or at a quit-rent, or rent-free.

\* **TALUK**.—See **TAALLUK**, (*Taālluk*).

**TAMADI**, (*Tamādi*), [H.] A long time, limitation of time, rules of limitation which bar a civil prosecution.

**TAMAKU**, (*Tamāku*), **TAMAKHU**, (*Tamā-khu*), [H.] Tobacco, the plant or leaf: three kinds are distinguished, *Tamāku-kābuli*, *Tamāku-lokrā*, and *Tamāku-nākū*: the last is considered the best.

**TAMALI**, (*Tāmali*), [Beng.] An inferior caste of Hindus in Bengal, usually petty retail dealers and shopkeepers.

**TAMASHA**, (*Tamāshā*), [H. &c.] Show, spectacle, a show, any thing attracting and amusing spectators.

**TAMASUL**, (*Tamāṣul*), [H.] Equality: in Mohammadam law, the division of an inheritance among the legal sharers when their number and that of the shares is the same; as for instance, where there are four shares having equal rights severally to four shares, such numbers are termed *Mutamāṣul*: other terms describe various modifications of the principle of allotment as follow:—

*Tadākhul*, Concordance, when the number of shares may be divided without remainder by the number of sharers, as where there are nine shares

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and three sharers: the numbers are termed *Mutadākhul*.

*Tawāṣuḥ*, Commensurability, the division of the shares and sharers by a common divisor, as where there are eight sharers and twenty shares, both divisible by four, termed *Mutawāṣuḥ*.

*Tahāyun*, Incommensurability, when no third number will equally divide the numbers of shares and sharers, as when they are severally nine and ten: the numbers are termed *Mutahāyun*.

**TAMASSUK**, corruptly, **TUMMASOOK**, **TUMUSSOOK**, **TUMSOOK**, **TOMSOOK**, [H. &c.] A bond, a note of hand, a written acknowledgment or engagement.

*Tamassuk-i-hāxir-xāmīn*, [H.] (see *Hāxir-xāmīn*) A bond or recognisance as a security for personal appearance: a bond formerly given by Zamindārs to the revenue officers of the government on receiving the grant of a Zamindārī as a surety for their personal appearance whenever required by the government or its officers.

*Tamassuk-jāidādi*, [H.] A bond hypothecating property.

**TAMB**, (*Tāmb*), **TAMBARA**, (*Tāmbārā*), **TAMBARA**, (*Tāmbārā*), [Mar.] Blight attacking a field of wheat.

**TAMBALAVADU**, (*Tambalavādu*), [Tel.] A man of a mixed caste, the offspring of a female Brahman by adulterous intercourse with a Brahman: he is commonly a priest in a temple of Śiva.

**TAMBAN**, (*Tambān*), [Mal.] A prince, a member of a royal family.

*Tambāṭṭi*, [Mal.] A princess, a female of royal descent.

*Tambi*, [Mal.] A younger brother: the title of the Raja of Travankur.

**TAMBIH**, (*Tambih*), [H.] Correction, admonition: in law, admonition to be given by the judge to parties guilty of venial offences.

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**TAMBULA**, (*Tūmbūla*), **TAMBULI**, (*Tām-būli*), [S.] but adopted in all the dialects, sometimes slightly modified, as **TAMULI**, (*Tūmūli*), **TAMBOLI**, **TAMBLI**, [&c.] Piper betel; also the pungent leaf of it rolled up for mastication with small pieces of areka-nut and spices, with sometimes a small quantity of catechu and caustic lime. See *Pān*.

**Tamboḷi**, [H.] *Tūmbolī*. [Mar.] *Tamolt*, [Guz.] A caste, or member of it, whose occupation is selling betel leaves.

**Tambolin**, [H.] *Tāmbolīn*, [Mar.] *Tamolīn*, [Guz.] A woman who makes up and sells the leaf of the Piper betel prepared for mastication.

**Tāmbūi-srūvaṇi**, [Mar.] A present made by a man newly married to the member of the village community who is charged with the superintendence of public ceremonies in honour of the tutelary deity of the village.

**TAMBURAN**, (*Tamburān*), [Mal.] A prince, a Rāja, a lord, a master, the title of the Cochin Rāja.

**Tamburaṭṭi**, [Mal.] A queen, a princess, a lady, a mistress.

**TAMGHA**, (*Tamghā*), [H.] A royal seal or stamp, a royal grant. See *Attamghā*.

**TAMIL**, (*Tamiḷ*) or **TAMIZH**, [Tam.] The Tamil language, that of the people subject to the Madras Presidency, from Madras to Cape Komorin.

**TAMIR**, (*Tāmīr*), [H.] Restoring, repairing: in law, rendering a house habitable by putting it in repair, or a field productive by judicious cultivation.

**TAMLIK**, (*Tamlik*), [H.] (A.) Possessorship, property, assign. *Thakur Ishri Singh v. Thakur Buldeo Singh*, I.L.R. 10 Cal. 792 (801). *The word does not indicate transfer of the property rights of the property in suit, it is very often popularly used in the sense of a settlement in the case of trust properties. Where a disciple is appointed as successor to the mutwalliship and trust pro-*

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*erty is made over to him the transaction can well be described by the use of the word "Tamlik."* *Mahomed Wakir Khan v. Mahomed Hossain*, 111 Ind. Cas. 805 = A.I.R. 1929 Oudh 65.

**Tamlik-nāma**, [H.] A deed of transfer, whether of gift or conveyance. *A deed of gift or endowment. Abdul Sattar v. Satya Bhusan*, 1 L.R. 35 Cal. 767 (771); *Bishambhar v. Drigbijai*, I.L.R. 27 All. 581 at 589.

**Tamlik-va-taultat-nāma**, [H.] A deed of gift and trusteeship which assigns property in trust to a particular person, with the proceeds of which he is to defray the expenses of a religious establishment, and, if there be any surplus, he may apply it to his private use.

**TAMRA**, (*Tāmra*), vernacularly, **TAMA**, (*Tāmā*), **TAMBA**, (*Tūmbā*), **TAMBEN**, (*Tāmben*), [S. &c.] Copper.

**Tāmbaṭ**, [Mar.] A brazier, a copper-smith by caste and occupation.

**Tāmbṛi**, [Mar.] Copper-coloured, a sort of soil of a reddish or coppery hue: it is a stiff clay mixed with sand in various proportions, and not in general very productive.

**Tāmrapatra**, [S.] *Tāmrapaṭ*, [Mar.] A copper plate, especially one on which grants to temples or individuals are inscribed, such plates are found in all parts of India, but are especially numerous in the south of India.

**TANA**, (*Tānā*), [H. &c., Mar.] The wrap, the threads lengthwise on the loom.

**Tānt**, [H. &c.] The wrap of cloth: the price paid for weaving.

**TANAB**, (*Tanāb*), incorrectly, **TENAB**, [H.] A tent rope: a measure for measuring land: it was originally of rope, but in the time of Akbar it was ordered to be made of bambus joined by iron rings.

**TANAKAZ**, (*Tanākaz*), [A.] Contradiction: in law, bringing forward two opposing and incompatible claims to the same

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property which are considered to invalidate each other.

**TANAKHORI**, (*Tanākhori*), [Mar.] Embezzlement, fraudulent appropriation of money or of goods received for expenditure, or in trust.

**TANAKIRI**, (*Tānakiri*), [Mal.] A small bag of money as an offering to an idol.

**TAND**, (*Tānd*), [H.] A scaffold in a field of corn on which a man or boy keeps watch to drive away beasts and birds when the grain is about to ripen.

**TAND**, (*Tānd*), [Hindi] High and poor soil.—Chota Nagpur.

**TANDA**, (*Tānda*), [Mal.] An open palankin, used in Malabar, commonly called *Manjil*.

**TANDA**, (*Tānda*), [Tel., Karn.] A troop of travelling traders, *Lambādīs* or *Banjāras*: any assemblage of people, a crowd, a mob.

**TAN-DAFTAR**, [H.] An office, under the Mohammadan government, in which assignments of revenue to individuals were registered.

**TANDAI**, (*Tandāi*), (?) [Tel.] An inferior native revenue-officer or collector under the head farmer.

**TANDAL** [Tam.] Collection, demand.

**TANDAL**, [Thug.] One of the seven primitive clans.

**TANDE**, [Karn.] A father.

**TANDELU**, (*Tāndelu*), vulgarly **TINDAL**, [Tel.] **TANDEL**, (*Tāndel*), [Mar.] The head or commander of a body of men: in ordinary use, a petty native officer employed on board ship, or in the ordnance and tent departments on shore: also in buildings and public works: the head of a gang of labourers.

**TANDRI**, (*Tāndri*), [Tel.] A father.

*Tāndrisaidīdu*, [Tel.] A father's brother or sister.

**TANGA**, (*Tāngā*), [Hindi.] A large reedy

## TA

kind of grass, growing on high ground (*Saccharum procerum*).

† **TANGAL**, [Mal.] A Mohammadan or Mapilla priest.

\* **TANGIGALU** and **TAMMA**. *The Kanarese words "Tangigalu" and "Tamma" are generic terms for younger sisters and younger brothers. Mahomed S Channad v. Jainabi*, 96 Ind Cas. 105 = 23 L.W. 740 = A.I.R. 1926 Mad. 861.

**TANIKI**, [Tel., Karn.] Ascertainment: used as a revenue term to signify the examination or comparison of a statement or account; ascertaining its correctness.

*Tanikidār*, [Tel.] An inspector, an auditor, an examiner, an overseer.

**TANIO**, (*Tānio*), [Guz.] A wire.

**TANJALI**, (*Tānjāli*), [Tel.] A seller of betel leaves.

\* **TANJIR**. *Immediate operation of the transaction absolute and unconditional. A contract to effect immediately. The doctrine of "Tanjir" requires as one of the essential conditions precedent to the validity of a wakf. Agha Ali v. Altaf*, I.L.R. 14 All. 429 (456).

**TANKA**, (*Tānka*), [S.] A weight of silver equal to four *māshas*: among the Marāthas the *Tank*, or *Tānk* is variously rated at four or nine *māshas*, or as the same with a *tola*, or the seventy-second part of a *pukkī sēr*: a coin, a stamped coin in general; whence it came to be applied, sometimes slightly modified, to specific coins in different metals.

*Tānkā*, *Tānkā*, [Beng.] Money in general: a rupee: see *Tuka*. [Uriya.] A measure of money value = ten *kāhans* of *kauris*.

*Tānkam*, [Tel.] A coin formerly current, but now used only in account, = to four silver single fanams: there was also a gold *Tānkam*, and a copper

## TA

coin similarly named, both obsolete : the latter, however, may be preserved at Goa, in the copper coin there called, vulgarly, *Tong*, = to 16 Goa *paisas*, or one-twelfth of a Goa rupee, being a large and clumsy piece of copper.

*Tankam*, [Mal.] *Tungam*, [Tam.] Fine gold.

*Tankakāsa*, [Mal.] A gold ducat.

*Tankaśālā*, vernacularly, *Tak-āl*, or *Tāksāl*, corruptly, *Tacksal*, *Tankasarlee*, *Tunkisal*, *Tunksall*, [S. H. Mar.] A mint.

*Taksālī*, *Taksālīā*, [H.] *Tānk-*, or *Taksūtyā*, [Mar.] An officer or master of the mint : a caste or member of it, whose occupation is coining.

*Tankacclakāvan*, [Mal.] A goldsmith.

**TANKA**, (*Tānka*), **TANKAN**, (*Tānkan*).

**TANKANI**, (*Tānkani*), [Beng.] Appraising goods, fixing a value or price.

**TANKEN**, (*Tānken*), or **TAKEN**, (*Tāken*), [Mar.] **TANKH**, (*Tānkh*), (to be Guzerathi) A reservoir of water, an artificial pond, commonly known to Europeans in India as a *Tank*.

*Tānki*, [Guz.] A reservoir of water : a small well.

*Tāngal*, [Tam.] A small natural pond or reservoir.

**TANKACHCHI**, pron. **TANGACHI**, [Mal.] The wife of the Rāja of Travankur : a female of the same family or class.

*Tungai*, or *Tungachi*, [Tam.] A younger sister : (it is no doubt the same word as the preceding).

**TANKAR**, (?) A tax on looms.—Kamaon.

**TANKARA**, (*Tānkārā*), [Guz.] **TANKARI** (*Tānkāri*), or **TAKARI**, (*Tākāri*), [Mar.] (S.) A stonecutter, a quarrier, a miner.

**TANKHWAH**, (*Tānkhwāh*), pronounced

**TANKHA**, (*Tānkhā*), corruptly, **TANKA**, **TUNKA**, **TUNKWAH**, **TUNCAW**, [H. &c.]

**TANKHA**, (*Tānkhā*), [Mar.] An order or draft for money, a bill of exchange, an assignment by the ruling authority

## TA

upon the revenue of any particular locality in payment of wages, pay, gratuity, or pension, or in repayment of advances, or any specified head of charge : in the Dakhin, the standard rent-roll of a village or district ; also the oldest revenue assessment, or that fixed by the *Ādil-Shāhī* princes of Bijapur, and re-settled by *Toral-Mal*, in the reign of Akbar, for the same tract of country : also, under the Moghul government, an assignment of revenue to maintain vessels of war at Surat to convoy pilgrims going to Mekka by sea.

*Tānkhwah-dahand*, [H.] The form of words inscribed by the Vazīr upon a written application for an assignment of revenue when complied with : if the sum exceeded 90,000 *dāms* the emperor's signature was necessary.

*Tānkhā-rakamī*, [Uriya] The title given in Cuttack to the assessment of the land revenue by *Toral-Mal*.

**TANKIH**, (*Tānkih*), [H.] **TANIKI**, (*Tiniki*). [Tel.] Investigation, search, inquiry, especially examination and verification of accounts of revenue payments.

**TANKI**, (*Tānki*), (?) [Uriya]. A light or quit-rent.

*Tānki-dār*, (?) [Uriya]. The holder of land at a quit-rent.

*Tānki-jamīn*, (?) [Uriya]. Land held at a low or quit-rent.

**TANKSUKU**, (*Tānksūku*), [Karn.] An extorted assessment.

\* **TANLIAT**. *Trustee of an endowment or Superintendent or executor.* *Agha Ali v. Altof*, 1 L.R. 14 All. 429 (434) (F.B.)

**TANNIRKAL**, (*Tānnīrkāl*), [Tam.] A water-course.

*Tānnir-pandal*, [Tam.] A shed where water is distributed to passers by.

† *Tānnir-kāri*, [Tam.] A water-carrier a female who brings water.

**TANSIF**, (*Tānsif*), [H.] Dividing in half :

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settling a disputed claim by taking the medium of the value in litigation.

**TANT**, (*Tünt*), [H. &c. Beng.] A loom, a weaving apparatus : also thread, fibre, sinew, the string or wire of a musical instrument.

*Tüntabāya*, [Beng.] A weaver.

*Tān'-gārā*, [Beng.] A hole sunk in the floor in which the treddles of a loom play.

*Tānti*, [H. &c.] A weaver by caste and occupation : in Cuttack the weaver caste is considered one of the impure and servile castes : in Guzerat the word, modified as *Tāt*, is applied to a low caste of Mohammadan weavers.

*Tüntikallaru*, corruptly, *Culleroo*, (?), see *Kalla*, [Thug.] Said to be applied to a clan of Thugs in Karnata who employ a noose of wire or gut for strangulation.

*Tüntichipa*, [Uriya] Strangulation.

*Tünt-kar*, vernacularly, *Tandkar*, [H.]

A tax on looms in Kamaon.

**TANTA**, [Mal.] A father.

*Tantakūra*, [Mal.] Inheritance by the father's side.

*Tantarari*, [Mal.] The father's line, inheritance through the father.

**TANTA**, (*Tantā*) **TANTE**, (*Tante*) [Karn.] Debt, deceit, knavery : slander : dispute, quarrel : any unpleasant matter, or one of difficult adjustment.

*Tant-khor*, [Karn.] A knave, a cheat, one in debt, a troublesome person.

**TANTAN**, (*Tantan*), vulgarly, **TOM-TOM**, [Beng.] A small drum, especially one beaten to bespeak notice to a public proclamation : it is laxly applied to any kind of drum.

**TANTRIKA**, (*Tāntrika*), vernacularly, **TAN-TRIK**, (*Tāntrik*), [S. &c.] A follower of the doctrines of the Tantras, a set of works inculcating mystical and impure rites in honour of different forms of *Siva* and *Durgā*, constituting the principal authority for the worship practised

## TA

in many places, and influencing Hindu opinions and observances in the present day more than either the *Vedas* or *Purānas*.

**TAP**, (*Tūp*), [Thug.] Bread.

**TAPA**, **TAPU**, (*Tapā*), vulgarly, **TOPO** **TOPU**, [Beng.] West, east ; technical terms so used in the village register to indicate the relative position of different fields or properties.

**TAPA**, (*Tapā*), [Hindi] An island in a river.

**TAPAKCHI**, (*Tapakchi*), [H.] A head accountant under the Mohammadan administration, a chief revenue accountant attached to the *Āmil*, or provincial collector's establishment.

**TAPARIHAU**, (*Taparihāū*), [Hindi], Land cultivated in small patches, interspersed amongst the uncultivated portions of an estate.

**TAPAS**, [S. &c.] Penance, ascetic, devotion, the infliction of personal self-denial or torture.

*Tapaswi*, vernacularly, *Tapasi* or *Tapasī*, S. &c. A devotee, an ascetic a penitent. *Tapaswini* or *Tapasini*, a female ascetic.

*Tapasyā*, [S. &c.] Austere or ascetic devotion.

*Tapodhana*, [S. &c.] Rich in devotion, an ascetic, one who leads a life of penance : in Guz. the servant and minister of a temple.

**TAPASIN S.** (*T.pāsini*), corruptly, **TAP-PO-SNUVEES**, **TUPUSNEESE**, [Mar.] (from *Tapās* inquiry), **TAPASNAR**, (*Tapāsnār*), [Guz.] An officer under the Marāṭha government whose duty it was to inquire into, and report upon, robberies and other crimes committed in his district : he was also authorised to apprehend offenders, or to compel the village authorities to apprehend them, and, upon their failure, to impose upon the village a fine in proportion to the value of any property stolen : a sort of inspector of police.

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**TAPPA**, (*Tappá*), **TUPPA**, (*Tuppá*), [H.&c.]

A small tract or division of country, smaller than a pargana, but comprising one or more villages : a division of country for the revenue of which only one engagement is entered into with the government : a small estate : in some parts of the north-west provinces a *Tappá* denotes a tract in which there is one principal town, or a large village, with lands and villages dependent upon them ; or a cluster of villages acknowledging the supremacy of one amongst them, and forming a sort of corporate body, although not otherwise identical.

*Tappádâri-mauza*, [H.] The principal village of a *Tappá*, usually giving its name to the whole *Tappá*.

**TAPPA**, (*Tappá*), [Tel. Mar.] **TAPPA**, (*Tappá*), **TAPPALU**, (*Tappálu*), **TAPPE**, [Karn.] **TAPO**, (*Tapo*), pronounced **TAPPO**, (*Tappo*), [Guz.] A stage, a halting place, a place where relays of letter-carriers or palankin bearers are posted, also the relay itself ; also, in Tel. and Karn., the post : more usually *Tappál*, see the next.

*Tappálu*, [Tel. Karn.] *Tappál*, [Mar.] *Tapál*, [Guz.] The post : the carriage and delivery of letters, &c.

*Tappákáda*, [Karn.] A letter sent by post.

*Tappálu-khané*, [Karn.] Post-office.

*Tappálu-rádu*, [Tel.] A postman.

*Tappi*. [Tel.] An express.

**TAPPAL**, **TAPPOWAL**, [Thug.] A bye-path, one out of the highway into which travellers are decoyed.

**TAPPALU**, [Tel.] Corn of which the ears are empty from blight or dearth.

**TAPTI**, (?) [Tel.] A wooden stamp for marking patches of earth put upon piles or stacks of corn.

**TAPU**, (*Túpá*), [H.] An island.

**TAPU**, [Beng.] A term used in accounts, especially in measurement or land sur-

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veying, equivalent to aforesaid, as before, already.

**TAR**, [Hindi.] Bottom, underneath, under-surface.

*Tarsiddha*, [Hindi.] The under-surface (of land or of a field) broken up and prepared for sowing, although the upper surface is covered with grass.—*Puraniya*.

*Tar-upar*, [Hindi] Breaking up the upper surface of land slightly so as to remove the grass and weeds.—*Puraniya*.

**TAR**, [H] Moist, wet, fresh, green, &c.

*Tara*, [H.] Garden herbs, vegetables, greens.

*Tarái*, [H.] Marsh, meadow, marshy ground : it is applied especially to the moist and jangli tract running along the foot of the first range of the Himalaya for several hundred miles, varying in breadth from two to fifteen : low, moist land lying along the banks of rivers.

*Tarí*, corruptly, *Turree*, [H.] Moisture. [Mar.] Wet or rice-lands. [Uriya] Alluvial deposit.

*Tarśūi*, [Hindi] Water or moisture exuding from underneath the soil.

**TAR**, (*Tár*), [H. &c.] A palm tree : it is applied to both the *Palmyra* or *Borassus flabelliformis*, and the *Corypha talliera*, and loosely to various other kinds of palms : it is most appropriate to the *Palmyra*, from the stem of which the juice is extracted which becomes *tári*, or, vulgarly, *toddy* : the *Corypha* does not yield the same, but its leaves are used for writing upon : the letters are cut with an iron style, and then smeared over with a preparation of lamp-black serving as ink, which is wiped off from the surface of the leaf.

*Tár-ban*, erroneously, *Tarbund*, [H.] (from S. *bana*, or *vana* a wood) A plantation of palm trees.

*Tári*, *Tidi*, vulgarly, *Toddy*, [H.]



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The juice or sap of the Palmyra tree and of the cocoa-nut, which is drawn off by incisions made in the bark, and the exudation is received by small earthen vessels fastened over the wounds in the bark : when first drawn the juice is sweet, somewhat insipid, and harmless, but when allowed to stand for day or more it undergoes spontaneous fermentation, and becomes a fiery and highly intoxicating spirit.

*Tārīpatra*, [S. &c.] The leaf of the Corypha palm, especially when used for writing upon : any document written on palm leaves. See *Tālapatra*.

*Tārīwālā*, [H. &c.] A man who climbs the palm trees and extracts the sap for the making of *tārī*.

*Tārwaro*, [Guz.] A man who extracts *tārī* from palm trees.

**TAR**, (*Tūr*), [H.] A wire, a thread, the string of a musical instrument.

*Türkash*, [H.] A drawer of gold or silver wire.

**TARA**, (*Tarā*), [Mal.] A town, a village, a district.

**TARADDUD**, [H.] **TARADDUDU**, (*Taraddūdu*), [Tel.] Active exertion, especially labour in agriculture, whence it comes to signify cultivation in general.

*Taraddudi-jamīn*, less correctly, *Taruddudi-xamīn*, [H.] Cultivated land, especially land that is always in cultivation, never requiring to lie fallow.

*Taraddūdu-jābītā*, [Tel.] *Taraddūdina-patti*, [Karn.] An account shewing the species and quantity of seed sown, the extent of land under cultivation, and the portion left fallow.

**TARAF**, **TURUF**, vernacularly, **TARAPH**, corruptly, **TEREF**, **TURRUF**, blunderingly, **TURNEFF**, [H. &c.] Lit. Side, part : also a tract of country, a subdivision of a *pargana*, including several villages : in some places it merely designates the lands or estate belonging to an individual which is named

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after him, as *Taraf Jaynārāyan Ghosāl* : in Mar. it signifies also a portion of village lands.

*Taraph-bandī*, *Turuph-bundee*, [Mar.] A system of assessment and tenure in which the lands of a village are divided into large parcels, each of which is held of government by an entire family, not a branch of it, the individual members of the family making an arrangement amongst themselves for the cultivation of the several portions, but being answerable collectively for the whole assessment.

*Taraf-bānt*, [H.] The holding of several separate divisions of village lands by different branches of the community, the coparceners of one *Taraf* having no interest in another, although included under the same village : the division may sometimes originate in difference of caste or religion, so that a village may have a Mohammadan and a Hindu *Taraf*.

*Taraf-dār*, [H. &c.] An officer of government in charge of a *Taraf*, collecting the revenue and exercising chief revenue and police authority in his district : the holder of a *Taraf*, or portion of village lands : also, generally, one who takes a side or part, an assistant, an ally, a partisan.

*Tarafuin*, [H. &c.] Both sides, both parties in a law-suit.

*Taraphaian*, [Guz.] A drill-plough (having a drill tube on each side of the handle).

*Taraf-šinī*, [H.] An adversary, an opponent, the defendant in a suit.

\* **TARAGARAS HAK** — *The expression does not come within the meaning of the word "Pension", which denotes something different from "a grant of money or land revenue". The Secy. of State v. Khem Chand*, I.L.R. 4 Bom. 432 (436) ; *Maharaval Mohan Singhji v. The Govt. of Bengal*, I.L.R. 4 Bom. 488.

## TA

**TARAGU**, [Tam.] **TARAGA**, or **TARAKA**, [Mal.] **TARAGU**, **TARUGU**, [Tel.] Brokerage, commission, a small deduction from the price of the articles purchased claimed by the agent of the purchaser, the *dastūrī* of Hindustan, q v. a balance, a measure: a grant of land, or the like; also, in Tel., wastage, deficiency.

*Tarakan*, pronounceable, *Taragan*, [Mal.] A broker, an agent: the name of a caste of Śūdras, or of an individual of the caste.

**TARAL**, (*Tarāl*), [Mar.] A man of a low caste attached sometimes to the village establishment, who acts as a porter, carrying burthens for government or travellers as far as the nearest village; he officiates also as a sort of headle: the term is derived from the office, as the duty is discharged and the fees are received for a given time by each of the village Mahārs in rotation.

**TARAM**, corruptly, **TERRIM**, [Tam. &c.] **TARAMU**, [Tel.] Sort, kind, class: it is especially applied in the south of India to designate the different classes of village lands, and the heads under which they are arranged in the village accounts.

*Taram-chiththā*, corruptly, *Turm-chitta*, [Tel.] A rough valuation or classification of land.

*Taramdārulu*, or *Taramdār*, corruptly, *Terrindār*, also sometimes styled *Sar-taramdār*. [Tel.] An assessor, a surveyor and classifier of land: in [Mar.] *Taram*, incorrectly, *Turum* is used also, but rather laxly, in this sense, being the appellation of any officer who, in former revenue surveys, determined the classification and assessment of the lands, but who, in the present day, has only to class them according

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to selected specimens of the different sorts of soil.

*Taram-mutaṣaddi*, corruptly, *Terrim-mutaseddi*, [Tam.] An assessor of land.

*Tarappurattu*, [Tam.] Fraud in classifying the lands of a village.

*Tarappadi*, corruptly, *Tarapaddy*, *Turrahully*, [Tam.] Statement of the extent of a village as arranged in different classes. It is also supposed to be the original account of the village lands, distinguishing the varieties of soil, produce, and tenure, and the ancient dues and perquisites of the village officers and servants.

*Tarappadi-kanakku*, [Tam.] The portion of the village register which records the extent and description of the several sorts of the village lands.

*Tarappadi-mānyam*, [Tam.] Those portions of the village lands which are particularised in the village register as held rent-free hereditarily, either by ownership or by office.

**TARANA**, (*Tāraṇa*), [S. &c.] The 18th year of the cycle.

\* **TARANGAHAN**. *Security pledge i.e., debt is to be realised out of the land, and if not so realised, the debtor is to be personally liable; Mortgage without transfer of possession. Datto Dudheshear v. Viṭhu*, I.L.R. 20 Bom. 403 (416) (F.B.)

\* **TARASA**. *Uncultivated land. Sivantha v. Nattu Ranga*, I.L.R. 26 Mad, 371 (373).

**TARATAKA**, (?) [Mar.] A fee on marriages, or rather on the awnings erected in front of the houses at the celebration of a marriage.

**TARAWATA**, (*Tarawāṭa*), or **TARAWADA**; (*Tarawāḍa*), vulgarly, **TARWAD**, (*Turwād*), **TARWAUD**, [Mal.] A house, a family, especially a united family whose affairs are managed by one or more of the chief members; the union may be

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broken up altogether or subdivided by mutual consent; the family are bound by the acts of the recognised manager: the institution appears to be in some respects peculiar to Malabar, and to present some singular provisions, as where the property is considered as restricted to the females of the *Tarwād*, and the males have no power of alienating it.—Madras Decisions, Calicut, May 1852.

*Tarawāṭṭa-janma*, [Mal.] Family hereditary property.

*Tarawāṭṭukāran*, [Mal.] A householder, a man of family, the managing member of a united family: formerly these heads of families were looked upon as authorities and arbitrators in disputes amongst the people of a district, especially in regard to matters concerning caste, marriages, obsequial rites, and religious ceremonies.

*Tarawāṭṭu-mutal*, [Mal.] Family property.

**TARAWI**, (*Tarāwi*), [H.] Certain prayers to be read by an *Imām* or *Hāfiz* in the presence of a congregation daily after evening prayer during the fast of *Ramzān* for twenty or thirty days: also a daily supererogatory prayer which may be read at eight A.M.

**TARAZU**, (*Tarāzu*), [H.] A balance, a pair of scales: in Sindh, a money tax on all articles of food sold in the *bāzār*.

**TARI**, (*Tarī*), [Tam.] A weaver's loom.

*Tarikaḍamai*, and *Tarivari*, [Tam.] A duty or tax levied upon weavers, especially on those settled in villages, payable in money to the proprietors of land, and carried to the credit of the general fund for village expenses.

† *Tari-bāghāyat*, [H.] Garden or orchard ground irrigated from tanks, as opposed to *Khushki-bāghāyat*, or similar land watered from wells.

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**TARIA**, (*Tariā*), [Thug.] A gold mohur.

**TARIF**, (*Tārīf*), [H. &c.] **TARIPH**, (*Tārīph*), [Hindi] **TARIPHU**, (*Turīphu*), [Tel.] Determination, ascertainment, a table of rates of export and import duties, in which sense the word has been adopted in English and other European languages: (probably through the Spanish from the Arabic).

**TARIKA**, (*Tarika*), or **TARAKAH**, incorrectly, **TARAKA**, [H.] Property of every description left by a person deceased: inheritance of such property, whether by succession or bequest.

† *Tarika-Tahsil* [H.] Statement of arrangements for the collection of the revenue in a village or estate, and its general financial result.

**TARIKH**, (*Tārīkh*), [H. &c.] Date, era, epoch. *Tārīkh-wār*, [H. &c.] According to the date.

**TARIPAR**, (*Tarīpār*), [Guz.] (from *tari*, a crossing over, and *pāra*, the opposite bank) Transportation beyond sea.

**TARISU**, corruptly, **TERSEE**, **TEERSEY**, **TERSEY**, [Tam.] Waste or uncultivated land, whether so from time immemorial or only for a season, fallow: any uncultivated field: the boundaries of a village.

*Tarisa*, [Mal.] adj. Fallow, uncultivated.

*Tarisunilam*, [Mal.] Waste or fallow land.

**TARIZ** (*Tārīz*), vernacularly, **TARIJ**, (*Tārīj*), [H. &c.] Statement of particulars of landed property deposited in the collector's office.

*Tārīj*, [Guz.] Abstract recapitulation, a number of items set down without detailed specification, for the purpose of adding them together and getting a total.

**TARJAMA**, **TARJAMA**, (*Tarjamā*), [H. &c.] **TARJAMA**, (*Tarjamā*), **TARJUMA**, (*Tar-*

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*jumá*), [Mar.] Translation, interpretation : in Mar., also, an abstract statement, a report of proceedings ; an abstract framed from the *ek-berjî* papers of the the total receipts, expenses, and balances of the government on all accounts for the year : in Bengal it is also applied to the English abstract which accompanies native documents transmitted to the superior authorities.

*Tarjamân, Tarjumân*, [H. &c.] A translator, an interpreter, whence the European corruption, *Dragoman*.

**TARKARI**, (*Tarkârî*), [H. &c.] Esculent vegetables : a tax imposed on gardens or ground on which vegetables are grown, especially those of most value, as ginger, turmeric, tobacco, and the like, on which a higher rate of assessment is usually levied.

† **TARKIB-DIHI**, [H.] (from *tarkib*, fashion, and *dîhi*, giving). A cunning or knowing trick, an artful contrivance or evasion.

**TARPANA**, vernacularly, **TARPAN**, [S. &c.] Lit. Satisfying, but applied especially to the daily presentation of water from the palm of the hand to the *manes* at the time of bathing.

**TARRAR**, [H.] A cheat, an impostor, a swindler, a pickpocket.

**TARU**, [Tam.] A tree, as in Sanskrit, but it is a term inserted in deeds of sale or gift of land, to indicate the conveyance of all the vegetable products of the lands transferred.

**TARUGARA**, (*Tarugâra*), (?) [Karn.] A village officer in Karnata whose business it is to keep the cultivators to their work, and watch that they do not remove any of the crop before the government share has been taken. (perhaps a mistake for *Talavâra* q. v.).

**TARUMBU**, (*Tarumbu*), [Tam.] A dam to

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stop a stream and turn it into a different direction.

† **TARWA**, (*Taruâ*), (?) [H.] A small drain.

**TAS**, (*Tâs*), [Thug.] The blue jay : on the right, or crossing from left to right, a good omen : the contrary indicates neither good nor ill.

**TASADAK**, (*Taşadak*), [H.] Alms, giving alms.

*Tasadîku*, or *Tastîku*, [Karn.] Allowance by the government to a temple or religious establishment.

**TASAR** less correctly, **TUSSUR**, [H.] An inferior sort of silk, the produce of a worm found wild in many parts of India (*Bombyx paphia*).

**TASAR**, [Mar.] A sum compounded for with the cultivators by the government in lieu of payment in kind.

**TASARRUF**, (*Taşarruf*), [H. &c.] (A) Possession, property, ownership, holding any thing at one's own disposal : in law, any act of ownership, the rights of a proprietor over his property, as sale, lease, mortgage, &c. It sometimes implies unlawful appropriation, as,

† *Tahuil-taşarruf*, embezzlement of cash balances.

† *Taşarrufât*, corruptly, *Tusrufat*, [H.]

*Taşarruf-zâmin*, [H.] A surety for possession : see the next.

*Taşarruf-zâminî*, [H.] Security for possession : security given by the party in the possession of litigated property that no loss shall be sustained by the opposite party or claimant in the event of its being decreed to him.

**TASBIH**, (*Tasbîh*), [H.] Praying to God : also a rosary, which should consist of a hundred beads of different seeds, woods, or precious stones, which are turned over as the prayers are repeated : the term is commonly prefixed to writings, and is used frequently in speech.

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**TASDIK**, (*Taṣḍīk*), [H.] Verifying, attestation : a counter-mark attached to documents passing through the hands of government officers or clerks, especially on petitions to the Mohammadan government for assignment of revenue : specification of establishment and expenses : fixed amount or scale of expenditure for any special purpose.

**TAS-HIHA**, (*Taṣ-hīha*), corruptly, **TESHIHA**, [H.] Muster, especially under the Mohammadan government, of the horses belonging to the state, for the purpose of being stamped. See *Dāgh-i-taṣhiha*.

*Taṣ-hīha Dāroghāṭ*, [H.] The office of the Dārogha or superintendent of the examining and stamping of the horses of the state : assignment of revenue or allowances to the officers in charge of the department.

**TASHHIR**, (*Taṣhīr*), [H.] In Mohammadan law, public exposure, as by carrying the delinquent through the town on an ass with his face blackened, formerly the especial punishment of perjury. Ben. Reg. ii. 1807, abolished by act ii. 1849.

**TASHKHIS**, (*Taṣkhiṣ*), strangely corrupted as **TESHKEES**, **TESKEES**, **TUCKSEES**, [H.] Distinguishing, ascertainment, valuation, assessment : corrected assessment : net standard revenue, or the actual or absolute amount of realisable revenue : particular account of such revenue, or the available funds which it constitutes : (the term is used with some laxity, but it always implies a determinate or determinable amount of revenue assessment) : Ben. Reg. ii. 1795.

*Taṣkhiṣ-jamā-bundy*, corruptly, *Tesh-kees*-, *Teskees*-, or *Tucksees-jumma-bundy*. [H.] The net amount of revenue engaged for at the perpetual settlement in Bengal ; the total amount of revenue to be collected under the terms of that settlement : an account shewing these particulars : a statement of the net

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annual settlement previously concluded with Zamindārs, Tālukdārs, and others.

*Taṣkhiṣ-mukarrari*, [H.] A fixed assessment : assessment of the lands in Cuttack made by the *Subahdārs* of Bengal when Orissa was also under their authority.

*Taṣkhiṣ-i-Bhunsla*, (?) The assessment of the lands in Cuttack made by the government of Nagpur when the province was subject to the *Bhunsla* or Rāja of Nagpur.

*Taṣkhiṣ-i-taālukā*, [H.] A dependent or subordinate property held of a superior upon payment of the revenue according to the current rate of the district.

*Taṣkhiṣ-i-ṣumār-jamā*, [H.] The revised assessment of the revenue of Bengal by Jaffir Āli Khan in 1722, in modification of that originally fixed by *Todar Mal*.

*Taṣgisu*, [Tel.] (vernacular corruption of *Taṣkhiṣ*) Account of the government share of the crop, valued according to the current rates.

**TASHRIF**, (*Taṣhrif*), [H.] **TASRIPH**, (*Taṣ-riph*), [Mar.] Honouring, conferring honour upon any one, as by paying him a visit, presenting a dress of honour, or any complimentary donation : the present or honorarium so paid : in the south of India, complimentary presents made by the cultivators to the native revenue officers at the time of fixing the annual assessment.

**TASIVAM**, (*Taṣivam*), [Tel.] Balance of revenue due by the native collectors.

**TASLIM**, (*Taṣlim*), [H.] Salutation, the performance of *Salām*. [Tel.] (but ?) Peculation, collections withheld.

**TASMA-BAZI**, (*Tasma-bāzi*), [H.] A low gambling game played with a leather strap and a stick : (a favourite game with the lower orders of natives in the north-west provinces, for a knowledge of which they are indebted to a European soldier.

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† *Tasrīh-pattidāri*, [H.] A record or statement of the shares of a village and the rights of the sharers.

\* **TASTIK.** *Cash allowance. Sakharām v. Lazmipriya*, I.L.R. 34 Bom. 349.

**TASU**, (*Tasū*), **TASUN**, (*Tasūn*), [Mar.] A measure of length, the 20th or 24th part of a *gaz*, q. v. : it is known in the north-west provinces as the subdivision of a *gira*.

\* **TASWARD.** *The word means a group of persons descended from a common female ancestress with community of interest with one another. Govindan v. Sankaran*, I.L.R. 32 Mad. 351 (354).

**TATA**, (*Tāta*), [Tel.] A grandfather.

*Tātamma*, [Tel.] A grandmother, a paternal grandmother.

**TAT**, (*Tāt*), [H. &c.] **TAT**, (*Tāt*), [Mar.] Canvas, sackcloth.

*Tāti*, more usually: *Tātti*, [H. &c.] *Tāti*, [Mar.] A matted screen, a frame of wicker-work filled with the roots of the fragrant *Andropogon* grass and placed before the open doors and windows of a house, where it is kept constantly sprinkled with water, by the evaporation of which the air that passes through into the interior of the house is kept much below the temperature of the external air : also, from its being inclosed with mats, a privy.

**TATIL**, (*Tātil*), [H.] Holiday, vacation.

**TATIMMA**, [H.] Appendix, supplement : a supplemental pleading or petition.

*Tatimma-ārṣi*, *Tatimma-sawal*, [H.] A supplemental or amended plaint or petition.

*Tatimma-tasrīk*, [H.] A supplementary record of separate interests or shares.

**TATPARYAM**, (*Tūtparyam*), vernacularly,

**TATPARAJ**, (*Tūtparj*), [H. &c.] Purport, object, intention, meaning.

## TA

**TATTU**, (*Tattu*), [H. &c.] **TATTU**, (*Tattu*), [Tel.] A pony : the undersized horse that is the prevailing breed in Bengal and most parts of India proper.

**TATTUDARI**, (*Tāttudāri*), corruptly, **TATTOODARRY**, (?) A land tenure in the Northern Sarkārs held at a low unalterable rent.—Gl. 5th Rep.

**TAU**, [Thug] A party, either of travellers or Thugs.

**TAUFIR**, (*Taufir*), vulgarly **TOWFEER**, or **TOWFIR**, [H.] Increase : applied in revenue language to an augmentation of the revenue, either from extended cultivation or the lapse or resumption of alienated assignments : excess above an intended amount of assignment, which, when realised in a Jāgīr, was considered to be the right of the state, although rarely acknowledged or paid. *It includes an increase of land by gradual squatting and encroachment. Srimut Rajah Moothoo v. Katama Natchiar*. 11 M. I. A. 50 P. C. [Ref. *Denobundhoo v. Krishtomonee*, 2 Cal. 152 at 180 (F.B.)] Kāsim Āli Khan, in order to cover the loss arising from concealment of surplus, assumed its realisation universally, and imposed an *abwāb*, or cess, upon assigned lands in its stead, which was thence also called *Taufir* : the term is applied also to the surplus on a Jāgīr or an assignment of rent-free land which is discovered on either being resumed. Also, to any addition to the originally recorded lands of an estate. '*Taufir*' really means excess over and above the allowance fixed in the grant, instead of being accounted for and made over to government, has become the property of 'jagirdar' and his descendants ; in other words that all surplus, over and above the specific money amount of grant has followed the same object as the

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*specific amount. Jugolmoni v. Romjani Bibee*, I.L.R. 10 Cal. 533 (537).

*Taufir-i-Jāgirdārān*, [H.] Increase or surplus revenue on the resumed assignments of the holders of *Jāgirs*.

*Taufir-kāmīl*, or *Taufir-kamāl*, [H.] The highest rate of assessment imposed: the standard revenue assessment: (it is current in this sense especially in the Dakhin).

*Taufir-manẓā*, [H.] (A.) A village not originally included in the assessment: a village in excess.

*Taufir-xamīn*, [H.] (P.) Lands in addition to, or excess of, an original grant or measurement.

**TAUHAD**, [Hindi] Renting.—South-west provinces.

**TAUJH**, (*Tauj̥h*), **TAUZH**, incorrectly, **TOUZEH**, **TOUZH**, [H.] Explaining: adjustment of accounts: assessment: a revenue account shewing, under the name of each payer of revenue, the total amount as it falls due by monthly instalments, the portion actually paid, and the balance outstanding: it is usually a village account, and is kept by the village accountant: also a register of the estates of a collectorate kept in the collector's office. Act i. 1845. *Rent-roll of the Collector with a separate revenue of an estate assessed upon each of them. Preonath v. Kiran Chandra*, I.L.R. 27 Cal. 290.

*Tauj̥h-mahāl*, [H.] (A.) An estate that pays an assessed revenue.

† *Tauj̥h-nāma*, [H.] A deed of record or registry of occupation of land granted either by the Collector or by the *Zamīndār* to the occupants.

*Tauj̥h-nawīs*, [H.] (P.) An accountant who keeps the account termed *Tauj̥h*.

**TAULA**, (*Taulā*), [H.] An intoxicating liquor made from the flowers of the

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Mahwa tree steeped in water until fermentation takes place.—Oudh.

**TAULIAT**, (*Tauliat*), [H.] Trusteeship or superintendence of a religious foundation: the management of the funds appropriated to its support: appointing a person to such an office, transferring property to him for such a trust: the term is principally used in these senses in India: in Mohammadan law, it also signifies a sale in which the owner disposes of the article sold at the price which he originally paid for it.

*Tauliat-nāma*, [H.] Deed of trusteeship, one appointing a person to the management of a religious endowment.

*Tauliat-mā-al-wasiyat*, [H.] A deed of endowment or trusteeship, executed as a bequest or will to take effect only after the death of the deviser.

**TAUNARI**, (*Tāunari*), [Thug.] A pretext or trick to beguile travellers.

**TAUT-DAR**, (*Tāūt-dār*), (?) [Beng.] Manager or factor of an estate: a collector of rents, retaining a portion as his compensation: (an error for *Tāhuddār*: see *Tāhut*).

*Dar-tāūt-dār*, [Beng.] A sub-collector or contractor for the rents of an estate: (see the last).

**TAVANAI**, [Tam.] A term, a fixed term, as for payment, &c.

*Tavanai-kraya-patram*, [Tam.] A deed of sale, after a term; by which land is transferred on mortgage liable to redemption within a stipulated term, but becoming the absolute property of the mortgagee if not redeemed within the time.

*Tavanakka-chilla*, [Mal.] An agreement to pay a loan by instalments.

*Tavanamulakkam*, [Mal.] Lapse of term fixed for an instalment; failure to pay at the stipulated time.

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*Tavanappanam*, [Mal.] An instalment, a stipulated periodical money payment.

**TAWAFUK**, (*Tawáfuk*), [H.] Divisibility by a common number, as in the case of an inheritance where the number of shares and sharers is so divisible, as where there are twenty shares and eight sharers, either is divisible by four or by two.

**TAWAHAM**, (*Tawaḥam*), [A.] Doubt, suspicion : in law, a doubt expressed by a witness that he may not have given full or accurate testimony through forgetfulness or embarrassment, which does not invalidate his testimony if he be a person of good repute.

**TAWAJJE**, corruptly, **TAWAJEE**, [Karn.] An allowance made to landholders.

**TAWAN**, (*Tāwān*), [H.] Fine, retaliation, compensation, damages : in law, the fine for *diat*, or bloodshed, as opposed to *kisās*, or retaliation : among the Marāṭhas *Tāwān* implying fine, is understood to signify one especially imposed on unfounded suspicion of pecculation, or on any unjust grounds.

**TAWIZ**, (*Tāwiz*), [H.] **TABIJ**, (*Tābij*), [Beng.] An amulet, a charm, especially a verse of the Kurán engraved on a stone or a piece of metal, inclosed in a case and strung on a thread worn round the neck : a platform or slab of stone placed over a grave.

**TAYAMMUM**, [H.] Purifying the hands, face, or other parts of the body, by rubbing them with sand or dust where water is not to be had for the purpose of purificatory ablution.

**TAYAVAYKKAL**, (*Tāyavāykkāl*), [Tam.] A large water-course.

**TAZI**, (*Tāzi*), [H.] (P.) Arab, Arabian : an Arab horse.

*Tāzi-khāna*, [H.] A dog-kennel.

**TAZIA**, (*Tāziya*), [H.] A representation or model of the tomb of Hasan and Hassain, at Karbala, carried in procession at the Muharram by the Indian

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*Shiās* : it is usually made of a light framework of bambu slips covered with paper, painted and ornamented with mica and glass, and artificial flowers, and illuminated within and without : it is sometimes of considerable size and elaborate execution, and, according to the wealth and piety of the owner, may be constructed of more costly materials, as glass, ivory, sandal-wood, or silver : the common ones are usually thrown away or destroyed at the end of the solemnization, the more valuable ones are preserved.

*Tāziā-dār*, [H.] A person who sets up a *Tāziya* at the Muharram.

*Tāziā-khāna*, [H.] The place where the model tombs of Āli and his sons are kept when too costly to be thrown away : this is usually the *Imām-bāra*, q.v. or a place adjoining it.

**TAZIANA**, (*Tāziāna*), [H.] A whip, a scourge, an instrument formerly used in the Company's courts for the punishment of delinquents, but the use of which has been abolished.

*Tāziāna-bardār*, [H.] The functionary who was formerly charged with the duty of flogging culprits condemned to be whipped.

**TAZIL**, (*Tāzil*), [H.] Removing or dismissing from office.

**TAZIR**, (*Tāzir*), [H.] Punishment, correction : in law, punishment inflicted at the discretion of the judge with a view to public justice ; that is, in cases where, from some impediment or collusion, the legal penalties might be escaped or evaded, these discretional penalties are to be imposed : they may extend from simple reproof to mutilation, and even to death.

*Tāzir-ānīs*, *Tāzir-shadīd*, [H.] Severe or rigorous punishment inflicted at the discretion of the judge.

**TAZKIAT**, (*Tāzkiat*), [H.] Sanctifying, purifying : that part of a man's wealth



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which is dedicated to pious uses : in law, the evidence given by a number of persons in favour of the credibility or competence of other persons to give their testimony : expurgation of evidence : the purgators are termed *Muzakhi*.

**TAZWIJ**, (*Tazvi*), [H.] Joining, association : in law, marriage, contracting in marriage.

**TADAL-PUNJAI**, corruptly, **TEDDUL-POONJA**, (?) [Tam.] High land incapable of irrigation : or a patch of land above the level of the surrounding rice fields, but capable of bearing a similar crop.

*Tadal-punja-tirvai*, [Tam.] Assessment of high unirrigated land.

**TEDI**, [Tel.] A day of the solar month (? a corruption of *Tithi*, q. v.)

**TEDVATI**, (*Tedvati*), (?) [Mal.] Designation of a bond in which, for money advanced, land is assigned to the lender until the loan is paid (perhaps it should be *Tadvati*, S. the like of, such as).

**TEGUBADI**, (*Tegubadi*), [Tel.] Ploughing.

**TEGULA**, (*Tegula*), [Karn.] The general designation of the people who speak *Tamīl*.

**TEHRA**, (*Tehrā*), [H.] A village.

\* *Teis Khana*. A register so called from the number of columns in the statement or register. A '*Teis Khana*' register prepared by a '*Patwari*' under rules framed by the Board of Revenue is not a public document nor is the '*Patwari*' preparing the same a public servant. It touches the question of rates purporting to have been submitted by a '*Patwari*' to a proprietor. *Bajinath v. Sukhu*, I.L.R. 18 Cal. 534 ; *Samar v. Juggul*, I.L.R. 23 Cal. 366 (369). It is kept for the information of the Collector, but it is in no sense an official record. *Chalho v. Tharo*, I.L.R. 39 Cal. 995.

\* **TEJI-MANDI**. '*Teji-mandi*' contracts are

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not wagering contracts if giving or taking of delivery is purported. '*Teji*' means 'brightness' and '*mandi*' means, 'dullness'. '*Teji-mandi*' transaction stands on the same footing as '*vaida*' transactions only the former is the less speculative of the two. *Manubhai Permanand v. Kesharji Ramdas*, 24 Bom. L.R. 60 = 65 Ind. Cas. 682 = A.I.R. 1922 Bom. 66. A transaction in which the purchaser buys the option to buy or sell goods at a future rate. It is of the nature of wagering transactions. *Sessiram v. Tulsidas*, I.L.R. 37 Bom. 264.

**TEKAD**, (*Tekād*), [Mar.] A mound, a hillock.

**TEKKA**, (*Tékka*), [Mal.] **TEKKU**, (*Tékku*), [Tam.] The Teak tree (*Tectona grandis*).

\* **TEKAIT**. All the family members of Ballav Acharjee community are esteemed by the community as partaking of the Divine essence and is entitled to veneration and worship. The head of the family is styled the '*Tekait*.' *Gossumi Sri Giridhariji Ramanlalji*, I.L.R. 17 Cal. 3 (16).

**TEKRO**, (*Tekro*), [Guz.] A mound, a hillock.

**TEL**. [H. &c.] (from S. *tail*, derivative of *tīl* sesamum) Oil in general, especially oil extracted from sesamum seeds.

*Telcharhānā*, [H.] Smearing the head, shoulders, hands, and feet of the bride and bride-groom with oil taken from the jar provided for the occasion.

*Teldivali*, (?) A contribution levied in kind upon the oilmen of a village by the *Pātil*.

*Telgharā*, [H.] A jar or pitcher of oil painted and used at marriage ceremonies.

*Telghānā*, [Mar.] An oil-mill : certain ceremonies performed at the marriage of a *Sūdra*.

*Teli*, [H. &c.] *Tello*, [Guz.] An oilman, one whose caste and occupation is ex-

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pressing oil by mills from different sorts of seeds, and selling it, considered as a low and impure caste.

*Telâ, Teliyâ*, [H.] Oily applied in the north-west to a sort of water of an unctuous appearance, and the use of which cakes and hardens the soil and in unfavourable to cultivation.

*Teligutta*, [Tel.] A tax on oil mills.

*Teli-khart*, (?) A tax imposed on oilmen at so much per mill.

*Telitamboli*, [Mar.] An oilman and betel seller, a comprehensive term for persons of these and other low castes.

*Telphal*, [Mar.] Marriage presents, consisting of cocoa-nuts, oil, &c., sent by the bridegroom to the bride shortly before his own coming to celebrate the marriage.

**TELINGA, TILANG**, more correctly, **TELINGANA**, (*Telingânâ*), [H. &c.] **TELANGAN**, (*Telangân*), [Mar.] The country so named by the Mohamadans, the modern Carnatic: according to Campbell (Introd. Telugu Gr.) the word is derived from *Trilingam*, three celebrated Lingas constituting the boundaries of the province: the proper Sanscrit name is *Andhra*.

*Tilangâ*, [H.] *Telangâ*, [Mar.] A native of Tilang, from whom the first native soldiers, dressed and disciplined after the European fashion, having been raised, it came to denote a soldier, a *Sipâhi*.

*Telugu*, or *Tenugu*, [Tel.] The language of Telinga (from which word Campbell derives it.)

† **TEN**, (*Ten*), [Tam.] Southerly.

**TENDA**, (*Tendâ*), [Tel.] A *Pakota*, a lever for raising water.

**TENDAL**, (*Tendal*), [Mal.] Begging.

*Tendalkûran*, [Mal.] A beggar: a collector of taxes.

**TENNA**, (*Tenna*), [Mal.] **TENGU**, (*Tengu*),

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[Tam.] A cocoanut-tree (*Cocos nucifera*).

*Tengayakây, Tenkây*, [Tam.] The cocoa-nut.

*Tengu*, [Karn.] The cocoa-nut.

*Tenginamara, Tenginagida*, [Karn.] A cocoa-nut-tree.

*Teninginanâru*, [Karn.] *Tengâyânâr*, [Tam.] The fibres of the cocoa-nut shell and of the stem of the tree used to make rope, mats, &c., commonly termed *Coir*.

**TENGALAY**, (?) **TENGALAI** (*Tengalai*), [Tam.] The name of a religious sect in the south of India.—Kombakonam. *Tengalai* is a branch of Vaishnavas, the southern, as distinct from the northern branch, or '*Vadagalai*': the two are irreconcilably hostile, although separated by no material difference of worship or doctrine.

**TENPI**, [Tel.] A widow.

**TENTARI**, (*Tentâri*), [Beng.] A brazier.

**TEP**, (*Tep*), [Mar.] A mound or hillock.

**TEP**, (*Tep*), [Guz.] Sentence of imprisonment or transportation for a given term, civil or military decision of a judge.

**TEPPA**, [Tel.] A float or raft of timber on which the natives go out to fish at sea; also the float attending the embarkment boats at Madras, commonly called *Kattamaran*.

**TERAH-TEZI**, (*Terah-texti*), [H.] (from H. *Terah*, thirteen, and P. *Texti*, sharpness, applied in India to a lunar day in the month *Šafar*) The first thirteen days of the month *Šafar*, which are considered very unlucky, as Mohammad was seriously unwell on those days: on the 13th *texti* (or day of the lunar month), which, according to one reckoning may be the 12th, or to another the 13th day of the month; good Mohammadans are to bathe and distribute food and alms.

**TERAVU**, [Karn.] Price paid to the friends

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of a female child about to be betrothed.

**TERBULIGE**, (?) [Karn.] (Giving back.

**TERGADE**, (*Térgaḍe*), and **TERUGADE**, (*Terugaḍe*), [Karn.] Settlement of an account, acquittance.

\* **TERIJ**. '*Terij*' is now an obsolete form. It is an extract of the 'Jamabandiships' which give details of all kinds of cultivation including Sir Khud Kasht, ~~ex-proprietary~~, occupancy, non-occupancy and rent-free. *Gobind v. Mukat Singh*. 14 L.R. 242 (Rev.) = 17 R.D. 365.

**RIKE**, **TERIGE**, **TENGE**, [Karn.] Taxes.

*Terigékágada*, [Karn.] A written lease, or a paper containing an account of the periods when instalments of the taxes are to be paid.

*Terigé-kula*, *Terigé-yokkalu*, [Karn.] One who pays taxes, a tenant of the soil.

† *Terkattiaján*, [Tam.] A native of the south.

† *Teṛku*, [Tam.] The south.

**TETTA**, [Karn.] Paid, as taxes.

*Tetta-kásu*, *Tetta-gúnike*, [Karn.] Tax money.

*Tettakula*, &c., [Karn.] A person who pays taxes, a tenant of the soil.

**THAG**, (*Thag*), **THUG**, (*Thug*), [H. &c.]

**THAK**, (*Thak*), **THAG**, (*Thag*). [Mar.] A cheat, a knave, an impostor; latterly applied to a robber and assassin of a peculiar class, who, sallying forth in a gang of smaller or larger numbers, and in the character of wayfarers, either on business or pilgrimage, fall in with other travellers on the road, and, having gained their confidence, take a favourable opportunity of strangling them by throwing their turbans or handkerchiefs round their necks, and then plundering them and burying their bodies; it has also been applied to child-stealing and robbery not amount-

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ing to *Dakaiti*. Act iii. 1848 : the more correct appellation is *Phánsigár*, q. v.)

*Thagi*, *Thugi*, corruptly, *Tuggee*, *Thugee*, [H. &c.] The practice of strangling and robbing, the practice of child-stealing. Act xviii. 1837 ; xviii. 1839 ; iii. 1848.

\* *Thak-Bust* [H.] Laying down a boundary, fixing the limits of the estates by a native surveyor, preparatory to a professional survey by a European officer. The '*Thak-Bust*' map is clearly evidence of what the boundaries of the property were at the time of the preparation of the map. *Shyama Sundari v. Jugobundhoo*, I.L.R. 16 Cal. 186 (185) '*Thak-bust*' embraces, besides the village boundaries the demarcation of boundaries of each mahal in a village. Every '*Thak-bust*' map countersigned by the Superintendent himself before it is transferred to the surveyor. *Satcowri v. Secy. of State*, I.L.R. 22 Cal. 252 (258).

**THAKUR**, (*Thákur*), **THAKOOR**, (*Thakoor*), [H. &c. Beng.] *Thákúr*, [Mar.] A idol, a deity : any individual entitled to reverence or respect, whence it is generally applied to persons of rank and authority in different parts of India, as a lord, a chief, a master, a spiritual guide, the *Bhát* or genealogist, the head of a tribe, the head of a village, and the like : in the west it is commonly given to the great feudal nobles of *Rájpútána*, as *Bhm Sing Thákur*, &c., and is the usual title of a *Rájpút* or *Grásia* chieftain elsewhere : in the Dakhin it is borne by the head men of the *Bhils* and other wild races, and is there said to signify also a particular tribe inhabiting the forests : in Upper India it frequently denotes the individual members of village communities of Brahmanical or Rajput descent,

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who are notorious for irregular and turbulent conduct: it also means a barber. In Bengal it is equivalent, as a term of address, to Sir, Master, Your worship; and is a family name indicating respectable and Brahmanical origin: the *Thākurs*, of whom *Dwāra-kānāth Thākur* deserves especial notice as a man of liberal opinions and enterprising character, who died in London in 1816, constitute a family of Brahmans well-known and much respected in Calcutta.

*Thākurāi*, [H.] The rank or office of a chief or *Thākur*.

*Thākurāni*, or *Thakurāin*, [H. &c.] A goddess, a lady, a mistress, the wife of a spiritual preceptor, the wife of a Rajput chief, and the like: in addressing a female it is equivalent to Madam, Your ladyship.

*Thākurāit*, [H.] The holding, or tenure, or rank of a *Thākur*.

*Thākur-bāp*, [Beng.] A grandfather; lit., a venerable father, &c.

*Thākur-mā*, A grandmother, &c.

*Thākur-bāti*, or *-bāri*, [Beng.] A temple, an idol-house.

*Thākur-dwārā*, [H. &c.] A temple, a building in which the village idols are kept.

*Thakuriyā*, [Asam] The title of a subordinate revenue officer charged with the collections of a subdivision of a *pargana* comprising two or three villages.

*Thākurjhi*, [Beng.] A wife's sister, a husband's sister; that is to say, the husbands calls his wife's sisters by the name: the daughter of a spiritual preceptor.

*Thākur-khurā*, [Beng.] A paternal uncle.

*Thākur-sevā*, [H.] lit., The service of an idol, applied to a grant of revenue

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for maintaining the worship of an idol.

**THAKUR**, [Thug.] The loud cry of the large owl.

**THAL**, **THUL**, [H. &c.] Firm ground, place, spot, site, a sand-hill, a sand-bank, the sandy tract interposed between the west of Rajputana and the Indus: in Marāṭhi, the share (of the lessor or lessee) in the produce of a field; also, a portion of land consisting of several fields; also, inspection and estimate of the crop at harvest: with the peculiar *l*, **THAL** (*thal*), the word has the general import of place, spot, in a restricted sense: it also means a sugar-cane plantation.

*Thalbarī*, *Thulbureel*, [Mar.] (?) Customs levied on articles despatched from the village or town in which they are produced.

*Thalkari*, [Mar.] A landed proprietor, the owner of the land, whether he cultivate or let it; the reverse of the *Upari*, or tenant cultivator.

*Thaljhārā*, [Mar.] The record of the fields belonging to a village.

*Thalmod*, [Mar.] Customs levied on articles brought into a town or village for sale.

*Thalwātk*, also written *Thalwālik*, [Mar.] A landed proprietor, the owner of a piece of land.

*Thalwātk*, [Mar.] The possessor of sugar plantations.

**THAL**, (*Thāl*), Tibet, Tax, duty.—Kamaon.

**THALA**, (?) [H.] A sort of soil, the same in some parts of the north-west provinces, as *Bhār*, q. v.

\* **THALWA**. The words '*Kashtkar*' and '*Thalwa*' in the *wazib-ul-arz* must be taken to mean respectively a tenant of the village and a person who is not such a tenant. *Govind Rao v. Tima Lad*. 97 Ind. Cas. 1001=22 N.L.R. 173=A.I.R. 1927 Nag. 23.

\* Reference see page 1.

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**THALYAT**, (*Thalyát*), [Beng.] A receiver of stolen goods.

**THAMDI**, (?) [Tel.] The name of an agricultural and proprietary caste in the Nizam's country.

\* **THAMKKATA**. *Ledger account. Atma-ram v. Umedram*, I.L.R. 25 Bom. 616 (620).

**THAMUKADU**, (?) A proclamation, a public notice.—Kumbakonam.

**THAMUNI**, [Thug.] Bribery.

**THAN**, (*Thán*), [H.] A piece of cloth, or of coin, as, *ek-thán-ashrafí*, a gold mohar.

**THANA**, (*Tháná*), or **THANAH**, (*Thánah*), corruptly, **TANNAH**, [H. &c.] **THANE**, (*Tháne*), [Mar.] A station, a military post, a police-station : under the native governments it was a military post or garrison, a place, sometimes with a small fort, where a petty officer, with a small irregular force, was posted to protect the country, preserve the peace, and to aid in making the collections : under the present system it properly applies, in Bengal, to the police jurisdictions into which the Zilas were divided, each *Tháná* averaging about twenty miles square, under a *dárogha* and establishment : in the Upper Provinces the site of a *Tháná* is regulated by considerations of area and population, and generally corresponds with the divisions of *Pargana* (Ben. Reg. 1792, No. xlix., and Reg. xxii. 1793) : its common use denotes any police-station, whether under a *dárogha* or a subordinate officer ; also, a village or station assigned to invalid Sipahís. Ben. Reg. xliii. 1793. *Sel. Thápá*, The head station of a district.

*Thánádár*, [H. &c.] *Tháncdár*, [Mar.] and Guj.] An officer in charge of a *Tháná*, formerly, an officer under the Faujdár, employed, with a small irregular force, in protecting the country and

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enforcing payment of the revenue : a petty police-officer subordinate to a *dárogha*. [Ben. Reg.] vii. 1799 ; xxviii. 1803.

*Thánádári*, [H.] The office or jurisdiction of a *Thánádár*.

*Thánádári-abwáb*, [H.] A cess for the purpose of paying the establishment of the *Thánádár*.

*Thánaját*, or *Thánahát*, [H.] Police-stations : a cess for defraying the expense of their establishment.

**THANA**, [Tibet.] A grain measure, a skin = equal 60 *Kalis*.—Kamaon.

**THANI**, (*Tháni*), [H.] Stationary, resident : a permanent cultivator, a proprietor.

*Tháni-malangí*, [Uriya] A salt manufacturer working at his own village.

*Tháni-ráyet*, or *ráiyat*, [Uriya] A resident cultivator, one who has a proprietary interest in the soil. See *Páhi-ráiyat*.

**THANDA**, (*Thandá*), [Hindi] Lit., Cool, cold : free from weeds, soil.

**THANG**, (*Tháng*), [H.] A den of thieves.

*Thíngrí*, or *Thángídár*, [H.] A receiver of stolen goods.

*Thángídári*, [H.] Receiving stolen goods.

**THANKHANJA**, (*Thánkhanjá*), [Uriya] A detailed list or muster-roll of the *Malangis* or other workmen.

**THAP**, (*Tháp*), or **THAPA**, (*Thápá*), [Thug.] Place of encampment where the gang pass the night, usually outside the village : hence, also, a river, the banks being a frequent halting-place.

**THAPA**, (*Thápá*), [H.] Gleanings, corn left on the field after harvest.

**THAPA**, (*Thápá*), [H.] A stamp, a die.

(*Thápatí*), [Mar.] A cake of dried cowdung : a stamp or mark set by authority upon an article, prohibiting its being used or removed : the prohibition so indicated.

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**THAPKA**, (*Thapká*), [Mar.] A stigma, a slur, imputation of crime.

**THAPTIA**, (*Thaptiá*), [Thug.] A potter.

**THARAO**, (*Tharáo*), [H. Mar.] Settlement, determination, fixing or determining.

*Tharáo-band*, [Mar.] A paper of instructions furnished to a native revenue officer on his going to take charge of a district: a document specifying the terms of a settlement or decree, or conveying instructions for their being carried into effect.

*Tharáo-berij*, corruptly, *Tharow-beriz*, Fixed rent or rate of assessment.

**THARU**, (*Tháru*), (?) [H.] The designation of the people occupying villages in the *Tarái* on the borders of Rohilkhand,

**THAT**, (*Thát*), (?) [H.] Property in the soil derived from royal grant, immemorial occupation, or purchase.—Kamaon.

*Thátúcán*, (?) [H.] A proprietor of the soil.—Ibid.

**THATHA**, (*Thátha*), (?) [H.] Channel for carrying of surplus rain-water.

**THATHERA**, (*Thátherá*), [H.] A brazier, a worker in tin and copper.

**THATTHAR**, (*Thatthar*), (?) [H.] An account kept in the upper parts of Bengal, shewing, under each name, the quantity of land held, the amount of revenue payable, and charges, payments, remissions, and balances.

**THATTI**, (*Thatti*), [Mar.] The cattle department, the public establishment of draft bullocks, their drivers and attendants.

\* **THAVANAI**. Means, *period of Credit*. (*It is a colourless expression meaning only period. Proof 'akunde' is necessary for showing that it was used in a particular sense.*—Per. Jackson, J.) K.M.P. R.N.M. Firm v. M. Somasundaram Ochetti, 85 Ind. Cas. 299 = 48 Mad. 275 = 20 M.L.W. 981 = A.I.R. 1925 Mad. 161 = 47 M.L.J. 844.

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**THEK**, (*Thek*), [H.] A portable granary: a dispute, disputed lands or boundaries.

**THEKI**, corruptly, **THECKEE**, (?) [Mar.] A land measure in use in some parts of the Dakhin, of an indefinite value: it may be one or twenty *bighás*.

**THEKYI**, (?) [H.] A lot or parcel of land in a coparcenary village, divided into 37 such shares, assessed severally.—Dehli.

**THENGA**, [Thug.] A sword.

**THENGA**, (*Thenga*), [Uriya] Rising ground.

**THEP**, (*Thep*), [Mar.] Limit, boundary, an appointed or assigned term or time.

**THEV**, (*Thev*), or **THEO**, (*Theo*), **THEVA**, (*Therá*), **THEVANI**, (*Thevani*): [Mar.] A hoard or hidden treasure, a deposit: also *Therani*.

**THEVANATI**, (*Thevanáti*), or **THEVANI**, corruptly, **TEVANTEE**, [Karn.] Deposit of money as security, especially by contractors or renters of taxes, instead of personal surety: putting money in a treasury or bank: advance of cash.

**THIBAO**, [Thug.] An omen on the right hand.

**THIK**, (*Thik*), **THEEK**, (*Theek*), [H. &c.] Exact, exactness, sum.

*Thiká*, corruptly, *Ticca*, *Tucka*, *Teecka*, [H. &c.] Hire, fare, fixed price, contract for work; a farm of revenue, a contract by which a person engages to pay a fixed amount of revenue on an estate or district, on being allowed to collect the revenue payable to the proprietor or the state; a farm of cultivation, a lease, the contractor paying a money rent for the lands he cultivates: a farm of salt works, paying either in money or a given return of salt: the revenue accruing from such leases or farms: also a mortgage in which the person who advances money on landed security occupies the land, and sets off the pro-

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duce against the amount of interest. Also, an assignment, an order upon a renter or farmer to pay his rent, wholly or in part, to a third person.

\* A 'thika' is a forming lease for a term of years.—*Vide, Finucane & Ameer Ali's B. T. Act.*

\* 'Thika' and 'Mokra' 'Thika' indicates creation of tenancy and 'Mokra' means perpetual rent. *Raja Resheecuse Law v. Satish Chandra Paul.* 35 C.L.J. 90 = A.I.R. 1922 Cal. 123.

*Thikābandi*, corruptly, *Teekabundee*, [H. &c.] A settlement by farm or contract, a farm or lease, the farm held on lease: in the Dakhin, a stipulated rent on each field, without reference to its extent.

*Thika-bhel*, [H.] Extra imposts, personal service, presents or gratuities of money.—Kamaon.

*Thikā-dār*, 'Thica-dar', corruptly, *Teekadar*, *Tuckadar*, [H. &c.] (P. who has) A farmer, a leaseholder, a middleman, one who receives the rents from the cultivators and pays a stipulated amount to the proprietor: one who farms a licence for the sale of spirituous liquors, or the like. The term 'Thica-dar' has a special significance in *Palamau*. *Raghunandan Sahay Singh v. Dripa Nath Sahay Singh*, 8 Pat. 258 = 116 Ind. Cas. 781 = A.I.R. 1929 Pat. 208.

\* *Thiccadari Barna*. An assignment made for the payment of interest. *Sheo Shunkar v. Hriday Narain*, I.L.R. 6 Cal. 25. An order made upon a rentor or farmer to pay his rent wholly or partly to a third person.

*Thikā-otbandi*, [Beng.] Lease of land at a low or estimated rate.

*Thikā-patlā*, corruptly, *Teekapottah*, *Tikaputtah*, *Tuckapottah*, [H.] A document conveying a lease or farm.

*Thikā-peshgi*, [H.] Lease or farm of

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which the rent is paid in advance: or rather, a lease or farm upon which a sum of money has been paid in advance to be afterwards set off against the rent. 'Money lent in advance' upon an usufructuary mortgage. *Sheo Shunkar v. Hriday Narain*, I.L.R. 6 Cal. 25.

**THIKAN**, (*Thikān*), **THIKANA**, (*Thikānā*), corruptly, **TIKAN**, [Mar.] A residence: a definite spot or plot of land belonging to a given individual.

**THIKANA**, (*Thikānā*), [H.] Determining, concluding, certainty: boundary, limit: residence, place of dwelling or abiding.

**THIKAR**, (*Thikar*), or **THIKRA**, (*Thikrá*), [H.] The duty of keeping the village watch, taken in succession by the villagers in the Rohtak district: the order is determined by lot, the names being inscribed on bits of broken pots or tiles, and put into a vessel, from which they are drawn daily to the extent required, by the *Pateári*.

**THIKE**, (*Thike*) incorrectly, **TIKA**, [Mar.] A parcel or lot of ground.

*Thikebandi*, [Mar.] Assessment of a field or piece of ground.

*Thikewār*, [Mar.] By lots or parcels, assessments.

**THIKI**, (*Thiki*), [Mar.] A stack, a rick (restricted to corn): a quantity of any kind of grain piled up in store.

**THOB**, (?) [H.] Revenue payments suspended.

**THOK**, incorrectly, **THOKE**, and **TOKE**, [H.] A share, a portion, a secondary or inferior share of the lands of a coparcenary village: authorities differ as to its relative value, and it probably varies in different places: according to some it is smaller than a *Patli*, which contains, it is said, a variable number of *Thoks*, and each *Thok* a varying number of *Behris*.—East India Selection, iii, 167: on the other hand the directions

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for settlement officers makes the *Thok* the larger division of the village lands, sometimes containing a number of *Pattis*; again, a *Thok* is sometimes said to denote a class of villages; and at others to be the same as the *Patti*: in Kamaon, it is defined the local division of a village specified in the measurement books.

*Thok-bandī*, [H.] A written engagement specifying the distribution of the shares of a coparcenary village.

*Thok-bast*, [H.] A classification of *Pattis* or other subdivisions of a village into *Thoks*.

*Thok-dār*, [H.] The holder of a *Thok*, or sometimes the principal of the holders amongst whom the lands or fields of a *Thok* may be shared, and their representative in settling and realizing the assessment: the *Thokdār* and *Pattīdār* are sometimes confounded in this capacity of Lumberdār or Mālguzār or payer of the revenue: the term sometimes, also, is said to imply a wholesale dealer: in Kamaon, the *Thokdār* is a ministerial officer, usually by inheritance, confirmed, or sometimes appointed by the ruling authority to exercise a general superintendence over the villagers, and to conduct police and purveyance duties in a varying number of villages, of one or more of which he is ordinarily, though not necessarily, the *Padhān* (q. v.).

*Thok-dārt*, [H.] Property, office, or duty of a *Thokdār*.

*Thok-dārt-pattā*, [H.] The official title-deed given to the *Thokdār* in Kamaon by the government, specifying the villages under his authority, and the fees he is entitled to.

*Hak*-, or *Dastūr-Thokdārt*, [H.] Fees payable to the *Thokdār* by the other *Padhāns*.—Kamaon.

*Thok-patti*, [H.] A division of a *Thok*

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into *Pattis*, with the rate of assessment on each: a share-record, or register.

**THOK**, (*Thok*), [Mar.] Lump, mass, whole: in or by the lump.

*Thoktālā*, [Mar.] A rough estimate or valuation, a valuation in the gross or lump.

*Thokebandī*, [Mar.] Assessment or agreement by the lump.

**THOKA**, (*Thokā*), [Mar.] Letting out fields for a portion of the produce.

**THOKA**, (?) [H.] A point where three or more boundary lines meet.—North-west Provinces.

**THOKA**, or **TOKA**, (?) [Beng.] A term applied to documents shewing a title to a certain amount of land (?).

**THOKI**, [Thug.] Ejection of saliva by the leader, a hint to suspend operations.

**THOLA**, corruptly, **TOLEH**, (?) [H.] A secondary subdivision of village lands: in the Delhi district, a variable fractional part of a *Pana* or *Pan*, and itself divisible into smaller portions.

*Tholadār*, [H.] The holder or occupant of a *Thola*.

**THOLA**, [Thug.] A police-station or guard.

**THORA**, (?) [Mal.] The unit of land measure: in Malabar the breadth of the seed of a *Yavam*, which is said to be a species of opium or arised; (but? if it is not the *S. yavam*, or barleycorn): it is called  $\frac{3}{4}$ th of a *veral*, or  $\frac{1}{16}$ th of an inch (Walker, Report on Malabar; but according to Bailey, Mal. Diet., there is no word in *Malayalam* beginning with *th*)

**THU**, (*Thū*), (?) [Tibet.] A cloth measure, a cubit.

**THUMBA**, (*Thumbā*), [H.] A lump of earth put on the loose end of the lever used for raising water from wells to balance the bucket suspended to the end that is over the well.

**THUNI**, (*Thūni*), **THOONI**, (?) [Mal.] A weight of grain or dry measure = 86,400 grains of rice: (see remark on *Thora*).



## TI

† **TIA**, (*Tiä*), **TEEAH**, (?) [H.] A boundary mark.

† *Tä-bandî*, [H.] Settling a boundary.

**TI-ANE**, (*Ti-âne*), [Hindi.] A charge of a small per centage on the revenue, made by the proprietor to Ryots cultivating on *Jot-jarîbî* tenure.

**TIDAL**, (*Tidal*) [Tam.] High ground, surrounded by water or rice fields.

**TIDAR**, [Tam.] A low hill or rising ground : an open barren space.

*Tidar-paraiyar*, [Tam.] The Paraiya or Pariah slaves, who do not reside in the suburb set apart for them, but are scattered over the barren spots of the village lands : in deeds conveying *M rasi* right this phrase is inserted to imply conveyance of a right to a participation in the labour of all the agrestic slaves of the village, in proportion to the share of proprietary right conveyed to the land.

**TIGALARA-JATI**, (*Tigalara-jâti*), [Karn.] A class of people of Karnata, speaking a corrupt Kanarese, cultivating land and dealing in greengrocery, lime, &c.

**TIGHANI**, [Thug.] The eye.

**TIHAI**, (*Tihâi*), [Uriya] Collection of rent thrice a year.

**TIHAIAT**, (*Tihaiât*), [H.] An aggregate or assemblage of three : a court of arbitration of three or more persons ; a third person, an umpire.

**TIHOTRA**, (*Tihotrâ*), [Mar.] Interest at the rate of three per cent. per *mensem*.

**TIJ**, (*Tij*), [H.] The third day of a lunar fortnight.

*Tijâ*, [H.] The third day after a Mohamadan's decease, when offerings are made : the offerings made on the occasion.

**TIKA**, (*Tikâ*), [H. &c.] A round painted spot, or a patch of gold or metal placed on the centre of the forehead as an ornament, a sectarial distinction, or a

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mark of high rank : conferring the *tikâ* upon a subordinate or feudatory chief is the privilege and indication of supremacy : it is exercised especially by Rajput princes, as by the Rana of Udayapur, and Raja of Jaypur ; also by the hill chiefs, as the Raja of *Bilâspur* : some chiefs retain the privilege from their ancestral dignity rather than any political preeminence, as the Raja of *Badâwar*, near Agra.

**TIKALA**, [Thug] Any suspicious article taken from a victim which it is dangerous to have about the person as likely to lead to detection.

**TIKAR** (*Tikar*), [H. &c.] High lands of different quality.

**TIKAR**, (*Tikâr*) [Hindi] Three ploughings.

**TIKARI**, (*Tikari*), [Hindi] A small field of inferior land — Southwest Provinces.

**TIKARI**, (*Tikari*) or **TIKRI**, (*Tikri*), [H] Soil which is irretentive of moisture, and that soon dries.

**TIKARIBASTI**, (*Tikaribastî*), [Beng.] A site fit for a village or a dwelling, being raised above the inundations.

**TIKKA**, (?) [Mar.] (perhaps an error for **THĪKA**) A division of a district : a village named separately, and particularized by its contents in *bighâs*, portions held by proprietors or unoccupied, cultivated and waste lands, rate of assessment per *bighâ*, total assessment and description of cultivators.

**TIKURHA**, (*Tikurhâ*), [Uriya] A division of produce into three parts, two of which go to the cultivating occupant and one to the landlord or proprietor.

**TIL**, corruptly, **TEEL**, [H. &c.] The seed of the Sesamum, extensively used in the making of oil, and as an ingredient in offerings to idols : the term is also applied in Bengal to a small division of land measure, one-twelfth of a *krânt*,

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or, in account, to one-eightieth of a *kauri* : see *Tel*.

**TIL**, (*Til*), [Thug.] A person found watching the gang.

**TILA**, (*Tilā*), **TILHA**, (*Tilhā*), [H. &c.] A low hill, a rising ground.

**TILAKA**, vernacularly, **TILAK**. [S. &c.] A coloured spot on the forehead worn as an ornament, a sectarial mark, or mark of distinction : see *Tikā* : it occurs also in [Mar.] *Tilā*, *Tilak*, as well as *Tilak* and designates any coloured sectarial spots or lines on the face or person. In some places, as in Bahār, the term is applied to certain presents or dues in money or goods at the time of a betrothal made to the intended bridegroom by the father of the bride.

**TIMASHI**, (*Timāshī*), [H.] A silver coin of the value of two to three *anas*.—Kama-on.

**TINGOTI**, (?) [Mar.] A tax on the sale of cattle in some parts of the Marāṭha territories.

**TINNA**, **TINMUA**, (*Tinnuā*), [Thug.] A boy.

**TINNAL-PANAM**, (*Tiṇṇal-panam*), [Mal.] General mothly levy of contributions from all classes by the Rājās of Malabar  
*Tiṇṇalkoppa*, [Mal.] Monthly provisions for a temple or victualling house.

\* **TINKATHIA PATTI DEHAL**. "*The term was used to describe a condition of things whereby a 'raiyat' (in a village leased to an indigo factory). enters into an agreement to grow indigo on a portion of his holding*" (*Muxaffarpur Settlement Report*).—*Vide Finucane & Ameer Ali's*, B. T. Act.

**TIP**, (*Tip*), [H. &c.] A note of hand, a promissory note or bill, a cheque ; besides these meanings, which are common to all the dialects, it has special applications in some, as in [Mar.] taking a list of the number of houses, trees, cattle, &c., preparatory to a tax upon

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them. [Guz.] A list, an inventory, a catalogue, a roll or register. *Tipu*, [Tel.] A grant or assignment of revenue to a capitalist who has advanced money to the government.

*Tipkār*, *Tip*, or *Tipnīs*, [Mar.] The officer who numbers the houses, &c., of a village, in order to tax them.

*Tipā moharir*, [Uriya] A clerk who notes the amount of the weightment of salt at the salt-office.

*Tipan*, [Mar.] A note, a memorandum : also a memorandum paper.

**TIP**, (*Tip*), [Thug.] A fire kindled for evil purposes.

**TIPARI**, (*Tiparī*), [Guz.] A grain measure = half a *ser*.

**TIPPARI**, (*Tipparī*), [Mal.] A grain measure, the same as a *nīla*, or one-fourth of an *Edanjali*, q v

**TIR**, (*Tir*), [H.] An arrow.

*Tirkaranār*, (?) [Mar.] A low caste, formerly extant, whose occupation was making arrows.

**TIRA**, (*Tira*), vernacularly, **TIR**, (*Tir*), [S. &c.] A bank, the bank of a river, a shore, a belt of sand along a river's bank, sometimes admitting of a scanty cultivation, alluvial soil along a river.

*Tir*, or *Tirmadhya*, [Beng.] The space or land included within 150 cubits beyond the highest reach of the inundations of a river on the 14th of the moon's wane in *Bhādra* (Aug-Sept.).

**TIRA**, (*Tira*), commonly **TIR**, (*Tir*), **TEER** [Mal.] A written receipt or acknowledgment : a deed of assignment of land for value received.

*Tirmma*, [Mal.] Discharge, acquittal, settlement.

*Tirmmuṅgi*, corruptly, *Teermooric*, [Mal.] A written receipt.

**TIRA**, (*Tira*), [Mal.] Tribute, tax.

**TIRAIT**, (*Tirāit*), **TIRHAIT**, (*Tirhāit*), corruptly, **TIRAYUT**, [Mal.] An umpire,

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an arbitrator, any third person, a stranger, a *panchayat* collectively.

**TIRANAI SUVAR**, [Tam.] Parapet wall of a sluice.

**TIRDHAL**, [Mar.] A third of the produce of a field, especially as payable by the occupant tenant to the landlord.

*Tirdhali* [Mar.] A cultivating tenant who pays a third of the produce of his fields to the proprietor.

**TIRGUL**, (*Tirgūl*), [Mar.] A particular tribe of Brahmans, or an individual of it, whose occupation is cultivating the Piper betel: the name of a low caste, formerly extant, employed in making arrows.

**TIRHIA**, [Thug.] A bag or knapsack.

**TIRIJ**, (*Tirij*). **TIRAJ**, (*Tiraj*), also **TERIJ**, corruptly, **TIRJ**, (*Tirj*), **TURJ**, **TAREJE**, **TARIJ**, **TAREEJ**, **TERIDGE**, **TEYRIJ**, [H. &c.] **TERIJU**, (*Tériju*), [Tel. Karn.] **TERIJ**, (*Terij*), [Mar.] An abstract account completed from other detailed accounts: an item in a number of items to be added together, a paper or list of items to be added together. A register of official documents in the Collector's office.

*Tirij asāmtiwār*, [H.] One of the village accounts under the former system, and recognised in the settlement of the north-west provinces as one of the documents constituting the settlement *Misl*: it is the abstract of the *Khateoni Asāmtiwār*, specifying the number of each *Thok* or subdivision of the village lands, the name of its occupant, the number of *bighās* occupied, without particularising the fields, and the amount assessed upon the whole land.—Directions for settlement officers, App. xi.

*Tirij-goshwāra-jinswār-asāmtiwār*, [H.] (see *Goshwāra*, &c.) A tabular abstract statement of each kind of

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produce (*jins*) of the fields of a village, with the name of the occupant.

*Tirij-jinswār-asāmtiwār*, [H.] A specification of the fields in the occupation of each person cultivating on his own account.

*Tirij-jamābandi*, [H.] Account, particulars of the annual revenue and charges of an estate.

*Tirij-jamā-kharch*, [H.] A summary account of the receipts and disbursements of a village, made up at the end of the year.

**TIRKIA**, [Thug.] A goldsmith.

**TIRPPU**, (*Tirppu*), [Tam.] **TIRPPA**, (*Tirppa*), [Mal.] A decree, an award, a decision: an agreement, a settlement, a final arrangement.

**TIRTHA**, (*Tirtha*), vernacularly, **TIRTH**, (*Tirth*), and **TIRATH**, (*Tirath*), [S &c.] A holy place, especially one that derives its sanctity from the confluence of two rivers held sacred, as the Ganges and Jamna, also various places along the banks of rivers esteemed holy, and, more laxly, any holy place or place of pilgrimage: water brought from a sacred stream, or that has been consecrated by pouring over an idol: also, fig., any venerable person, as a father or a spiritual preceptor: in the south of India it is also applied to a hereditary office in a temple, and laxly extended to the person performing the office: an officiating priest: one receiving the offerings made in the idol.

† *Tirtham*, corruptly *Teerthum*, [Karn.] An officiating priest in a temple, under the headman or manager.

*Tirthakāra*, [S] A Holy personage, one privileged to drink the sacred water and partake of the food that has been offered to idols: *Tirthakāra*, or *Tirthan-*

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*kara*, is also the generic title of the persons held sacred by the Jains.

† *Tirthaprāsāda*, [S.] Food or water from a holy stream offered to an idol.

**TIRU**, [Tam. Mal. Karn.] A word used chiefly as a prefix in the sense of the Sanscrit *Sri*, implying auspicious, venerable, sacred, and the like; it enters into the names of many places in the south of India, corrupted by English mispronunciation to *Tri*, as *Triratoor*, for *Tiru-vatūr*; *Tripetty*, for *Tiru-patti*, &c.

*Tiruka*, [Karn.] A mendicant, a beggar, a vagrant.

*Tirukkūlam*, [Tam.] A tank with stone steps.

*Tiruman*, [Tam.] *Tirumani*, [Karn.] Sacred earth, a kind of white clay with which the Vaishnavas especially draw perpendicular lines on their foreheads or on other parts of the face or body: the marks or streaks so made.

*Tirumul-kārya*, [Mal.] A complementary present to superiors on visiting them: an annual acknowledgment paid to the prince for a grant of rent-free land.

*Tirnāl*, [Tam.] A holy day, a festival.

*Tirupaṇi*, [Tam.] A fund for the repairs of temples, created by a trifling deduction from each heap of grain at the time of harvest.

*Tirupatti*, corruptly, *Tripety*, [Tam.] A temple dedicated to some form of Vishṇu, and hence the name of a town famous for the temples dedicated to various personations of Vishṇu.

*Tirupe*, [Karn.] Alms: begging.

*Tiruvana*, [Mal.] An oath, swearing: a citation on the part of the Rāja, or any public functionary.

*Tiruvāsai*, [Tam.] The gateway of a temple: a building for the accommodation of travellers.

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**TIRUKA**, (*Tirukā*), [Mar.] A piece of money, the fourth of an *ana*.

**TIRUMALA**, [Karn.] A name common to Śūdras.

**TIRUMURU**, [Karn.] Exchange.

**TIRUVA**, (*Tiruva*), [Tel.] Duty, customs.

**TIRUVE**, (*Tiruve*), [Karn.] Settlement, adjustment, of duties and the like.

\* **TIRVA**. *Rent paid in money. The Collector of Tanjore v. Ramasamier*, I.L.R. 3 Mad. 342 (345).

**TIRVAI**, (*Tirvai*), or **TIRWAI**, (*Tirwai*), corruptly, **TEERVA**, **TEERWA**, **TEERWAH**, [Tam.] (probably from the S. *sthira* what is fixed or determined), **TIRVA**, (*Tirva*), [Mal.] Tax, duty, custom, a cess or impost, a money assessment of revenue on land, or on its produce: rate of assessment according to the quality of land: money-rent: also a decision, a sentence. *Rent. Chima Subbaraya v. Kandaswami*, I.L.R. 1 Mad. 59.

*Tirvai-dittam*, [Tam.] Rate of assessment.

*Tirvai-jūsti*, (?) [Tam.] An additional assessment on inferior land when made to produce crops, usually limited to land of superior quality, as garden crops, or those raised from wet or irrigated land. See also *Bhavanamma v. Ramasamier*, I.L.R. 4 Mad. 193 (194).

*Tirvaipat*, or *Tirvaipattu*, corruptly, *Teervapett*, also with *Nilam*, land, added, *Tirvaipattanilam*, [Tam.] Land paying a fixed money assessment.

**TIRVE**, (*Tirve*), **TIRVIKE**, (*Tirvike*), [Karn.] Settlement, adjustment. See *Tiruve*.

**TIRVILA**, (*Tirvila*), [Mal.] A bargain.

*Tirvilayola*, [Mal.] A bill of sale.

\* **TIRWA**, *It is the share of rents payable to Government and 'swamihogam', the revenue derived from the tenants or occupiers over and above what was necessary to pay the tax. Subrahmanya*

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*Chettiyar v. Subrahmanya Mudaliyar*,  
116 Ind. Cas. 601 = 31 Bom. L.R. 830 =  
A.I.R. 1929 P.C. 156.

**TISALA**, (*Tisálá*), [Mar.] Of or for three successive years, as an account, &c.

**TISWANSI**, (*Tiswānsi*), [H.] A smaller division of a *bighā*, the twentieth of a *biswānsi*.

**TITTA**, (*Titta*), [Mal.] A shoal, a bank, an island of alluvial formation, or one from which the water has recently retired.

**TIVU**, (*Tivu*), Money deposited as security.

**TIWARI**, (*Tiwāri*), [Hind] (corruption of *Ti. icādi*) The name of a caste or tribe of Brahmans, originally men learned in the three Vedas, but now agriculturists, soldiers, and cudgel players or boxers.

**TIYAN**, plur. **TIYAR**, [Mal.] A caste, or a member of it in Malabar, whose occupations are agriculture and *tāri*-drawing: they are numerous, and enjoy some consideration.

*Tiyatti*, [Mal.] A woman of the *Tiyan* caste: they are distinguished by wearing no covering above the waist.

**TODA**, (*Toḍa*), or **TORA**, (*Toṛa*), [Mar. Guz.] Compromise, composition, adjustment, settlement of conflicting claims.

*Toḍagrās*, or *Toṛagrās*, [Guz.] Cash composition levied by the *Grasias* from villages in lieu of other claims, or of plunder. *Annual payments. These payments, though exacted by the Grasias from the village communities in certain territories in the west of India by violence and wrong, and in the nature of black-mail had, when these territories fell under British Rule, acquired a quasi-legal character as customary annual payments. A payment of this description fall within the definition of "a grant of money or land-revenue", the payment of a "Toda-Gras" by Government is not and never was on act of bounty. Parbhudas v. Matiram*, I.L.R. 1 Bom. 205 (206).

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**TODA**, (*Toḍa*), **TODAWAR**, written also **TODAR**, **THODA**, **THODAWUR**, (?) The name of a pastoral people inhabiting the *Nilgiri* mountains, and claiming to be the original occupants and proprietors of the whole of the hilly country.

**TODAI**, (*Toḍai*), [Tam.] A term in the Ceylon pearl-fishery: a dive, that is, the produce of a diving, two of which are given daily to the owner of the boat.

**TODAR**, (*Toḍar*), [Tam.] A chain, a fetter: pursuit, lit. or fig.

*Toḍarmuri*, [Tam.] A deed or promise in writing not to pursue a person further at law.

**TODU**, (*Toḍu*), [Tam.] A garden, ground fit for rice cultivation. See *Tittam*.

**TODUPPU**, (*Toḍuppu*), [Tam.] Implements of ploughing, plough gear.

**TODUVALAKKU**, (*Toḍuvalakku*), [Tam.] A continuous quarrel or law suit.

**TOGRI**, [Thug.] A turban.

**TOKA**, (*Tokā*), [Mar.] A sort of weevil infesting grain: rice in the husk, paddy.

**TOKA**, (?) [Beng.] A receipt.—Sylhet.

**TOKA-PATTA**, (*Tokā-paṭṭā*), [Hindi] A permanent *paṭṭa* or lease. *Puraniya*.

**TOKKAM**, [Tam.] A law-suit.

**TOKRA**, (*Tokrá*), **TOKRI**, (*Tokrí*), corruptly, **TOGHRA**, [H. &c.] A basket, large or small: in the Dakhin *Tokrá* also means a sort of ferry-boat, or one made of basket-work, covered with leather: in *Puraniya* it is said to mean also extirpated weeds.

**TOL**, **TOLA**, [H. &c.] Weight, weighing, a weight.

*Tola*, [H. &c.] A certain weight, especially of silver, containing, under the old want of system, a varying number of *Māshas*, but usually regarded as equivalent to the weight of the *Sikka* rupee, or 179.666 troy grains. By Beng. Reg. vii. 1833, the weight of the *Tola*, taken as the unit of the new system of weights, was fixed at 180 troy

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grains : the scale is, 4 *Dhāns*, = 1 *Ratt*. ; 8 *Ratts* = 1 *Māsha* ; 12 *Mashās* = 1 *Tolā* ; 5 *Tolās* = 1 *Chitānk* ; 16 *Chitānks* = 1 *Ser* ; 40 *Sers* = 1 *Man* or *Maund*, which is thus exactly equal to 100 troy pounds.

*Tolādār*, [H.] A weighman, one who weighs coins or goods in a market.

*Tolah*, (?) [Beng.] A money payment or fee for goods, formerly paid by the retailers of wares in the Calcutta markets to the government. Also, a petty tax on articles exposed for sale in a *hāth* or temporary market, levied by the proprietor of the ground.

**TOL**, (*Tól*), [Tam., Mal.] Skin, bark, leather.

*Tol kollan*, [Mal.] A worker in leather or skins, a currier, a shoemaker.

*Tóttunnar*, [Tam.] Workers in leather and skins, shoemakers, carriers.

**TOL**, (*Tol*), [Beng.] A school, a college, an establishment for instruction, especially in Sanskrit and some branch of Sanskrit learning, as grammar, law, logic, &c., kept by a *Pundit* or Brahman teacher, at which lodging and instruction are gratuitously provided for the students by the teacher, the former gaining their subsistence by alms from the neighbouring shopkeepers, the latter deriving his compensation from the repute he enjoys and presents made to him at Hindu festivals by opulent Zamindárs.

**TOLA**, (*Tolā*), **TOLI**, (*Tolī*). [Beng.] The suburb of a town or village, the part of a town by persons of any particular occupation, as *Kaṣṭhī-tola*, butchers' town : a supplementary hamlet, or huts outlying from the chief village : it is said to mean also uncultivated ground. The word "*Tola*" ordinarily denotes a portion of a village or town which is inhabited by a particular class. *Ram Rachha Tewari v. Girija Dat. Pande.*

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107 Ind.Cas. 692 = A.I.R. 1928 All. 50.

**TOLIL**, (*Tolīl*), [Tam.] Work, occupation, business.

*Tolilālan*, [Tam.] A workman, an artisan, a labourer.

*Toluvan*, [Tam.] A workman, an artisan, a cultivator, a husbandman.

*Tolilāli mānyam*, [Tam.] Rent-free land assigned to the village servants in requital of their labour.

**TOLLIK**, (*Tollīk*), [Tel.] A sort of hoe.

**TOLUKARI**, (*Tolūkari*), [Tel.] The first rainy season.

**TOLUMBU**, (*Tolumbu*), [Tam.] Slavery.

*Tolumban*, [Tam.] A slave.

*Toluttai*, [Tam.] A female slave, a dancing girl.

**TOM**, (*Tōm*), [Thug.] Any peculiarly valuable article of booty, such as may be set apart to be presented to the patron of the gang.

**TOMNI** (*Tomnī*), [Mar. lit.] A very small dish : fig. a small grant of land to the village *Mahār*.

**TONA**, (*Tonā*), [H. &c.] Witchcraft, magic. [Thug.] A trick, a deception.

† **TOND**, (?) [H.] A measure of land, less than a *Jāñ*.

**TONDAI MANDALAM**, (*Tonḍai maṇḍalam*), sometimes read **TONDU MANDALAM**, (*Tonḍu maṇḍalam*). [Tam.] An ancient division of the Peninsula comprehending the modern districts of north and south Arcot and Chinglipat. Mr. Ellis supposes it to have derived its appellation from *Tondamān*, a prince so named, who conquered the country probably before the era of Christianity, and granted peculiar privileges to the first settlers : *Tondamān* meaning, properly, a chief, a lord, in the general ; became, latterly, the designation of a petty chief in the vicinity of Trichinapali, whose country is known to early English writers as *Tondimān's land*.

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- TONDIVARAM**, (*Tondivāram*), [Tam.] The share of the cultivators in the division of the crop: (perhaps an error for *Tunduvāram*, q. v.).
- TONDU**, (*Tonḍu*), **TOTTU**, [Tam.] A slave, slavery.
- TONGAR**, [Thug]. A Marátha.
- TONI**, (*Toni*), vulgarly, **DHONEY**, [Mal.] A long boat or coasting sloop: also applied to a smaller vessel used for crossing rivers: a ferry-boat.
- TONKAL**, [Thug.] A party of travellers too strong to be attacked.
- TO-O**, incorrectly, **TOYO**, [Guz.] A person stationed to watch the crop and scare the birds.
- TOP**, [H. &c.] A gun, a cannon, a piece of ordnance.  
*Topchi* [H.] A conductor of ordnance, an artillery officer.  
*Topkhána*, [H.] An arsenal, an artillery park, a foundry for cannon, a place where military stores are kept.
- TOPI**, (*Topi*), [H. &c.] (from Port. *Topo*), **TOPI**, (*Topi*), **TUPI**, (*Tupi*), [Beng.]
- TOPPI**, [Mal.] A hat, a cap, a skull-cap.  
*Topas*, (Port *Topaz*, perhaps from the H. *Topi*. a hat) A native Christian sprung from a Portuguese father and Indian mother in the south of India: in the early history of the Company these people were extensively enlisted as soldiers; hence the term came to be applied to the Company's native soldiery generally in the Peninsula: it is now obsolete.
- Topucálá*, [H.] A hat-wearer, a European.
- Toppi-kuda*, [Mal.] A hat-umbrella, a hat with a projecting brim on the crown, worn by fishermen and other castes in Malabar: the term seems to be of old, and to precede the Portuguese.
- TOPKA**, [Thug.] Cloth of any kind.
- TOPPALU**, [Karn.] Tobacco.
- TOPU**, (*Topu*), [Tel., Karn. Tam.] A grove of trees, properly of those that bear fruit, as mango, tamarind, cocoa-nut, &c.; commonly termed *Tóp* or *Tópe*: in Tam. it is also extended to woodlands of every description (the term seems to have been introduced from the south to Hindustan, where it is in common use, although not found in Shakespear or Carey.
- TOR**, (*Tor*), [H.] Irrigation effected by breaking down the ridges of water-courses, and letting the water flood the garden or field.
- TORA**, (*Torá*), [H.] A purse, a bag of money, when sealed supposed to contain 1000 rupees.
- TORANA**, (*Torāna*), vernacularly, **TORAN**, [S. &c.] An ornamental doorway or arch a temporary arch hung with drapery or festoons of flowers and leaves.
- TORMI**, [Thug.] A thief, a robber, a Thug.
- TORO**, [Guz.] A chief, a man of rank and dignity.
- TORTANKAR**, [Thug.] Search after, or apprehension of, Thugs.
- TORU**, (*Toru*), **TORUVU**, (*Toruvu*), [Tam.] Slavery.
- TOSHA**, [H.] Provisions, especially for a journey; also food carried at funerals as provision for the deceased's journey to the next world: any article of curiosity or value kept in store.  
*Toshakhána*, [H. &c.] A storeroom, a wardrobe: chambers in which objects of curiosity or value, not in daily request, are kept: less correctly *Toshakhána*.
- TOSSA**, (*Tossá*), (?) [Tel.] A cultivator, a Ryot.
- TOTI**, (*Tóti*), [Karn.] A tax.  
*Tótiyakáḷu*, [Karn.] Taxed corn.  
*Tótiyarcchka*, [Karn.] Tax-money.
- TOTTAM**, (*Tottam*) [Tam., Mal.] **TOTA**, (*Tota*), [Tel., Karn. Uriya.] A garden, an orchard.  
*Tóttakál*, corruptly, *Totacul*, *Totical*.  
*Tóttikal*, *Tótyeaul*, [Tam.] Land appro-

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priated to the cultivation of garden produce, as various kinds of fruit, betel, edible vegetables, and other articles of value, and therefore subject to a higher rate of assessment.

*Tótavādu, Tōtāḍu*, [Tel.] A gardener, a grower of garden produce.

*Tōṭṭamāniyam*, [Tel.] A garden, or garden ground, free of assessment.

**TOTTI**, (*Tōṭṭi*) [Tam.] **TOṬI**, (*Tōṭi*), and **TOTIGA**, (*Tōṭiga*), [Karn.] A village servant, a man of a low caste who waits upon the villagers generally, discharges the offices of police, is set to watch the crops, and assists in measuring them, &c. : he appears, however, to be different from the menial domestic servant who bears the same name, or *Tōṭṭi*, and does the dirtiest work of the house.

**TOTTIYAR**, (*Tōṭṭiyar*), plur. [Tam.] People originally from the north, settled in Coimbatour.

**TOYYIL**, [Tam.] Cultivated moist land.

**TRAGA**, (?) The shedding of blood, either his own or of a connexion, by a *Bhāt*, in order to enforce the fulfilment of an engagement for which he has pledged his personal surety ; punishable by law. Bombay Reg xiv. 1827.

**TRETA**, (*Tretā*), [S. &c.] The second of the four ages.

**TRETAGNI**, (*Tretāgni*), [S. &c.] The three sacred fires of the Hindus.

**TRIBHAGAMU**, (*Tribhāgamu*), [Tel.] A third of the annual crop payable to the government.

*Tribhāgamu-mukhāsā*, [Tel.] A village held on condition of paying a third of the crop to government.

**TRIDANDI**, (*Tridandī*), [S. &c.] A Saiva mendicant carrying three slender staves (*daṇḍa*) as typical of his command over his thoughts, words, and actions.

**TRIKA**, [Tel.] A triangular frame or

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bar over the mouth of a well, over which the rope of the bucket travels : a frame at the top or bottom of a well to support the sides.

† **TRIKUT**, (*Trikūt*), corruptly, **TIKUT**, **TEEKOOT**, [Hindi] A third share of the crop.

**TRIPUNDRA**, (*Tripunḍra*), [S. &c.] The three horizontal lines made on the forehead with ashes of burnt cowdung or sandal paste, &c., by the worshippers of *Śiva* especially.

**TRIVEDI**, (*Trivedi*) [S. &c.] A Brahman who professes to have read the three Vedas, or to have descended from such a Brahman, whose title has thence become a family designation.

**TRISULA**, (*Triśūla*), [S. &c.] but usually, in the dialects, *Tirsūl* A trident, a three-pronged lance, the weapon peculiarly of *Śiva*.

**TUDAGADANA**, (*Tuḍagadana*), [Karn.] Stray cattle.

**TUGHRA**, (*Tuḡhrā*), [H.] The imperial signature, the sign-manual on a royal grant of revenue : the royal titles usually prefixed to a public document, written in an ornamental character also called *Tuḡhrā*.

**TUK**, (*Tuk*), [H. S.] A little, a small piece, a fragment. [Mar.] A weight = 2½ *māshas*.

**TUKA**, [Mal.] An amount, sum total.

**TUKHM**, [H. &c.] Seed.

*Tukhm-rexi*, [H.] Sowing seed ; an account of the seed sown kept by the village accountant.

*Tukhm-sokht*, [H.] Land in which seed has been sown, but, from want of rain or other cause, has not germinated.

*Tukum*, [Tel.] An advance of seed.

**TUKI**, (*Tūki*), [Karn.] A guess, a conjecture : abstract of the contents of a letter.



## TU

*Tukt'ekkhha*. [Karn.] A guess account, a calculation by the head.

**TUKKADI**, (*Tukkaḍi*), [Tam.] A district, a division.

**TUKKARAN**, (*Tūkkāran*), [Mal.] A man who swings at the swing festival; see *Charak*: a hangman, an executioner: a weigher.

**TUKKIRI**, (*Tūkkiri*), [Tam.] A head watchman or overseer of a village.

*Tūkkiri-merai*, [Tam.] The quantity of corn given from the threshing-floor to the watchman.

**TUKRA**, (*Tukrá*), **TUKRI** (*Tukrī*), [H. &c.] A piece, a fragment: in Mysore, a troop of soldiers, a division of an army.

*Tukridār*, [Dakh.] An officer commanding a detachment of the Mysore Silahdār horse.

**TUL**, [Hindi.] The breadth of a field.—*Puraniya*.

**TULA**, (*Tulā*), [S. &c.] A balance, a pair of scales, the sign *Libra*, the month when the sun enters *Libra*, measure by weight: a various reading of *Tolā*, q. v.: in the south of India, the balance-lever used for raising water.

*Tulābhāram*, [Mar.] An equal weight of gold or other articles intended for distribution with the weight of the donor.

*Tulādāna*, [S. &c.] Gift to Brahmans of gold, silver, rice, or other articles, equal in weight to the person of the donor, who is weighed against them.

*Tulam*, [Mal.] The month when the sun enters *Libra*, Sept.-Oct.

*Tulām*, corruptly, *Toolom*, [Tam., Mal.] A measure by weight of 100, or sometimes 200 *palas* = 145 or 190 ounces troy: the lever of the apparatus used for drawing water.

*Tulam*, [Tel.] The weight of one rupee, or thirty *Kāntirāi* fanams.

*Tulāpartikshā*, [S. &c.] Ordeal by the balance; the accused person having been accurately weighed in a pair of

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scales, is removed, and, after the performance of certain ceremonies, is again weighed; if he is lighter than he was at first he is innocent; if equal, or heavier, guilty: he is also guilty if, without obvious cause, any part of the balance be damaged.

**TULA**, [Tel.] The measured length of a heap of grain, or the measurement round it: the length of any thing.

*Tulārjulu*, [Tel.] Measurement of the length and breadth of the heaps of grain prepared to be measured on the threshing-floor. Also survey, measurement.

**TULASI**, (*Tulasī*), [S. &c.] The *Ocymum sanctum*, or sacred Basil, venerated by the Hindus as a type of Vishnu, said, in modern legend, to have been a nymph beloved by him in the character of Krishna: it was used in the administration of oaths to Hindus, a few leaves with some holy water being held in the hollow of the hand of the deponent while the oath was repeated, and afterwards swallowed by him.

**TULU**, [Mal.] **TULUVAM**, (*Tuluvam*), [Tam.] The northern-most division of the Malayalam country, or, in more modern times, the country of Vizianpur between Kanara and the Konkan: the language of the province.

**TUMAR**, (*Tūmār*), [H.] A roll, a record, a register, an account: also same as the next.

*Tūmār-jamā*, [H.] The sum total of the land revenue according to register: the recorded standard assessment of the land revenue of the provinces of the Mogul empire in the reign of Akbar, as settled by his minister, Toral Mal, and subsequently revised at different periods down to the time of the grant of the Diwani to the East-India Company.

*Tūmār-jamā naḥḍi*, [H.] The standard assessment as settled in money.

## TU

**TUMARAM**, (*Tumaram*), [Mal.] A measure of timber, one-fourth of a *khaṇḍi*, or 144 square inches.

**TUMBAMARI**, (*Tumbamari*), [Mal.] Certificate given by a proprietor to the holder of his land on lease or mortgage, that he has sold his right to another, or one which the holder gives to the owner, if he transfers his occupancy to another tenant. See *Yenuka*.

**TUMIA**, (*Tūmiā*), [H.] Thread made of carded cotton.

**TUMU**, (*Tūmu*), [Tel.] A sluice, a flood-gate, a drain, a water-course: a measure of capacity, a *Tām* or *Toom*, varying in value, but always the twentieth of a *khaṇḍi*.

**TUNDAM**, (*Tundam*), or **TUNDU**, (*Tundu*), [Tam., Mal.] A piece, a fragment, a piece cut off, a little.

*Tundāyam*, [Tam.] A gold *fanam*.

*Tundārsal*, [Tam.] A small remittance, one made frequently.

*Tunduchitlu*, [Tam.] A small note.

*Tundupliti*, [Tam.] The estimate of the grain produce of a small part of the village.

*Tundurāram*, corruptly, *Tondoswarum*, [Tam.] The share of the landlord from all lands cultivated by temporary cultivators.

† **TUNTA**, (?) [Tel.] An apartment, a division of a house: the same as *Akanam*.

**TUP**, (*Tūp*), [Mar.] **TUPPA**, [Karn.] Ghee, or clarified butter; a certain quantity paid as a cess or fee by vendors of milk and butter.

*Tūppatti*, [Mar.] A tax on ghee, or a quantity set apart for the village officers.

*Tūpāṣṭi*, [Mar.] A contribution to government, or to the village functionaries, of a certain amount of ghee from each village, or a money payment in lieu.

## TU

**TUPHANE**, (*Tuphāne*), [Karn.] A calumny, a false accusation.

**TUPPADATI**, (*Tuppadāti*), [Karn.] A contract of marriage: an entertainment given by the father of the bride to the bridegroom's friends on signing the contract.

**TURAVU**, [Tam.] A large well, but one that is not considered public property, and is specified in deeds of transfer as belonging to an individual.

**TURHADI**, [Karn.] (?) A species of mortgage in Kanara in which the mortgagee only receives a quantity of rice equal in value to the interest due on his loan: (the word is from the 5th Rep., but is not found elsewhere, and there is probably some blunder in the spelling).

**TURIKA**, (*Tūrike*), [Karn.] Winnowing.

*Tūrpāra-pattadam*, [Tel.] (?) The act of winnowing grain.

\* **TURKA**, *Estate or what is left behind.* *Cheda Lal v. Gorind Ram*, I.L.R. 30 All. 455 (458).

**TURUMBU**, [Tam.] A straw, a rush, a straw given to a wife as a token of divorce.

*Turumbudan-ambāram*, [Tam.] (See *Ambāram*) A heap of corn not cleansed, not freed from the straw.

**TURWATHEN**, [Mar.] A terraced and cultivated patch of ground on a hill side or rocky elevation.

**TUS**, (*Tūs*). (?) The fundamental long measure in the Northern Sarkārs, varying from 1½ to 2¼ inches.

**TUSAL**, (*Tusal*), [Mar.] Chaff remaining in husked rice: rice with chaff remaining in it after cleaning.

**TUSAR**, (*Tusār*), corruptly, **TEESUR**, **TOORORR**, [Mar.] (?) Crops that ripen after the rains are over, or in the cold season, having been sown at the commencement of the rains: the early crop, on the near ripening of which an estimate of the value was loosely made, and an

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equal portion of the revenue collected : (in general, *Tushâr*, or *Tusâr*, in [Mar.], as well as in S, means Dew, mist, thin rain ; but the following confirms the meanings given in the Selections, 4. 744).

*Tusârpañi*, [Mar.] The land-tax, of which payment was required from the cultivators immediately on the appearance of the grain in the ear.

**TUSHA**, [S. &c.,] vernacularly, **TUSH**, Husk, chaff, the integument of rice or other grain.

*Tushâgni*, *Tushâna*, [S. &c.] Capital punishment by twisting straw round the limbs of a criminal and covering him with chaff and setting it on fire.

**TUSI**, (*Tuṣi*), pronounced **TUSHI**, (*Tuṣhī*), [Mal.] The iron style used in writing : the fee paid to the writer who draws up the mortgage-deed ; also, in this sense, more correctly *Tuṣi kânam*.

**TUSI**, (*Tūsi*), (?) Harvest reaped in the rainy season.

**TUT**, (*Tūṭ*), [Mar.] Deficiency, loss : difference in the quantity of grain by the beards being rubbed off in the carriage.

*Tūṭ*. [H.] (?) Loss or deficiency to landholders in payment of revenue.—Kamaon.

**TUT**, (*Tūt*) [H. &c.] The mulberry tree (*Morus indica*).

## UB

**TUTAM**, (*Tuṭam*), [Mal.] A liquid measure containing about one-tenth of an *Edangali*.

**TUVARI**, [Tel. &c.] A kind of pea, commonly *Dhāl*, the seed of the *Cytisus cajan*.

**TUVATA**, (*Tuvaṭa*), [Mal.] A measure of timber, one-sixth of a *Tumaram*, or 24 square inches.

**TYACUT**, (?) Land in the Dindigal district, 5th Rep. (some mistake, perhaps, for *Tyakta*, q. v.).

**TYAGA**, (*Tyāga*), [S. &c.] vernacularly, **TYAG**, (*Tyāg*), Leaving, relinquishing : parting with, as money, whence it comes to signify liberality, munificence. *Abandonment—i.e., while they become entitled to bare food and raiment and residence, they must be treated as unfit for the purpose of conjugal rights and the performance of religious ceremonies.* *Parami v. Mahadevi*, I.L.R. 34 Bom. 278 (284).

*Tyāgi*, [S. &c.] One who has abandoned the world, a mendicant, a liberal man.

*Tyāgpatra*, [Beng.] A bill of abandonment, or of divorce.

*Tyakta*, [S. &c.] vernacularly, *Tyakt*, Left, deserted : given away, bestowed.

**TYARGAIN**, (*Tyargain*), (?) [H.] A temporary cultivator.—Kamaon.

## U

**UBAR**, (*Ubar*), [Mar.] In papers of account, applied to the balance in hand brought forward from the last account closed, and placed at the head of the

new account opened ; also, surplus, supernumerary.

**UBARI**. *A tenure. It has nothing to do with proprietorship in the lands, but*

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is merely the right to hold the village on payment of a quit-rent to Government. *Quazi Abdul Iluq v. Maghraj*, 7 N.L.J. 110=78 Ind.Cas. 780=A.I.R. 1924 Nag 133.

**UBHA**, (*Ubhá*), [Mar.] Ereet, standing, not cut down (as crops).

**UBHARA**, (*Ubhará*), vulgarly, **UBHRA**, (*Ubhrrá*), [Hindi] Unladen, as a cart or boat.

*U̇bharan*, [Beng.] Unloading a boat or cart.

**UBHAYA**, [S. &c.] Both.

*U̇bhayamārga*, [Mar.] (*mārga*, road) Transit duties.

*U̇bhayānumata sākshi*, [S.] (*U̇bhay*, with, *ānumata* assented to, and *Sākshi*, a witness) A witness consented to by both parties (the term is known colloquially in Mysore).

*U̇bhayarāsi*, [Karn.] (*Rāsi*, a heap), *U̇bhīrās*, corruptly, *Ooberas*, [Mar.] The heap of corn gathered and stacked, but not yet apportioned between the sharers, especially when they are the government and the cultivators: in Mar. it hence comes to have the sense of unportioned or undivided property in general, the enjoyment of which is suspended.

**UBHAYAM**, [Mal.] Interest on money given in mortgage: land: fruit, or produce of trees.

**UBLAK**, (*Ublak*), [Mar.] Not brought finally to account: not finally concluded (as an agreement): not settled or determined (as price)

*U̇blakh*, [Mar.] Unspecified; in the gross, in the lump (this and the preceding are evidently corruptions of the A. *Mablagh*, q. v.).

**UCHA**, (*Ūcha*), or **UTSA**, [Tel.] Stalk of the great millet.

*U̇chabeyyamu*, [Tel.] Unripe grains of the great millet.

**UCHALAN**, [Beng.] Winnowing, tossing

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corn or other light things in a sieve to get rid of the lighter particles.

**UCHAPAT**, (*Uchāpat*), [H., Mar.] Taking up goods on credit, the articles so taken, money borrowed, &c.

**UCHAKA**, (*Uchakā*), [Mar.] Swindling, shoplifting, pocket-picking, getting money or property by fraudulent means or dishonest practices.

*U̇chakyā*, *U̇chalyā*, [Mar.] A cheat, a swindler, a pickpocket.

**UCHAL**, [Mar.] A portion of land given at the partition of an estate in exchange for some other portion to a different sharer.

**UCHCHA**, [S. &c.] also, in most dialects, **UNCH**, **UNCHA**, (*Unchā*), [H.] [Mar.] High, lofty, lit or fig.

*U̇chchhapada*, [Beng.] A high office.

*Unchān*, *Unchāi*, [H.] Height, eminence.

*Unchād*, *Unchawād*, [Mar.] High ground, a mound, an eminence.

*Unchat*, *Unchawat*, [Mar.] Rising, ascending (as ground)

**UCHCHAPATI**, (*U̇chchāpati*), [Karn.] Taking and giving goods on credit.

*U̇chchāpati lekhhā*, [Karn.] A running account, a shop bill.

**UCHCHHISHTA**, (*U̇chchhishṭa*) vernacularly, **UCHCHISHT**, [S. &c.] Rejected, left, the leavings of a meal.

*U̇chchishtabhojana*, [S.] An inferior a menial, one who eats another's leavings: an attendant on an idol, eating the food offered to it.

**UCHHIKUN**, (*U̇chhikun*), **UCHHINUN**, (*U̇chhinun*), [Guz.] Borrowed, received on loan or on credit.

**UCHITA**, vernacularly, **UCHIT**, [S. &c.] Fit, right, appropriate, suited to.

**UDAIKULAM**, (*U̇daikulam*), [Tam.] A tank or reservoir which has burst its bank.

*U̇daippu*, [Tam.] A channel formed by the bursting of a dam or tank.

*U̇daippu kaṭṭu*, Tam. Repair of a

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breach in a dam or the bank of a reservoir.

**UDAIVARAM**, (*Uḍairāram*), [Tam.] The whole produce.

**UDAIYAR**, (*Uḍaiyār*), commonly written wodeiyar, [Tam.] A title borne by some Hindu tribes : it is that of the Rājas of Kurg.

**UDAIYAVAN**, (*Uḍaiyavan*), **UDAITTANAVAN**, (*Uḍaitṭānavan*), [Tam.] **UDAYAKARAN**, (*Uḍayākaran*), [Mal.] A possessor, an owner, a proprietor.

*Āstikhudaiyaran*, [Tam.] An heir.

*Āstiyudaiyavan*, [Tam.] A proprietor. See *Āsti*.

**UDAKAKRIYA**, (*Uḍakakriyā*), [S.] The ceremony of offering libations of water to deceased ancestors as far as the fourteenth in affinity.

**UDAMI** (*Uḍamī*), [Mar.] A trader, a dealer.

**UDANPADIKAI**, (*Uḍanpaḍikai*), **UDANPADUGAI**, (*Uḍanpaḍugai*), **UDANPADU**, (*Uḍanpāḍu*), incorrectly, **ODUMBADIGAI**, **UTTANBADIKAI**, **UTTAPADI**, [Tam.] **UDAMBADI**, (*Uḍambāḍi*), [Mal.] A contract, a covenant, an agreement, a settlement, a lease.

*Uḍan paṭṭaran*, [Tam.] A person bound by a stipulation or agreement.

*Uḍanpankāli*, [Tam.] The right of a brother's sons to share in the family property.

*Uḍanpiṇṇappu*, [Tam.] Children of the same father and mother.

*Uḍappiṇṇanaran*, [Mal.] A brother.

*Uḍappiṇṇanaval*, A sister.

**UDAS** (*Uḍās*), [H] Indifferent, stoical : as applied to agriculture, a sickly crop.—*Purniya*.

*Uḍāsi*, [S. &c.] A religious mendicant, one affecting indifference to worldly feelings and interests : a religious order among the Sikhs.

*Uḍāsina*, vernacularly, *Uḍāsīn*, [S. &c.] An indifferent person, one neither a

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friend nor a foe : an umpire, an arbiter : it is sometimes confounded with the preceding.

**UDAVARAM**, (*Uḍavāram*), corruptly, **WOODAWARUM**, [Tam.] The whole of the divisible produce of the land, or the entire crop before partition. It also applies to a fixed, estimated, or average amount of gross grain produce.

**UDAYA**, [S. &c.] The rising of a planet, especially of the sun.

*Uḍayakāla*, [S. &c.] Time of sunrise.

**UDDARUVU**, [Tel.] The pawning or mortgaging of grain or similar perishable articles.

**UDDARI**, (*Uḍḍarī*), **UDDARE**, [Karn.] Credit.

\* *Uḍḍar-Jama*—Fixed land-tax. *Monohar v. Chutabhai*. I.L.R. 8 Bom. 347 (353).

**UDHAN**, (*Uḍhān*), [Guz.] The name of a private number used by Hindu brokers : the number three.

**UDHAR**, (*Uḍhar*), **OODHUṢ**, [Mar.] In the gross, in the lump.

*Uḍharjamābandī*, [Mar.] Assessment in the lump : assessing the total revenue of a village upon the chief proprietor, and leaving it to him to distribute the proportions.

*Uḍhar-salāmi*, [Mar.] (?) Rent collected in the gross on private land without reference to any details.

**UDDHARA**, (*Uḍdhāra*), vernacularly, **UDDHAR**, (*Uḍdhār*), or, less correctly, **UDHAR**, (*Uḍhār*), [S. &c.] (properly, extracting, lifting up or out) A deduction, a portion deducted : the first division of an estate : portion of the paternal estate assigned to the eldest son in excess over the shares of the others : a debt, a loan, especially one not bearing interest. [Guz.] subs. Buying or selling upon trust : adv. on trust or credit.

**UDDI**, [Tel.] A low ridge in a field for

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- retaining the water of irrigation : a bank raised above the level of a reservoir, with a channel in it into which the water of the reservoir is thrown for conveyance to fields of a higher level.
- UDICHI**, (*Udichī*), [S.] The north.
- UDIGAMU**, (*Udigamu*), [Tel.] Slavery, domestic service.
- Udigavuvādu*, [Tel.] A slave : a domestic servant.
- † **UDIKI**, vulgarly, **WUDIKI**, (?) [Karn.] Marrying a widow, as allowed in some of the inferior castes.
- UDIM**, (*Udim*), **OODDEEM**, [Mar. &c.] **UDIMA**, **UDUMU**, **UDUME**, [Karn.] Traffic, dealing, shopkeeping.
- Udimi*, incorrectly, *Udmi*, [Mar.] *Uddami*, &c., [Karn.] A shopkeeper, a dealer.
- Udimputti*, [Mar.] A cess or tax on shopkeepers and traders.
- UDKIDAI**, (*Udkidai*), [Tam.] A hamlet, an associated or subordinate village or market : also *Ulkadai*, q. v.
- UDU**, (*Udu*), [Karn.] The pole or shaft of a plough.
- UDUPU**, (*Udupu*), [Tel.] Transplanting.
- Udupumādi*, [Tel.] A plot or field in which grain has been transplanted.
- UDUVU**, (*Uduvu*), [Tel.] Clothes belonging to another person borrowed for wear from the washerman.
- UDVAHA**, (*Udvāha*), [S. &c.] Marriage.
- UDYAPANA**, (*Udyāpana*), vernacularly, **UDYAPAN**, (*Udyāpan*), [S. &c.] Closing ceremonies, the observance that winds up and completes any religious rite, or the dedication of a temple, tank, &c. to religious or benevolent purposes.
- UDYOGA**, vernacularly, **UDYOG**, or **UDJOG**, [S. &c.] Exertion, business, occupation.
- Udyogamu*, [Tel.] Situation, employment.
- UGADI**, (*Ugādi*), [Tel. Karn.] The first day of the Telugu sol-lunar year.

- UGAL**, (*Ugāl*), [Thug.] Old clothes.
- UGALA**, (*Ugālā*), [H.] Land always saturated with moisture.
- UGHADI**, (*Ughādi*), [Mar.] A flood-gate, a sluice.
- UGHAI**, (*Ughāi*), [Hindi.] Revenue payable by the cultivator to the government (Khet Karm, 39, less correctly, *Aoghāi*, q. v.
- UGHRAT**, (*Ughrāt*), [Guz.] Collection of revenue.
- Ughrātdār*, [Guz.] A collector, a tax gatherer.
- UGRA**, [S.] **UGRUDU**, (*Ugrudu*), [Tel.] A man of a mixed caste, sprung from a Kshatriya father and Sūdra mother : their business is killing animals living in holes : some are bardas, and some have charge of treasure or hill forts.
- UGRANAMU**, (*Ugrānamu*), [Tel. &c.] **UGRANA**, (*Ugrāna*), [Karn.] **UGRANAM**, (*Ugrānam*), [Mal.] A storehouse, a treasury, a pantry.
- Ugrāni*, or *Ugrānapurādu*, [Tel.] *Ugrānik*, *Ugrānādāra*, [Karn.] A storekeeper, a steward, a butler, a treasurer, a collector of revenue.
- UGWANI**, **UGWIL**, (*Ugwil*), **UGAWA**, (*Ugawā*), **UGRANI**, (*Ugrāni*), [Mar.] **UGHRANI**, (*Ughrāni*), [Guz.] The gathering in or realising of money due : the collection of the revenue : the amount collected.
- UHDAH**, (*Uhdah*), commonly pronounced, **OHDA**, or **AHDA**, q. v., corruptly, **HUDDA**, and **WOODA**, [H.] An agreement, an engagement, a contract, an obligation : a commission, a trust, an office or function, civil or military.
- Uhdahbandi*, [H.] Fixing a period for discharge of a debt, wholly or in part : an instalment bond.
- Uhdahbarāi*, [H.] Fulfilment of an engagement, discharge of a debt, &c.
- Uhdahdār*, commonly, *Ohdahdār*, q. v.,

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corruptly, *Woodedár*, [ &c. H. ] An officer, a servant of the government, filling either a civil or military appointment : under the Mohammadan government the name was also applied to the farmer or contractor of revenue ; also to a salt-contractor.

**UJAN**, (*Uján*), [Beng.] The upper country, the part from which the rivers flow.

**UJAR**, (*Ujár*), **UJAD**, (*Ujád*), [H. &c.] Desolate, desert, uninhabited, uncultivated, waste: the reverse of *Ábád*. Beng. A wilderness, a deserted place.

*Ujáhát*, [Beng.] Pleadings on the different points of a case in writing, objections urged in writing. See *Wujáhát*.

**UJAR**, (*Ujár*), [Hindi] Grazing down a standing crop.—*Puraniya*.

**UJURI JAMA**, (*Ujuri-jamá*), [Hindi] An entry in the annual account shewing remissions of the rents of the Ryots.

*Ujuri-jámin*, [Hindi] Account of land struck off from the previous year's assessment as overcharged.

**UKADA**, (*Ukáda*), or **UKARA**, (*Ukárá*), [Mar.] The practice of taking in regularly a certain quantity or articles, as milk, &c., and making periodical payment ; running up a score ; also such quantity regularly taken.

**UKALIT**, (*Ukalít*), Gathering in of sums due, collecting alms or contributions : collections of their dues, especially in kind, by village officers and servants, from the cultivators direct : fees in kind collected by the village officers as their dues from persons exposing articles for sale in the village bazárs.

**UKH**, [H. &c.] Sugar-cane (*Saccharum officinarum*).

*Ukhári*, [H.] Sugar-cane : in the eastern districts *Ukhári* A field of sugar-cane.

**UKHAL**, (*Ukhal*), Land recently brought into cultivation.

**UKHAL**, **UKHALI**, or **UKHLI**, [Hindi, &c.]

## UK

A mortar of wood or stone, large or small, for pounding rice in or freeing grain of its husk, by bruising with a wooden pestle.

**UKHAL**, (*Ukhal*) [Mar.] The first ploughing of a field : the turning up of the ground ; also a mortar : see H. *Ukhal*.

**UKHAR**, [Guz.] Fallow land ploughed and prepared for cultivation next year : uncultivated land.

**UKHAR**, [Mar.] Shallow, capable of containing little depth of water (used of rice-grounds on a slope or with low banks).

**UKKI**, **UKKE**, [Karn.] Ploughing.

*Ukkéhola*, [Karn.] A ploughed field.

**UKR**, (*Úkr*), [A.] A woman's dower, or the money paid as her portion ; also a sum of money which is paid by a man to a woman, with whom he has had illicit intercourse, by way of dower.

**UKTA**, [S. &c.] Said, spoken : it is used in documents, sometimes for, aforesaid.

**UKTA**, (*Uktá*), or **UKTE**. incorrectly **UKTI**, **OOKTEE**, [Mar.] In the gross, in the lump, in the mass, said of goods purchased, land assessed, &c.

*Ukte-jámin*, [Mar.] Land assessed in the gross at a round sum, instead of certain rates per *bighá* or plough : also land assessed at reduced rates, which have, for a temporary purpose, been fixed in a rough manner, and which are less than the land can bear.

*Ukti*, [Mar.] The sum total of the assessment imposed upon a village, and at which it is leased for a given term of years, with the assent of the cultivators.

**UKUBAT**, (*Úkubat*), [H.] Punishment, chastisement : in law, punishment inflicted by the magistrate at his discretion.

*Úkubat-shadtd*, [H.] Severe punishment, extending to death, inflicted at the discretion of the magistrate.

**UKUNBARI**, (*Ukunbári*), [Beng.] A pole of bambu used by the cultivators in Bengal for separating short straws and

## UL

other refuse from the corn after threshing.

**ULAI**, (*Ulat*), [Hindi.] Lands on a lower level easily irrigated and therefore more productive.—Kuch Bahar.

**ULANGU**, more correctly, **OLUNGU**, (*Olungu*), [Tam.] A standard rate for assessment, or for the price of grain, &c. : a detailed account of the lands of a village.

**ULAVU**, (*Ulavu*), **ULAVUTTOLIL**, (*Ulavuttolil*), [Tam.] **URAVA**, (*Urava*), [Mal.] Ploughing, agriculture, tillage.

*Ulapadai*, [Tam.] A plough.

*Ulada*, [Karn.] Unploughed, waste.

*Uladakūdu*, [Tam.] Ploughed high land.

*Uladal*, [Tam.] Ploughing.

*Uladanilam*, [Tam.] Ploughed land.

*Ulukai*, [Tam.] Agriculture.

*Uluka*, *Ulike*, *Ulavika*, [&c. Karn.] Ploughing.

*Ulnar*, [Tam.] Husbandmen, plough men.

*Ulavukāran*, [Mal.] A ploughman, a cultivator.

*Ulavār*, *Ulavōr*, [Tam.] Ploughmen, cultivators.

*Ulavadai*, [Tam.] The act or right of ploughing, the right to cultivate the lands. *Varadaraja v. Venkata*, I.L.R. 5 Mad. 345 (317) : as this right is originally inherent in the holders of *Kāniātchi* tenures, it is sometimes used in the same sense.

*Ulavadai-kāniātchi-sāsanam*, [Tam.] A deed by which a proprietor transfers his right of cultivation to a *Payirkāran*, or tenant, as far as allowable by the custom of the villages, after which he cannot remove him, or substitute another in his place.

\* *Ulavadi-Mirasidar*. Person with an hereditary right to cultivate. The words used in a lease go to show that it is of

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permanent nature. *Chockalingam v. Mayandi*, I.L.R. 19 Mad. 485.

*Ulavadai-ulkuḍi*, [Tam.] A cultivator who, although not an original sharer in the village lands, has acquired the right of hereditary succession and continuous occupation. See *Ulkudi*.

*Ulavudai-vāram*, [Tam.] The cultivator's share of the crop.

**ULAVAN**, (*Ulasan*), [Tam.] A spy, a scout.

**ULGIDA**, (*Ulgida*), [Mar.] (?) Public servants, those of a village.

**ULIGA**, (*Uliga*), [Karn.] Service, work.

*Uligadavānu*, *Uliganu*, [Karn.] A servant, a police peon.

**ULIGA**, (*Uliga*), [Karn.] Items of different accounts put down indiscriminately, not under their proper heads.

*Uligavarya*, [Karn.] Items of account under their proper heads.

**ULKADAI**, (*Ulkudai*), [Tam.] A hamlet, an associated or incorporated village or market : same as *Uḷkidai*.

**ULKUDI**, (*Ulkudi*), **OOLKOODY**, [Tam.] also

**ULKUDI-PAYIRKARAN**, (*Ulkudi-payirkāran*, corruptly, **OOLCOODY-PAYACARNY**, also, **UL-PAYIRKUDI**, (*Ulpayirkudi*), and **UL PARAKUDI**, (*Ulparakudi*), corruptly, **OOL-PYAKOODY**, (*Oolpyakooddy*), **OOL-PARACOODY**, (*Oolparacooddy*), see *Payirkudi*, [Tam.] A

permanent cultivating tenant, one who, by himself or his forefathers, has been settled in a village and carried on cultivation in it for a considerable time, although not one of the original coparceners : he cannot be dispossessed as long as he pays the stipulated rent to the proprietor or proprietors, usually a quit-rent, and his proportion of the government assessment : he has the right of hereditary succession and independent cultivation, but cannot mortgage or sell the land, and is not entitled to the emoluments and privileges con-



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sidered as the right of the *Mirásidárs* : he corresponds in all respects with the *Khtūd-kāshī* of Hindustan.

**ULLAKU**, (*Ullāku*), [Tel.] A written memorandum left with goods or grain, specifying the quantity and the owner.

**ULLANA**, (*Ullāṇa*), [Karn.] A grass-cutter, a grass-carrier.

**ULLAVAN**, (*Ullavan*), [Tam.] A proprietor, a rich man.

**ULLITTAR**, (*Ullittār*), also occurring **ULLUTAR**, (*Ullutār*), or **OOLLOOTAR**, corruptly, **OOLLOOTORE**, [Tam.] Partners, all concerned in the same bargain or business, coparceners in land : it is sometimes restricted to descendants of the original holder or grantee, but this seems questionable : it is also sometimes extended to heirs generally.

**ULLIYA**, (*Ulliya*), or **ULLIYAMANIYAM**, (*Ulliyaṁāniyam*), corruptly, **WOOLIAH**, **WOOLIA**, and **WOOLIGA**, [Tam.] Rent-free lands granted for services, especially as militia or police.

**ULMANAI**, (*Uḷmanai*), [Tam.] An inhabited house.

\* **ULPARAKUDI**, *A resident cultivator, Varadaraja v. Venkata*, I.L.R. 5 Mad. 345 (355).

**ULPATTI**, (*Uḷpatti*), [Mal.] Rice-lands.

**ULTA**, (*Uḷṭā*), or **ULTHAJAMIN**, (*Uḷṭhājāmin*), [Mar.] Land left to rest for a certain period, either by being uncultivated, or sown with crops of a less exhausting nature than those previously raised upon it.

**ULU**, (Beng.) A coarse kind of grass used in thatching (*Saccharum eylandricum*).

**ULUKU**, (*Uḷuku*), also, *Uḷugu*, vulgarly **OOLQOGOO**, [Tam.] An account kept by the village accountant of the lands of the village, their extent and capability.

**ULUME**, (*Uḷume*), [Karn.] Salary paid in kind to government servants.

**ULUPHA**, (*Uḷuphā*), corruptly, **WULFA**,

## UM

[Tel.] **ULUPHI**, [Karn.] **ULUPPAI**, [Tam.] Supplies furnished gratuitously to great persons on a journey by the villages on their route (from the A. *Alf*, *Ālāfa*, subsistence, &c.).

**ULUVA**, [Tel.] A crop of a coarse kind of pulse or grain (*Glycine tomentosa*).

**ULVARAM**, (*Uḷvāram*), [Tam.] The owner's share of the produce of his land.

**ULVATTAM**, (*Uḷvattam*), [Tam.] Premium or difference in favour of a coin exchanged for one of less value.

**ULVAYKAL**, (*Uḷvāykāl*), [Tam.] Water-course or channel within a village.

**UMBALI**, (*Umbali*), vulgarly, **UMBLI**, [Karn.] Subsistence, a grant to an individual for his subsistence. See the next.

**UMBALIGE**, (*Umbalige*), **UMMALI**, (*Ummaḷi*), **UMMALIGE**, (*Ummalige*), **UMMULI**, (*Ummuli*), **UMMULIGE**, (*Ummulige*), [Karn.] **UMBILIKAI**, [Tam.] Land granted by government rent-free, as a reward for, or in consideration of, public services.

*Ummaligrāma* [Karn.] *Umbali-grāmam*, [Tam.] A village granted rent-free in reward for, or on condition of, public services.

*Ummaligūr*, or *-dār*, [Karn.] The holder of lands, or a village, rent-free.

*Umbali-uttār*, [Karn.] Grant of rent-free land for subsistence. See *Umbali* and *Uttār*.

**UMBARA**, (*Umbarā*) [Mar.] A quantity of dwellings.

*Umbār-paṭṭi*, or *Umbār-sārā*, [Mar.] House-tax.

**UMED**, [H.] Hope, expectation.

*Umedwār*, [H.] An expectant, a candidate for employment, one who awaits a favourable answer to some representation or request.

*Umed-usul*, [Uriya.] Recoverable revenue.

## UP

**UMI**, (*Umi*), [Hindi.] An ear of corn half ripe.

**UMI**, [Mal.] The husk of rice or other grain, chaff, bran.

**UMM**, [H.] A mother.

*Umm-al-walad*, [A.] In Mohammadan law, a female slave who has borne a child to her master, and is consequently free at his death.

*Ummat*, [A.] Being a mother, maternity.

**UMRA**, (*Umra*), [H.] Visiting a wife while in the house of her parents.

**UMUDAIN**, (*Umudain*), [A.] In Mohammadan law, the pillars or supporters of a family, designation of the children of a kinsman, however distant, and whether in the ascending or descending line: ancestors or descendants in the direct line.

**UMUKA**, [Tel.] The husk of rice.

**UN**, (*Un*), [H.] Wool, coarse hair that may be woven.

**UNA**, (*Una*), [S. &c.] **UNA**, (*Unā*), [Mar.] Less, deficient; used chiefly in composition, shortened to *Un*, with numerals to denote one less, as *Un-hattar*, one less seventy, i.e. sixty-nine.

**UNALO**, (*Unālo*), [Guz.] The hot season.

**UNCHKO**, [Guz.] A contract or stipulation to do any thing at a fixed rate by a given time, the profit or loss to be borne by the contractor: different articles sold in the lump; the bargain for them collectively.

**UNDARATI**, or **UNDARITI**, or **UNDARA PAT-TAM**, (*Undara Pat(ā)am*), [Mal.] (?) Walker has *Undardi*, from *Undoir*, to eat, *Arili*, clear: A form of mortgage in which the mortgagee occupies the estate at a fixed stipulated rent, out of which he pays him-self the amount of the interest on his loan, and such proportion of the principal as shall liquidate the principal in a specified number of years: if the holder throws up the property before the stipulated time expires, he has to allow to the proprietor a further deduc-

## UP

tion from the principal of 20 per cent. as *Sakshi*, and 3 per cent. for *Tushi*, or drawing up the deeds: it is a disputed question whether in such case the mortgagee is entitled to claim any allowance on the profits of cultivation: Mr. Walker says not, Mr. Grieme states that he is, entitled to them.

**UNDI**, (*Unḍi*), **UNDIKAI**, (*Unḍikai*), [Tam.]

**UNDIKU-KULASAM**, (*Unḍiku-kulasam*), [Mal.] A treasury-box in which duty or custom-money is deposited, a money-box, an alms-box.

*Unḍikappanam*, [Mal.] Money or treasure received at custom-houses, &c.: money deposited as alms in the treasury of a temple.

*Unḍige*, *Unḍigi*, [Karn.] A custom-house stamp.

*Unḍige-chiṭṭu*, [Karn.] A custom-house permit: a formal written dismissal of an officer for bad conduct.

**UNDIKA**, (*Unḍika*), [Mal.] A bill of exchange, a cheque, a draft, a stamp, a passport (the Hind. *Hundi*, q. v.)

*Unḍichchṭṭu*, or *Unḍikaichchṭṭu*, [Tam.] A bill of exchange, a cheque, a draft, a *Hundi*,

**UNGIDI**, (*Unḡiḍi*), [Tel.] A disease of cattle from their grazing on sprouts of millet, or leaves of the castor-oil plant.

**UNDURKHAD**, (*Undurkhād*), [Mar.] Damage done by rats devouring the grain.

**UNHALA**, (*Unhālā*), [Mar.] The hot season, the dry season, or the eight months as distinguished from the four *monsoon* months.

*Unjari*, [H.] A small heap of corn set apart at harvest time by the Mohammadans in the name of some saint.

**UNKUVA**, [Tel.] A marriage portion properly given to a woman at her marriage by her relatives an item of woman's wealth.

**UNOOMATIPATRA** See **ANUMATI-PATRA**.

**UNVIRPOR**, (*Unvirpōr*), [Tam.] Sellers of flesh.

## UP

**UPABHOGA**, corruptly, **OOP-BHOG**, [S. &c.] Usufruct, temporary occupation or enjoyment.

**UPADHI**, (*Upādhi*), [S. &c.] Fraud, artifice : lawful deceit, as recovery of a debt by some deception or device.

**UPADHYAYA**, (*Upādhyāya*), corruptly, **OOPADHYAYA**. [S. &c.] A teacher, an instructor ; originally, a teacher of the Vēda, but now used in a general sense.

*Upādhyā*, [Mar.] (vernacular corruption of the preceding) A priest who conducts the ceremonies of a family in a village.

**UPAGRAMA**, (*Upagrāma*), [S. &c.] A secondary or subordinate village : in the south, a tract of cultivated and inhabited land of specified extent, but wanting some of the incidents of a village, as a separate municipal body, &c.

**UPAJ**, [H.] Produce.

*Upjao*, [H.] Fertile, productive.

**UPAJIVIKA**, (*Upajivikā*), [S. &c.] Livelihood, means of livelihood, trade, business, &c.

**UPAL**, (*Upal*), [Mar.] The state of ground, saturated, as after heavy rains, and emitting rills of water in different parts.

*Upal*, or *Upali*, [Mar.] A rill, a streamlet trickling down hills or breaking from the ground after rain.

**UPALAGA**, [Guz.] Supernumerary, not entered in accounts : balance in hand, surplus.

**UPALANA**, (*Upālāna*), [Guz.] High land in villages.

*Upālān-nīchāp*, [Guz.] The high and low lands of a village in relation to each other.

**UPANAM**, (*Upānam*), [Beng.] A surname.

**UPANCHAKI**, (*Upanchakt*), [Beng.] Land held in perpetuity at fixed rents ; it is the same as an *Istimrūrī* tenure, but the term is in general use only in Rangpur and Kuch Bahar, and is probably a vernacular corruption of *Panchaki*, q. v. "*It is a perpetual holding for*

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*religious services at a nominal quit-rent, and is hereditary and transferable. If liable to enhancement of rent it is distinguished as maxkuri*"—*Vide Finucane & Ameer Ali's B. T. Act.*

*Upanchakidār* [Beng.] A holder of land in perpetuity, paying a fixed rate to the Zamindār or government.

**UPANDAM**, [Dakh.] An obligation, written or verbal, entered into by the cultivator for a sum of ready money, while the crop is on the ground, to sell it, when cut, to the person making the advance at a price below the actual market rate : (it should be a Telugu word, but is not given in the dictionary).

**UPANAYA**, **UPANAYANA**, corruptly, **UPI-NIANY**, also, barbarously, **OOBONOYANUM** [S. &c.] The solemn investiture of youths of the three first tribes, Brahman, Kshatriya, and Vaisya, with a peculiar thread or cord worn over the left shoulder, by which they are considered as regenerated and admitted to all the privileges of their original birth : as the Brahman is the only one of the three original tribes remaining, the ceremony is properly confined to the youth of that caste, and should be performed not earlier than eight, nor later than sixteen years of age : in various parts of India, however, different Śūdra and mixed castes assume the right of wearing the Brahmanical cord.

**UPANIDHI**, [S. &c.] A pledge, a deposit : in law, one that is sealed or covered, so that the contents are unknown : hidden treasure.

**UPANIKSHEPA**, [S. &c.] A sealed or inclosed deposit or pledge.

**UPAPATAKA**, (*Upapātaka*), [S. &c.] A heinous offence, as killing a cow, selling a daughter, atheism, or any crime only less atrocious than the *Mahā-pātaka*, q. v.

*Upapātaki*, [S.] A sinner in the second degree.

## UP

**UPAR, OOPUR, [H.] UPARI, [Hindi, Mar., Beng.]** Over, upper, on, upon, above.

*Uparâ, Uparâhâr, [H.]* Upper or high land not admitting of artificial irrigation.

**UPARALA, (*Uparâlâ*), [Mar.]** Surplus stock, goods in reserve, excess of weight: calumnious or false accusation.

**UPARI, (*Upari*), vulgarly UPRI, [H.]** Upper, over; stranger, exotic, foreign: also, extra, surplus, in excess, over and above.

*Uparî, vulgarly, Upri, Oopuree, Oopree, [Mar.]* A cultivator not belonging originally to a village, but residing and occupying land in it, either upon a lease for a stipulated term of years, or at the pleasure of the proprietor: a tenant, a temporary occupant, a tenant at will: it may be also applied, as in distinction to the *Thalkari* or proprietor, to tenants whose ancestors have held the lands for many generations, but who are not considered to have a proprietary right in the soil: also an officer employed to supervise the crops when brought to the threshing-floor when the government dues are not paid in kind: an overseer, a superintendant.

*Upari-kharch, [Beng.]* Extra expenses.

*Uparûâr, [H.]* Over, upper (as land, relatively to lower).

*Uparûârîâ, [Guz.]* Cultivators not belonging to the village the lands of which they cultivate.

**UPASALYA, (*Upasalya*), [Karn.]** Space near a village, suburbs of a village where the outcastes reside.

**UPATYA, (*Upatyâ*), [Mar.]** A sharper, a thief, a swindler.

**UPAVARTANA, [Karn.]** A country, a district.

**UPAVASA, (*Uparâsa*), [S. &c.]** also, vernacularly, **UPAS, (*Upâs*), [H.]** Fasting, a fast.

## UP

**UPAVASATHA, [Karn.]** A village.

**UPAVITA, (*Upavita*), [S. &c.]** The cord properly worn by the three pure castes only, though assumed by some others: for the Brahman it should be of cotton, of flax for a Kshatriya, and of wool for the Vaisya: it is worn ordinarily over the left shoulder, hanging diagonally across the body down to the right hip.

**UPEKSHA, (*Upekshâ*), [S. &c.]** Neglect, disregard: in law, laches, silent neglect of a right, which is held to constitute or amount to its forfeiture.

**UPHTA, (*Uphtâ*), [Hindi]** The low part of the banks of a river over which the water flows upon the fields when the river rises.—Puraniya.

**UPPARI, UPPARAVADU, (*Upparavâdu*), [Tel.]** A man of the caste of tank diggers, whose business is to dig tanks and wells, repair water-channels, and raise embankments; they are said to be descended from a Śudra father and mother, the latter having been forcibly violated: the woman of the caste is termed *Upparadhi*.

**UPPU, [Tel., Karn., Tam.] UPPA, [Mal.]** Salt. (In derivatives and compounds *Uppu* often becomes *Uppa* and the Malayalam *Uppa* appears as *Uppa*).

*Uppudibbe, or Uppukattê, [Karn.]* A square lump or block of salt.

*Uppaguni, [Karn.]* A salt-pan.

*Uppalam, [Mal.]* A salt marsh. [Tam.] A salt-pan. [Tel.] Ground fit for the manufacture of salt by solar evaporation, same as *Uppuneta*: also, in Tel., *Uttu*.

*Uppalavan, [Tam.] Uppalavuvâdu, [Tel.]* A salt manufacturer.

*Uppulru, [Tel.]* A salt-water river.

*Uppumadi, [Tel.]* A salt-pan.

*Uppalam, [Tam.]* A salt-pan, a salt-marsh.

*Uppamaippôr, [Tam.]* A salt manufacturer.

## UP

*Uppunela*, [Tel. Karn.] *Uppunilam*, [Mal.] Salt-ground, soil impregnated with salt, earth on which salt is manufactured, water having been let in from the sea upon soil previously prepared or adapted for the purpose is suffered to evaporate, and the salt left is collected in crystals.

*Uppinakuvū*, [Karn.] A salt-pan.

*Uppinartōu*, [Karn.] *Uppurevulu*, [Tel.] The bank of a back water communicating with the sea, from which salt-pans are supplied.

*Uppuparra*, [Tel.] A salt-marsh.

*Uppupaṣanna*, [Mal.] A salt-marsh, a bed in which salt is made by solar evaporation.

*Uppāramānyam*, [Karn.] Taxes levied from the second class of salt-makers in Mysore.

*Uppāranu*, *Uppāraravanu*, [Karn.] A salt-maker; also, a tank digger, a bricklayer or plasterer.

*Upparavole*, *Uppāravoli*, *Uppiravole*, [Karn.] A salt-marsh, the soil that is prepared to produce salt by evaporation.

*Uppuṇṇaṭa*, [Pron.] *Uppuṇḍaṇḍa*, [Mal.] A cake or block of salt.

*Upputtarai*, [Tam.] Soil impregnated with salt.

*Uppuvāḍi*, [Tam.] A platform for piling salt upon.

*Uppuvānikar*, [Tam.] Salt merchants; also *Umanar*.

*Uppuvittidu maḡalār*, [Tam.] Women who sell salt.

*Gajuppu*, [Karn.] A mineral, a medicinal salt.

*Kalluppu*, [Karn.] Sea or rock salt.

*Kaṇṭṭaruppu*, [Tam.] Black salt produced from the ashes of certain plants.

*Kariyuppu*, [Tam.] Kitchen-salt.

*Peṭṭupu*, [Tel., Karn.] *Vettiyuppu*, [Tam.] Saltpetre.

*Parravuppu*, [Tel.] Swamp or spon-  
taneous salt.

## UR

**UR**, (*Ūr*), **00R**, [Tam.] **URU**, (*Ūru*), [Tel., Karn.] **URA**, (*Ūra*), [Mal.] A village, a town, a country; (this word has undergone the same change which the bad ear and articulation of our countrymen have inflicted upon the Sanscrit *Pur* in Hindustan, and has been universally changed to *ore* in the numerous names in which it occurs in the Peninsula, as *Vellore* for *Vellūr*, *Nellore* for *Nellūr*, *Coimbatore* for *Kayambātūr*, *Tanjore* for *Tanja-ūr*, &c.

*Ūraiḡul*, [Tam.] A village, a town.

*Ūrān*, [Tam.] The head person in a town or village.

*Ūrār*, [Tam.] Townsmen, citizens.

*Ūrdalavara*, [Karn.] A village servant; also *Ūradalavāra*.

*Ūrgaṇika*, [Karn.] A village astrologer.

*Ūrkaraṇiga*, [Karn.] A village accountant.

*Ūrkāvaliga*, [Karn.] A town or village watchman; also *Urukāyava*. &c.

*Ūrkelaṣiga*, [Karn.] A village barber.

*Ūrkola*, [Karn.] A public tank.

*Ūrmāṇiyam*, [Tam.] Village free lands, generally used to signify lands exempted from revenue assigned by government for the performance of village duties, as distinguished from *Kāniātchī Mānyam*.

*Ūrulam*, [Tam.] A procession, state, marriage, or religious, through a town, &c., when the party begins to move to the right.

*Ūrubēli*, [Karn.] A hedge round a village, as a defence.

*Ūrubhāpi*, or *Ūrabhāvi*, [Karn.] A public tank.

*Ūrucheruvu*, [Tel.] A village reservoir, a public tank.

*Ūrugavūḍa*, or *-gauḍa*, [Karn.] The head man of a village.

*Ūruguttige*, [Karn.] Assessment of a village.

## UR

*Uruholabu*, [Karn.] The limits or boundary of a village.

*Urukattē*, [Karn.] A village tank or pond : a raised seat round a tree in front of a village where the villagers are accustomed to assemble.

*Urukkyuva*, &c., [Karn.] A town or village watchman.

*Urumbali*, *Urummali*, &c., [Karn.] A village granted free of assessment.

*Urumeravan*, [Karn.] Procession of a town or village with idols, or at marriages, and the like.

*Uruni*, [Tam.] A public tank.

*Urupālu*, [Karn.] Portion of the crop which falls to the share of the cultivators of a village.

*Urupallelu*, [Tel.] Villages, great and small.

*Uratavāra*, [Karn.] A village servant.

*Uruterige*, [Karn.] Assessment of a village.

**URA**, (*Ūra*), [Mal.] A measure of quantity = 20 *Paras*.

**URA**, (?) [H.] A land or boundary mark.

**URADI**, **URATI**, **URATU**, (?) [Mal.] A class of predial slaves in Malabar (probably errors for the next).

\* **URAIYAMA**, **URAIMA**, *Rights of 'Uralan' or 'Uraller' i.e., trustee and guardian.* *Nila Kandhan v. Padmanabha*. I.L.R. 18 Mad. 1 (P.C.) '*Uraima*' is the office of '*Uralan*' to which is attached the superintendence of the affairs of the temple.

**URALI**, (*Ūrāli*), [Mal.] A man of a low or servile caste, a *Śūdra* : a low outcaste tribe inhabiting chiefly the forests.

**URANMA**, (*Ūrānma*), it occurs most frequently as **URAIMA**, (*Uraimā*), or **OORAIMAH**, [Mal.] Proprietorship of a temple or place of worship.

*Ūrānmakāran*, [Mal.] The proprietor of a temple.

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*Ūrālan*, [Mal.] Guardian or manager of a temple, whether singly or in partnership with others. See also *Koman v. Achuthan Nair*, 61 I.A. 405 = 7 R.P.C. 55 = 40 L.W. 428 = 4 A.W.N. 425 = 11 O.W.N. 1150 = 1934 M.W.N. 1055 = A.L.R. 1934 P.C. 206 = 151 Ind.Cas. 329 = A.I.R. 1934 P.C. 230 = 67 M.L.J. 788 (P.C.)

\* **URALAR**.—*Trustee. Rama v. Krishen*. I.L.R. 3 Mad. 270.

*Ūrāyāma-sthānam*, (?) [Mal.] The management of the affairs of a temple (the first is perhaps an error for *Ūrānma*).

**URATIYA**, (*Ūrātiyā*), [Beng.] Land unfit for cultivation.

**URAVAMATI**, (*Ūrāvāmāti*), [Hindi.] A free loose mould.—*Puraniya*.

**URAVU**, (*Ūravu*), [Tam.] Relationship, consanguinity.

*Ūravan*, [Tam.] A relation, a kinsman.

**URDDHABAHU**, (*Ūrddhabāhu*), [S. &c.] An ascetic who holds up one or both of his arms until they become rigid and remain fixed in that position (from *Ūrddha*, up, and *bāhu*, the arm).

**URDDHAPUNDRA**, (*Ūrddhapundra*), [S. &c.] A perpendicular line, usually red, but also white or yellow, down the centre of the forehead, indicating a worshipper of Vishṇu.

**URDU**, (*Ūrdū*), [H.] A camp, a royal encampment : applied more commonly to the Hindustani language as spoken at the Courts of Delhi and Lucknow, and by the Mohammadans of India generally, being formed by a copious though not preponderating influx of Arabic, Persian, and Turkish words upon a basis of Hindi and Sanserit, and following the grammatical inflexion of the former occasionally slightly modified.

**URF**, (*Ūrf*), **OORF**, [H. &c.] Known (by

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the name of), commonly so called : it corresponds in use with 'alias.'

**URI, URE**, [Karn.] A loop or sling fastened to the end of a pole for carrying burthens : a not or knotted strings for suspending articles in a house.

**URI**, (*Uri*), [Beng.] Wild, applied especially to wild rice growing sometimes abundantly on borders of lakes or swamps.

*Urīdhān*, [Beng.] Wild rice.

**URI**, [Tam.] The half of a measure commonly termed *Arai-paddi*.

**URIMAI**, [Tam.] Property, possession.

*Uritānanan*, [Tam.] A proprietor, a possessor : an heir.

*Uriyār, Uriyōr*, [Tam.] Relations, connexions, ancestors, forefathers.

*Uriyazan*, [Tam.] A proprietor, an heir.

**URLU**, [Karn.] A noose, a snare, a halter.

*Urlugambha*, [Karn.] A gibbet, a gallows.

**URS**, [H.] Offerings of food, incense, or lamps, made by Mohammadans on various occasions at the shrines of reputed saints, and especially on the 12th of *Rabi-ul awwal*, the anniversary of the death of Mohammad : also nuptials, marriage, a marriage feast.

**URTU**, [H.] Crimping or plaiting of linen.

*Urtugār*, [H.] A plaiter or crimper of linen.

**URU**, corruptly, **OQROO**, [Mal.] A' part, a piece, a portion of a field.

**URVARA**, [Mal.] Fertile soil yielding every kind of crop : land in general.

**US**, (*Us*), **UNS**, (*Uns*), [Mar.] Sugar-cane.

*U'shaḡh*, or *U'sharḡh*, [Mar.] A progressively increasing tax on sugar-cane plantations.

**USANA**, (*Usanā*), [Mar.] Borrowed, lent, as money without interest, or articles to be returned or repaid in kind.

*Usanavaṭ, Usanavāri*, [Mar.] Loan, the state of being borrowed or lent.

## UT

**USHARA**, (*Ushara*), vernacularly, **USHAR**, or, in some dialects, **USAR**, [S. &c.] Saline, as soil : land impregnated with alkaline particles, and unfit for cultivation.

*U'sara-bhūmi*, [Tel.] Saline soil.

**USHR**, (*Ushr*), [H.] A tenth part, a tithe. See *Ashr*.

*Ushr-ul-tijarat*, [A.] Duty on merchandise, customs, a tenth of the value.

**USHTA**, (*Ushṭā*), [Mar.] Left, of a meal, leavings.

*Ushṭācal*, [Mar.] Fragments, scraps, leavings of a meal.

**USIR**, (*Uṣir*), [S. &c.] The root of a fragrant grass (*Andropogon muricatum*) which is woven into screens placed before doors and windows, and kept constantly wet to cool the air admitted through them into the house.

\* **USLI, ASLI, USLEE**, [H.] *Primary, original, applied to a registered village under the Mahommedan system in opposition to the Dakhili one subsequently occupied. Golam Ali v. Kali Kishen*, I.L.R. 7 Cal. 479 (488).

**USTAD**, (*Ustād*), [H.] **WASTAD**, (*Wastād*), [Mar.] A master, a teacher, one skilled in any art or science.

**USTAWARI**, (*Ustawāri*), [Mar.] Repairing, restoring, re-peopling (ruined houses, villages, &c.)

**USUL**, (*Uṣūl*), [Beng.] Collections, revenue.

**UT**, or **AUT**, (*Āūt*), [H.] One who dies without issue, an unmarried man.

**UTAKKARA**, (*Uṭakkārā*), [Beng.] Foreign, unknown, vagrant.

**UTAMA**, (*Uṭama*), [Mal.] Wages, payment.

**UTANA**, (*Uṭana*), **UTANA**, (*Uṭanā*), [Beng.] Taking goods on credit.

**UTANGALA**, (*Uṭangala*), [Mar.] A hillock, a mound : uneven, as ground.

**UTAR**, (*Uṭār*), [H. &c.] Descent, decline, lit. or fig. : deduction, abatement, remis-

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sion of revenue, scale of decrease in the rate of revenue levied from different qualities of soil : also a ford or ferrying : ebb tide, low water.

*Utarap, Utarwān* [Mar.] A declivity, a slope.

*Utārt, Utārtā*, [Mar.] A passenger, a traveller, especially by ship or boat.

*Utarpenh*, [Mar.] A commercial city, a mart, an emporium.

*Utārt, Utarwāl*, [Mar.] Declivious, sloping.

*Utāryā*, [Mar.] A ferryman.

**UTAVALI**, (*Utāvali*), (?) [Mar.] Surplus profit or rent of an estate held on mortgage, after defraying the government demand and interest of the loan : (an error, or local corruption for *Huttavali*, q. v.)

**UTBANDI**, also written **OTBUNDEE**, **OUTH-BUNDEE**, (?) [Beng.] A settlement of revenue with reference to the quality of the land, the description of produce, and customary rate of assessment (perhaps connected with *Aūt-bauli*, q. v.). *Utbandi is applied to land held for a year, or rather for a season only. The general custom, (in Nadia) is for the husbandman to get verbal permission to cultivate a certain amount of land in a particular place at a rate agreed upon when crop is on the ground. The land is measured and the rent is assessed on it. Generally the lands under this system are cultivated from one to five years and then left fallow for the same period. The cultivators do not acquire any right of occupancy, and they do not desire to do so. The rent may be calculated at each year by ascertaining what area has been cultivated. Benisadhab v. Bhuban Mohun, I.L.R. 17 Cal. 393 (397).*

*Utbandi-jamā*, (?) [Beng.] A settlement in some parts of Bengal where the cultivator pays rent only for the land actually cultivated in each year.

**UTEN**, (*Uten*), [Mar.] Rice raised from

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seed on land that has not been previously prepared by burning.

**UTHAN**, (*Uthān*), [Mar. &c.] An area in the interior of a house, a court, a yard : also lifting up, raising : (but this is more correctly, *Uthān*).

*Uthānghāt*, [Beng.] A landing-place, a wharf, a quay : (wrong spelling for *Uthān*).

**UTKOCHA**, vernacularly, **UTKOCH**, [S &c.]

A bribe, any thing given as an illegal or unavowed consideration : a reward for the detection of crime.

**UTKSHEPA**, [S. &c.] A throwing away : also for *Utkshepaka* (a thrower away) A pilferer, a pickpocket, one who robs a person by craft or sleight of hand so that he is not aware of it.

**UTOTI**, (?) [Mar.] Sloping land close to a *Dāng* village in which young rice-plants intended for transplanting are raised from seed ; they are then steeped in water and sweated by the aid of blankets until the rootlets are thrown out, when they are transferred to the field prepared for their reception.

**UTPANNA**, [Mar.] Produced, born ; also, subst., Produce, profit, proceeds, realised rent of a village, produce of the harvest.

**UTSARGA**, **UTSARJANA**, [S. &c.] Letting go, abandoning ; gift, donation : turning a bull loose and leaving him to wander about at will, on the occasion of some festive or religious celebration.

**UTSAVA**, [S. &c.] A festival, a holiday, a religious festival.

*Utsava-mōytni*, [Tam.] Money allowed for the expense of public festivals.

**UTTAMARNA**, (*Uttamarṇa*), [S. &c.] A creditor.

**UTTAMASAHASA**, (*Uttamasāhasa*), [S.] Severe or capital punishment, of which five kinds are reckoned, mutilation, branding, confiscation, exile, and death.

**UTTARA**, vernacularly, **UTTAR**, corruptly,



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**OTTAR**, [S.&c.] An answer, a reply, rejoinder, defence: also, north: and adj. subsequent, posterior: it is in general use also as the second member of a compound, implying lands granted or belonging to; as, *Devottar*, granted to a god; *Brahmottar*, granted to a Brahman.

*Uttarábhāsa*, [S. &c.] (from 'abhas', what seems like) An evasive or prevaricating reply, the semblance, not the soundness, of an answer.

*Uttarādhikāra*, [S. &c.] Succession, inheritance.

*Uttarādhikārti*, [S. &c.] A successor, an heir. *It is applied indiscriminately to cases of intestate as well as testamentary succession, though cases of intestate succession being more frequent. The word is fast assuming a technical meaning, viz., an heir. Bhagabati v. Kalicharan, I.L.R. 32 Cal. 992 (1907).*

*Uttaradhikari-Sut্রে*, [S.] The word 'Sut্রে' added with the word 'uttaradhikari' means, 'after taker.' *Bhagabati v. Kalicharan, I.L.R. 32 Cal. 992 (1907).*

*Uttarakartā*, [S. &c.] An answerer, a respondent, one who makes a reply.

*Uttarakriyā*, [S. &c.] Funeral ceremonies.

*Uttaralakshana*, [S. &c.] (from *lakshana*, a mark or sign) The characteristics of a reply, namely, that it be applicable to the whole charge, that it be maintainable by law, that it be not equivocal or evasive, that it be consistent with itself, and that it be perspicuously expressed.

*Uttarāntar*, [Beng.] A reply which is irrelevant to the charge, an evasive reply.

*Uttara-pāda*, [S.] The defence or reply in judicial proceedings.

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*Uttara-phiryādu-dārudu*, [Tel.] An appellant: lit. a defendant who complains.

*Uttarasākshī*, [S.] A witness for the defendant.

*Uttaravādī*, [S.&c.] A defendant, a respondent: in Karn. also, a bondsman, a security.

*Uttarayāna*, [S. &c.] The sun's northern declination, or his passage from the southern to the northern limit of the ecliptic, the winter solstice.

*Uttarottara*, [S. &c.] Rejoinder, reply to a reply.

*Uttar-pratyuttar*, [Beng.] *Uttara-pratyuttara*, [S.] Defence and rejoinder, or, generally, pleadings in a suit at law.

**UTTARA**, (*Uttāra*), corruptly, **OOTH-UR**, [Karn.] S. **UDDHARA**, (*Uddhāra*). Deduction, remission: land given by government to an individual as a reward for services at a quit-rent or rent-free: land given to a temple.

*Jōḍiyuttāra*, [Karn.] Assignment or grant of land at a favourable rent.

*Pūrvaduttāra*, [Karn.] A grant of land rent-free.

**UTTHANA**, (*Uthāna*), [S. &c.] Rising, getting up: rising, lifting up.

*Uthānaikādaśī*, [S. &c.] The eleventh lunar day, which sometimes falls in *Kārtik*, sometimes in *Agrahāyana*, when Vishṇu is supposed to arise from four months' sleep, being the close of the rainy season.

*Uthit-patit*, [Beng.] (S) Land that cannot bear a crop every year, and is therefore left fallow occasionally.

**UTTU**, (*Uṭṭu*), [Tel.] Ground fit for the preparation of salt whose brackish water is let in from the sea upon a soil charged with saline particles, the evaporation of which leaves the surface coated with salt.

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- UTTU, (*Uttu*), written URRU, [Tam.] A spring  
 UWAR, (*Uwâr*), [Hindi] Ploughing up a standing crop.—Purniya.  
 † UYI-MURI, (?) [Mal.] A deed of relinquishment: see *Muri*.

VA

- UZR, (*Ūzr*), [H. &c.] Excuse, apology: claim, pretension: objection.  
*Ūzrdâr*, [H.] A claimant, an objector.  
*Ūzrdârt*, [H.] Claiming, petitioning, submitting an objection to a claim or statement.

V

VACH, (*Vâch*), nom. VAK, (*Vâk*), [S.&c.] Speech.

*Vâgdâna*, [S. &c.] A gift in words, a promise: betrothment. *Ceremony of betrothal*. S. *Authi-Kesavulu* v. S. *Ramanujam*, I.L.R. 32 Mad. 512. (513).

*Vagdatta*, [S.&c.] Promised: affianced, betrothed.

*Vâgniṣchaya*, or *Vâṇniṣchaya*, [S. &c.] Assurance, averment: betrothment, affianced.

*Vâj*-, or *Vâṅ-mūlamu*, [Tel.] A declaration, a deposition.

*Vâkdâna*, more correctly, *Vâgdâna*, as above, [S. &c.] A verbal or promised gift: affianced, betrothal, promise to give a boy in adoption or a daughter in marriage.

*Vâkku-mūlam*, [Tam.] A deposition before a judge or *Panchayat*.

*Vâkpârushya* [S. &c.] Abuse, defamation, scandal, calumny punishable by law.

VACHANA, [S. &c.] vernacularly, VACHANA, or BACHAN A sentence, a dictum in law, a text from a work of authority.

VAD, VADI, [Guz.] The dark half of a lunar month. See *Badi*.

† VADA, [Tam.] North, northern.

† *Vaḍakku*, [Tam.] The north, the north country.

† *Vaḍakkattiyân*, [Tam.] An inhabitant of the north.

† *Vadagaly*, properly, *Vadagalai*, [Tam.] The northern Vaishnavas, a sect opposed to the Tengalai, or Vaishnavas of the south, q. v.

VADA, (*Vâda*), vernacularly, VAD, (*Vâd*), WAD, (*Wâd*), BAD, (*Bâd*), [S. &c.] Speech, discourse: argument, dispute: pleading in court, a law suit.

*Vâdaprativâda*, vernacularly, *Vâd-prativâd*, [S. &c.] Charge and defence, plaint and reply, pleadings in a suit.

*Vâdi*, *Bâdi*, *Wâdi*, [S. &c.] A speaker a disputant, a complainant, a plaintiff in a suit.

VADA, (*Vâda*), vernacularly, VAD (*Vâd*), VAR (*Vâr*), BAR, (*Bâr*) [S. &c.] An inclosure, a fence, an inclosed space.

*Vâḍâ*, *Wârâ*, [Mar.] *Vâḍo*, *Vârô*, [Guz.] A quarter of a town, a ward, a part inhabited by persons of the same caste or occupation, as, *Brâhmana-wârâ*, the Brahman's quarter; *Kasâti-wârô*, the butcher's quarter: also, in Mar., a public building, as *Râjwârâ*, a palace *Sarkâr-wârâ*, any government building.

*Vâḍi*, *Wâḍi*, *Wârî*, [Mar.] An inclosed piece of ground, especially of meadow or arable ground: a cluster of huts at a little distance from the main

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village, a hamlet or dependent village : a separate quarter of a village : in Guz. also, a garden, an orchard, a plantation : in Tel. a street.

*Vāḍkar, Wāḍkar*, [Mar.] The proprietor of an inclosed piece of ground.

**VADAGAI**, (*Vāḍagai*), [Tam.] Hire, rent.

**VADAGALY**, (?) [Tam.] A sect of Hindus.

**VADAI**, [Tam.] Murder.

*Vadaikāran*, [Tam.] A murderer.

**VADAI**, (*Vāḍai*), [Tam.] A village, a small village or street, especially of herdsmen, shepherds, or foresters.

**VADAI VAYAKAL**, (*Vāḍaivāyakāl*), [Tam.] A channel for carrying off surplus water from a village.

**VADAVATTU**, (*Vāḍavattu*), (?) [Tel.] A village held free from assessment.

*Vaḍḍevādu*, See, *Oḭṭan*, [Tel.] A caste, or individual of it, whose occupation is working in quarries, tank digging, and the like.

**VADHKAPIO**, (*Vāḍhkāpio*), **VADHKUTIO**, (Guz.) A surgeon, one who dresses wounds and performs operations.

**VADIKE**, (*Vāḍike*), [Karn.] Customary, usual ; also, subst., custom, usage : experience.

\* **VADIL**. *Representative of the eldest branch of the family. Madhavram Manohar v. Atmaram Keshav*, I.L.R. 15 Bom. 519 (523).

\* **VADILKI**. *Right of eldership. (from the word 'Vadil', meaning, senior member of the family). It is not partible, and is transmissible to the eldest representative of the family. Madhavram Manohar v. Atmaram Keshav*, I.L.R. 15 Bom. 519.

**VADIO**, (*Vādio*) **VADHIO**, (*Vādhio*), [Guz.] A carpenter, a builder, shipwright.

**VADUKAN**, [plur.] **VADUKAR**, [Tam.] A native of Telinga.

**VAGA**, **WAGA**, [Tel.] A minor division of a village : it is used in Guzerati for a sub-division of the lands of a village.

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**VAGAIRAGUTTA**, (*Vagairagutta*, [Tel.] Rent of a village engaged for by several persons (from the A. and H. *Wa-ghaira*, and others).

**VAGHARI**, (*Vāghari*) **WAGHRI**, (*Waghri*), corruptly **VAGREE**, **WAGREE**, [Mar. Guz.] A caste, or an individual of it, whose occupation is snaring and catching wild beasts.

\* **VAGHYA**. *A male dedicated to god Khandaba. Tara v. Krishna*, I.L.R. 31 Bom. 495.

**VAHANNAVAṬI**, (*Vāhannaraṭi*), or **VAHANNATI**, (*Vahannati*), [Guz.] A sailor, a shipowner.

**VAIDA**, (*Vāidā*), **WAIDA**, (*Wāidā*), [Tel.] A fixed term for payment of money, an instalment.

**VAIDEHA**, (*Vaidha*), **VAIDEHAKA**, (*Vaidēhaka*), [Karn.] A trader by caste and occupation, said to have sprung from a Vaisya father and Brahman mother : in (S.) the latter origin and the same name are applied to an individual whose business it was to attend on the female apartments.

**VAIDIKA**, vernacularly, **VAIDIK**, [S.] Relating to the *Vēdas* : a Brahman conversant with the text of the *Vēdas*.

**VAIDYA**, **VAID**, or **BAID**, [S. &c.] A physician, a man of the medical caste and profession.

**VAIKASI**, (*Vaikāsi*), corruptly, **VYAUSEE**, **VYASSAI**, [Tam.] The second month of the Tamil year (May-June).

**VAIKUNTHA**, [S. &c.] Vishnu's heaven : applied ironically by the Mohammadans of Bengal to pits filled with all sorts of impurities, in which, under the government of *Jāfar-khan*, farmers of revenue, Zamindārs, and others, who were defaulters were plunged, in order to compel payment or a revelation of their resources : it is said to have been devised by *Jāfar-khan* himself, but to

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have been rather held out in terrorem than to have been carried into execution. See *Baikunth*.

**VAIPPUMANIYAM**, (*Vaippumāniyam*), [Tam.] A grant of a portion of the government revenue claimable from the estate of an individual.

**VAIRAGA**, (*Vairāga*), [S.] Suppression of worldly passions, whether of affection or aversion.

*Vairāgi*, or *Bairāgi*, q. v. [S. &c.] A religious mendicant professing to have subdued all worldly emotions, leading a vagrant life and subsisting upon alms; properly a worshipper of *Vishnu*, especially in the form of *Rāma*, and, in relation to him, of *Sitā* and *Hanumān*: there are various distinctions and orders, some of whom are collected in *maths*, conventual establishments under, a superior: the greater number profess a life of continence, and, if becoming *Vairāgis* after being householders, separate from their families: some of those who have been excluded from their order marry and engage in trade, and are said to be known in the Dakhin as *Bhat* (?) *Vairāgis*.

**VAISAKHA**, (*Vaiśākha*), [S. &c.], vernacularly, **VAISAKH**, (*Vaiśākh*), or **BAISAKH**, (*Baiśākh*). The first month of the Hindu solar year (April-May), the second of the luni-solar.

*Vaiśākh*, (?), corruptly, *Wysagham*. Crops reaped in the month of *Vaiśākh*.

**VAISHNAVA**, (*Vaiṣṇava*), [S. &c.] A worshipper of *Vishnu* in especial, under one or other of his forms: in Hindustan it also designates a respectable body of Hindus who are bankers and merchants, and are followers of *Vishnu*.

**VAISYA**, (*Vaiśya*), [S. &c.], vernacularly, **VAIS**, or **BAIS** The name of the third primitive caste of the Hindus, whose

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means of subsistence, according to Manu, are agriculture, trade, and the keeping of cattle.

**VAITA**, (?) [Guz.] Land of a superior quality and most highly assessed.

**VAJA**, (*Vajā*), [Tel.] Deduction, subtraction.

**VAKA** or **WAKA**, [Mal.] A part, a portion: capital, stock: goods, estate.

*Vaka-* or *Waka-kāran*, [Mal.] A kinsman, a co-heir: a partner.

*Vaka-* or *Waka-chil*, [Mal.] The Raja's share of the produce of lands, or one-fifth in kind in the northern districts of Malabar, prior to the establishment of a money rate by Haidar after his conquest.

**VAKANAI**, (*Vākanai*), [Tam.] An embankment for carrying off water.

**VAKARO**, or **WAKARO**, [Guz.] Money collected from the sale of goods: the proceeds of sales of merchandise: the sale of goods: stock, cash: the chsh-box.

**VAKKA**, **VAKKANARA**, (*Vakkanāra*), or **WAKKA**, **WAKKANARA**, (*Wakkanāra*), [Mal.] Hemp.

**VALADHARMA**, (*Valādharmā*), [Karn.] Produce of lands assigned to a temple.

**VALAGANIO**, (*Valagānio*), [Guz.] A man of a low caste, a worker in skins and leather, the *māng* of the Marāthas.

**VALAIYAN**, [Tam.] A fisherman by caste and occupation.

**VALAKKU**, (*Valakku*), or **VAZHAKKU**, [Tam.] A quarrel, a law-suit.

*Valakkan*, [Tam.] A plaintiff, a complainant.

*Valakkāligal*, [Tam.] The parties in a law-suit.

*Edirvaḷakkan*, [Tam.] A defendant.

*Orudalai-vaḷakkan*, [Tam.] An *ex-parte* statement.

**VALAN-KAI**, (*Valāṇ-kai*), [Tam.] **BALAGAIYYI**, (*Balagaiyyi*), [Karn.] The right hand: applied also to those mixed castes which constitute what are termed the right-hand castes in the

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south of India, in contrast to those constituting the left-hand castes, with whom there are frequent disputes, and sometimes affrays, regarding claims and privileges usually of a trifling character: for the left-hand castes, as known in Karnāta, see *Edagai*: according to the same authority the right-hand castes are eighteen: 1. the *Bānijaga*, or trader; 2. the *Okkaliga*, cultivator; 3. *Jotiphana*, (?) oil-maker employing but one bullock in the mill; 4. *Rangajiva*, calico printer and dyer; 5. *Lāḍaru*, Mohammedan traders and artificers (?); 6. *Gujerati*, merchant of Guzerat; 7. *Komati*, trader and merchant; 8. *Jaina*, a follower of the Jain religion; 9. *Karuba*, a class of shepherds and workers in wool; 10. *Kumbāru*, a potter; 11. *Agasa*, a washerman; 12. *Besta*, a fisherman, also employed as a palankin bearer; 13. *Padma shalaysa*, (?) a kind of weaver; 14. *Nāindu*, a barber; 15. *Uppāranu*, a tank digger; 16. *Chitragāra*, a painter; 17. *Golla*, a cowherd; 18. *Wallia* (?), or *Pāreyan*, commonly, *Paria*, who, like the *Madigar* or *Sakali* of the left-hand caste, is the especial champion of the whole. The principal members of both the right and left-hand castes are the same throughout the Peninsula, but there are variations both of caste and of nomenclature in several of the subordinate divisions; and some of those specified in the above list are too general to be included with propriety, such as *Guzerati* merchants and *Jains*: some few of the names also are not verifiable, as indicated by the mark of interrogation attached.

**VALANGAIYAN**, (*Valaṅgaiyan*), plur. -YAR, (*yār*), [Tam.] One of the right-hand tribe, or the right-hand men or tribes.

**VALARA**, (*Vālarā*), [Guz.] Land on which the weeds have been burnt previous to ploughing.

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**VALARTTAL**, (*Valarttāl*), [Tam.] A foster-mother.

*Vāarttapillai*, [Tam.] A foster-child.

**VALASA**, vulgarly, **WULSA**, [Tel.] **VALASE**, (*Valase*), [Karn.] Flight of people in a body from a village or town through fear of some public calamity or exaction.

**VALAT-DANIA**, (*Valat-dīniā*), or **-DHARANIA**, (*Dharaniā*), corruptly, **VULLET-DANEEA**, **VULT-DAN**, (*Vult-dān*), [Guz.] A particular kind of mortgage; money borrowed by mortgaging the produce of land or other property: any fund pledged to repay the amount of a loan.

**VALE**, (*Vāle*), [Karn.] Leaf of the plam, as used for writing on.

*Vālekār*, [Karn.] A messenger, a courier, a peon.

**VALI** (?) [Tam.] A measure of land in Tanjore: probably the same as *Veli*, q. v.

**VALI**, (*Vali*), **VAZHI**, [Tam.] **VARI** (*Vari*), or **VALI** [Mal.] A road, a way.

*Vari-kāran*, [Mal.] A traveller, a wayfarer.

*Valippaṛi* [Tam.] Robbery on the highway.

*Valiselavu*, [Tam.] A journey: money for the expenses of a journey.

*Variyitta*, [Mal.] Food given to travelling Brahmans.

**VALLA**, [S.] **VALA**, (*Vāla*), [Mar.] A weight equal to three seeds of the *Abrus precatorius*, or, popularly, to one-fortieth of a *tolā*.

**VALLAM**, [Mal.] A large basket for storing grain: a dam: a place for watering fields or letting out water.

**VALLAM**, (*Vallam*), [Tam.] A grain measure containing four *padis*, or about a peck.

**VALLAVA**, (?) [Mal.] One of the three divisions of the servile caste, the Palayar.

**VALLAVAN**, [Tam.] A herdsman.

**VALLI**, [Mal.] Wages paid to the servile classes, or Palayara.

*Valliyāl*, [Mal.] A Palayar slave.

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**VALLIKANAM**, (*Vallikānam*), [Mal.] Earnest money.

**VALDIYAM**, [Tam.] A village of shepherds or herdsmen.

**VALLUVA**, (*Vallura*), **VALLUADU**, (*Valluvādu*), [Tel.] **VALLUVAN**, (*Valluvan*), [Tam.] A man of a class of Parias, considered to be of a somewhat superior description, and held by the caste in the light of a family priest.

**VANA**, vernacularly, **VAN**, **WAN**, and **BAN**, q. v. [S. &c.] A wood, a grove, a forest.

*Vānaprastha*, [S.] The man of the three first castes who, after the term of his householdership has expired, has entered the third *Āśrama* or order, and has proceeded (*prastha*) to a life in the woods (*rāna*), the *Hyllobios* of the Greek writers.

*Vaneharāi*, or *Wancharāi*, [Mar.] Price paid for the grazing of cattle in forests or on waste lands.

*Vanegūvili*, [Karn.] Farm of wood and timber : a tax upon them levied by the former government of Mysore.

**VANA**, [Guz.] The cotton-plant.

*Vankār*, [Guz.] A weaver.

*Vānvalā*, *Wanvalā*, or, vulgarly, *Wanoḷa*, [Mar.] (*oḷa*, green) A cess levied upon various kinds of grain, vegetables, and fruits, when they first come to maturity : a similar claim or fee on behalf of the village servants.

**VANCHIBHRAMI**, **VANCHIKSHMA**, (*Vanchikshmā*), [Mal.] The country of Travancore (from *ranchi*, a boat, boat-land).

*Vanchi-virutti*, [Mal.] Land granted rent-free in Malabar, on condition of providing boats for the state when required.

**VANDHO**, (*Vāndho*), [Guz.] An unsettled transaction, an affair involved in dispute (in trade).

**VANDIGRAHA**, (*Vandigrāha*), [S.] A thief, a housebreaker, especially one who breaks into a place where something

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precious or sacred is kept, as into an armoury or temple, or chamber where the sacred fire is burning.

**VANDIL**, (*Vandil*), or **VANDI**, (*Vandi*), vulgarly, **BANDY**, (*Bandy*), [Tam., Mal.] A two-wheeled chaise, the ordinary European vehicle in Madras and the other presidencies ; also a cart, a wain, or waggon.

**VANDRA**, [Tel.] Land granted at an easy rate of assessment.

**VANDUBHUMI**, (*Vandubhūmi*), [Tel.] Land on the banks of a river.

**VANGALAMAR**, (*Vangalamar*), [Tam.] Men of the servile tribe, agriculturists, originally landholders, now following other avocations.

**VANNAN**, (*Vānnān*), [Tam.] A washerman.

**VANNIO**, (*Vānnio*), [Guz.] The name of a caste, or of an individual of it, who are numerous in Guzerat ; the *Banya* or *Banian* of other dialects, and of European writers : in Guzerat they are distinguished into two great classes, as *Vaishnavas*, or *Jains*, both of whom follow various lines of business, as shopkeepers, retailers, merchants, and bankers. See *Banya* : in Mar. the term is modified as *Vāṇi* or *Wāṇi* : it is no doubt derived from the S. *Vani* or *Vanik*.

**VANSA**, (*Vaṇṣa*), **WANSA**, (*Wanṣa*), **BANSA**, (*Banṣa*), [S. &c.] A race, a family, also a bambu : see *Banṣa*.

*Vaṇṣāvali*, [S. &c.] A genealogy, a list of persons of one family or race.

*Vānsphora*, [Guz.] A caste, or member of it, who works in bambus, making mats, baskets, &c. : see *Bansphor*.

**VANTA**, **VUNTA**, or **WUNTA**, [Mar.], **VANTU**, [Tel.] A share, a part, a portion (of an estate, of a contribution, of a mercantile concern, &c.). "*Vanta tenure*" is prescription of remote antiquity without any deeds or grants. *Shankarlal v. Bajikhan* 24 Bom. L.R. 709 = A.I.R. 1922 Bom. 342.

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*Vanta-* or *Wanta-dâr*, [Mar.] The holder or contributor of a share.

*Vanñi*, or *Wantni-patra*, [Mar.] (?) A document specifying the proportions in which any property is to be divided.

**VARA**, (*Vâra*), or, vernacularly, **VAR**, (*Vâr*), **WAR**, (*Wâr*), or **BAR**, (*Bâr*), [S. &c.] A day, used in composition as *Soma-vâra*, day of the moon, Monday; *Mangala-vâra*, day of Mars, Tuesday; *Buddha-vâra*, day of Mercury, Wednesday; *Vrihaspati-vâra*, day of Jupiter, Thursday; *Sukra-vâra*, day of Venus, Friday; *Śani-vâra*, day of Saturn, Saturday; *Rabi-*, or *Āditya-vâra*, day of the Sun, Sunday; see *Bâr*.

**VARA**, (*Vâra*), [Karn.] **VARAM**, (*Vâram*), or **WARAM**, (*Wâram*), corruptly. **WAREM**, [Tam., Mal.] A share of the crop or of the produce of a field *Sakkaji* v. *Latchmana*, I.L.R. 2 Mad. 149 (155) (F.B.): in Kanara, whether it be that of the cultivator or of the government as landlord; in Malabar it usually designates the rent or landlord's share of the produce, and in some districts is limited to the landlord's share of the produce of the fields bearing hill-paddy and sesamum only, or to fields of the wet cultivation: in Tamil it is distinguished as

*Uḍai-vâram*, The whole produce of all the cultivated lands of a village subject to partition between the cultivator and landlord, or the state.

*Kuḍi-vâram*, The share of the produce assigned to the cultivator.

*Mêlvâram*, The share of the produce due to the landlord or the state.

\* *Varambadi-yerpattu*, The words '*Varambadi*' (income) and '*Yerpattu*' (settled), do not primarily import a power created by the sovereign authority to collect a tax. *Ramasami* v. *Appavu*. I.L.R. 12 Mad. 9 (12).

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*Vâradittam* [Tam.] Adjustment of the shares of the produce belonging to each party interested: a register kept by the village accountant of the respective shares of the produce assignable to the cultivator and proprietor, or the state.

*Vârada-darasa*, [Karn.] The crops divided between the tenant and landlord.

*Vârana-bhumi*, [Karn.] Land of which the rent or assessment is paid by a portion of the crop.

*Vâraḷai-olai*, [Tam.] A deed of lease.

*Vârapattu*, vulgarly, *Vârapat*, [Tam.] Subject to share, held in shares, an estate, &c.: it is applied also to lands, a share of the produce of which is receivable by the government in kind, as distinguished from *Tiaraipattu* lands, or those paying a money assessment, and *Mānyam*, those held rent-free: *Vârapat*, lands may be either in wet or dry cultivation.

*Vârapattu-nilam*, [Tam.] Land, the produce of which is divided in shares.

*Vârapirivu*, [Tam.] Division of shares.

*Vârasattam*, [Tam.] A table or register of the cultivator's share of the crop.

*Vâraiundu*, [Tam.] A deduction from the share of the cultivator added to the government share or the deduction may be added to the share of the proprietor.

*Vârâvûri*, [Kan.] Settlement, assessment, adjustment of shares.

**VARA**, vernacularly, **BAR**, **BUR**, [S. &c.] A bridegroom.

*Varadakshine*, [Karn.] Present made by the bride's father to the bridegroom on the consummation of the marriage.

*Varadhāvā*, *Vardhāvā*, [Mar.] The brother of the bride, or some person representing him, going in procession to bring the bridegroom.

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*Varaghoḍā*, [Mar.] The marriage procession of a bride and bridegroom ; also of a boy on his way to be invested with the characteristic cord.

*Varaṇa*, [Mar.] Choosing or accepting in marriage, betrothal.

*Varāta*, or *Varāt*, in [H.] *Barāt*, [Mar.] A marriage procession, the friends and attendants escorting the married pair to their home.

**VARADA**, (*Varaḍā*), [Karn.] A subscription among the villagers to defray the village expenses.

**VARADA CHATURTHI** (*Varadā chatūrtthi*), [S. &c.] A festival in honour of Durgā as the giver (*dā*) of blessings (*vara*) on the fourth of *Māgha*.

**VARADI**, [Karn.] News, report.

*Ukkadāḍavaradi*, [Karn.] A patrol or police report.

**VARAGU**, [Tam.] A kind of grain (*Paspalum frumentaceum*) : it is also applied to other kinds of millet, as *Pul-varagu* (*Panicum colonum*).

**VARAHA**, (*Varahā*), [Tel.] **VARAHAN**, (*Varāhan*), [Tam.] A gold coin, so named from its originally bearing the figure of a boar (*varāha*), or of *Vishṇu* in the boar *avatār*, the signet of the *Rajās* of *Vijayanagar* : it was subsequently more usually termed by the *Mohammadans* *Hun*, or by Europeans *Pagoda*, the latter from its having on one face a Hindu temple.

**VARAKAMU**, (*Vārakamu*), less correctly, **WARAKUM**, [Tel.] **VARAKKAM**, (*Vārakkam*), [Tam.] Advance made to cultivators to enable them to carry on cultivation ; more usually designated *Takāvi*, q.v.

**VARAKKA**, (*Varakka*), or **WARAKKA**, (*Warakka*), [Mal.] A plaint, a claim, a lawsuit.

*Varakku-kāran*, [Mal.] A plaintiff, a complainant.

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**VARANILAM**, (*Vārānilam*), [Mal.] Barren or waste land.

**VARAPU**, **VARUPU**, [Tel.] Drought, dry weather.

**VARAPPU**, **VARAMBU**, [Tam.] A limit, a border, a boundary, a low ridge or bank to retain water in fields for irrigation.

\* **VARASPATRA**, *A deed of heirship. Hari Chintaman v. Moro Lakshman*, I.L.R. 11 Bom. 89.

**VARASI VARI BAKI**, (*Varaṣi Vāri Bāki*), [Tel.] Total balance.

**VARATA**, (*Varāta*), [Karn.] An assignment on the revenue, an order for payment : see *Barāt*.

*Jōru-varāta*, [Karn.] A compulsory demand of payments.

**VARATAKA**, (*Varātaka*), [S. &c.] The small *kaunri* shell used as money.

**VARATHA**, (*Varathā*), **VARTHA**, (*Varthā*), vulgarly, **WARTHA**, [Mar.] A washerman.

**VARAVA**, [Tel.] A channel for conveying water to a reservoir.

**VARAVU**, [Tel.] Income, profit.

**VARAVUDU**, (*Varavuḍu*), [Tel.] A servant.

**VARDDHUSHIKA**, (*Vārddhushika*), [S. &c.] A money-lender, a usurer, one lending money at interest.

**VARENDRA**, (*Vārendra*), [S.] A native of Varendra, part of Bengal north of the Ganges, designating especially one great division of the Brahmans of Bengal.

\* **VARG**, *The primary meaning of it is "account," and it is by an extension of the original meaning that it came to be used as indicating the property, to the assessment on which such account relates. Bhaskarappa v. Collector of Kanara*, I.L.R. 3 Bom. 452.

**VARGA**, vernacularly **VARG**, vulgarly, **WURG**, [S. &c.] A class, a tribe, a multitude of similar persons or things :



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in *Karnata*, an ancestral hereditary estate.

*Vargadār*, vulgarly, *Wurgdār*, [Karn.] The proprietor of a hereditary estate, and in that capacity sometimes the representative of a whole village, collecting and paying the assessment of the whole, although others may have portions of the village lands as separate property : the title is also, though laxly, assigned to lessees under the original proprietor, who are known as *Sub-wurg-dārs*.

*Mūlavarga*, corruptly, *Mooly-wurg*, and *Wurg-mooly*, [Karn.] Original proprietary right in land.

*Mūlavargadār*, corruptly *Moolwurg-dār*, [Karn.] The proprietor of an ancestral hereditary estate.

*Vargawār*, [Karn.] According to estates, assessments, &c.

**VARI**, [Tam. Karn.] Tax in general, toll, tribute, cess, impost, assessment.

*Manaivari*, [Tam.] House-tax.

*Pulvari*, [Tam.] A tax on pasturage.

*Talaivari*, [Tam.] Poll-tax.

*Varikāran*, [Tam.] *Varigāra*, [Karn.] A tax-gatherer, a collector of duties or taxes.

*Varisai*, [Tam.] Fixed rate of assessment.

**VARI**, (*Vāri*), [Mal.] A ruler, a governor.

**VARI**, vulgarly, **WUREE**, [Tel.] Rice in the stalk, *paddy*.

**VARI**, (*Vari*), [Mal.] **VALI**, (*Vali*),

**VAZHI**, [Tam.] A road, a way.

*Varikāran*, [Mal.] A traveller, a wayfarer.

*Varikari*, [Mal.] Provender for a journey.

*Varigutta*, [Mal.] Food given to travelling Brahmins by the state.

**VARI**, (*Vāri*), [S. &c.] Water.

*Vāripuram*, [Mal.] A flood, an inundation.

**VARI**, (*Vāri*), also, **VARINAMA**, (*Vāri-*

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*nāma*), (?) [Mal.] An agreement, a contract, a written engagement.

**VARIYAN**, (*Vāriyan*), [Mal.] A man of a particular class, a servant in a temple.

**VARNA**, (*Varṇa*), vernacularly, **VARAN**, **BARNA**, or **BARAN**, [S. &c.] A tribe, a class, a caste.

*Varṇasankara*, barbarously, *Burrunshunkur*, [S. &c.] A mixture of castes : a mixed caste, or one of a mixed caste, one sprung originally from parents of different castes, either in successive or inverted order, as from a Brahman father and Śūdra mother, or from a Śūdra father and Brahman mother, constituting in the present day the entire body of the Hindus exclusive of the Brahmins ; the pretensions of some of these castes to represent the genuine unmixed Kshatriya, Vaisya, or Śūdra, being in the highest degree questionable.

**VARO**, (*Vāro*), [Guz.] A small spot of land assigned to each of the principal inhabitants of a *Koli* village.

**VARSHA**, also, vernacularly, **VARAS**, and **VARKHA**, [S. &c.] Rain, the rainy season : also a year.

*Vārsha*, [S. &c.] Annual, celebrated annually, relating to a year : also relating or belonging to the rainy season.

*Vārshagānth*, [Mar.] A birthday, or the ceremonies observed upon it ; lit. the year knot, the age being recorded by a knot tied annually on a string kept for the purpose.

*Varshala*, [Mar.] The year of possession by one of a number of proprietors of an estate who occupy it for a year in turn.

*Varshāsan*, vulgarly, *Wurshasun*, [Mar.] *Varkhāsan*, *Varkhāsun*, *Varsān*, [Guz.] An annual allowance, a salary, a pension paid either by the public treasury or by assignment on the revenues of a village or district, and entered upon the village expenses : also an assign-

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ment or a charge on an estate made by the proprietor in favour of another person.

*Varshāsandār*, [Mar.] The holder of an annual allowance, either in pay or in assignments.

*Vārshika*, [S. &c.] Relating to the rainy season, produced in it, &c. : annual, occurring or celebrated yearly.

**VARTTANA**, vernacularly, **VARTAN**, [S. &c.] Means of subsistence, occupation, income, profit. In [Tel. and Karn.] *Vartana*, *Vartane*, *Vartanaṭi*, [Tam.] Fees, perquisites, especially of grain, paid to the public servants of a village or town for their support.

*Varttaka*, [S. &c.] [Tel. Karn.] One who possesses or earns a maintenance, a trader, a merchant.

*Vartakamu*, *Vartaka*, [Tel., Karn.] *Varttakam*, [Tam.] Trade, traffic : also, [Karn.] a trader, a merchant.

*Vartakuḍu*, [Tel.] A merchant : also, *Vartaka*, or *Wartaka*, [Mar.] A particular officer of a town or village, a sort of bailiff.

**VARTTALA**, (*Varttālā*), or **WARTTALA**, (*Warttālā*), [Mar.] Surplusage or gain on exchanging coins of different currency, excess of grain as measured in a particular way : balance over or in hand (in squaring accounts).

**VARTANIO**, (*Vartanio*), or **VARATANIO**, (*Varatanio*), or **BARTANIO**, corruptly, **BHURTUNEEA**, [Guz.] A village guard or watchman, the village *Chaukidār* of Hindusthan : he is commonly a man of low caste, or a *Bhl*, and is paid by an allowance of land rent-free.

**VARTTANUKA**, (*Varttanūka*), **WARTTANUKA**, (*Warttanūka*), or **WARTTANUK**, (*Warttanūk*), [Mar.] Conduct, behaviour ; subsistence.

*Varttanūka-jāmin*, or *Wurtunook-xāmin*, [Mar.] Security given by friends of the parties litigating before a *pan-*

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*chayat* that they will respectfully obey the award.

**VARUNI**, (*Vārūṇi*), [S. &c.] A festival on the thirteenth of the latter half of *Chaitra*, in honour of Varuṇa, the deity of the waters ; if it fall on a Saturday it is of especial sanctity, and is termed *Mahā-vārūṇi*.

**VASA**, (*Vaṣa*), [Mal.] A husband's sister ; a wife.

**VASA**, (*Vāsa*), [S. &c.] A dwelling, a habitation : dwelling, abiding.

*Vāsi*, [S. &c.] A dweller, a native.

**VASA**, (*Vasā*), or **WASA** (*Wasā*), corruptly, **WUSSA**, [Guz.] A square measure of land, twenty of which are equal to one *biḡhā* : in Guzerat it contains 142½ square yards.

*Vis-vasā*, corruptly, *Wis-wussa*, [Guz.] The twentieth part of a *Vasā*.

**VASA-BANTRAVUTU**, (*Vāsā-Banṭra-vutu*, or pron. **BANTRATO**, (*Banṭrato*), [Tel.] A watchman or guard appointed to superintend cultivation.

**VASANTA**, vernacularly, **VASANT**, or **BASANT**, [S. &c.] Spring, the season of spring, the two months *Phālgun* and *Chaitra*.

*Vāsanta*, *Vāsanti*, also, *Vasantsava*, [S. &c.] A festival, or series of festivals, celebrated in spring.

**VASATI**, [Tel.] (S.) A dwelling : an allowance, subsistence money, or land granted rent-free for that purpose : also, Guz. Population, inhabitants.

*Vasati-dāra*, [Tel.] A holder of an allowance, or rent-free land, for his support.

*Vasati-patrak*, [Guz.] A census, a statistical return of population.

**VASAVAIA**, (*Vasavāiā*), incorrectly, **WAS-WAYA**, (*Waswāya*), **WUSWAIEEA**, [Guz.] The village establishment of artisans and servants : the land assigned them for their services.

*Vasavāiā kamāl*, *Wuswāya kamāl*,

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[Guz.] The whole amount or value of fees paid to the village servants.

**VASELA**, (*Vaselá*), [Guz.] Fallow (as land left for a year uncultivated).

**VASTU**, [S. &c.] Thing, substance.

*Vastuvaka*, [Mal.] Property, real or personal : estate, goods, chattels.

*Vāstavika*, vernacularly, *Vāstavik*, [S. &c.] Substantial, real, actual, genuine, correct.

*Vāstavika-ṛiddhi*, (S.) Just or legal interest of money.

**VASTU**, (*Vāstu*), [S. &c.] The site or foundation of a house : also a house.

*Vāstuptjā*, [S. &c.] Ceremonies observed on laying the foundations of a dwelling.

**VASUDEVA**, (*Vāsudeva*), corruptly, **WASOODEO**, [Mar.] A class of mendicants in the Dakhin who beg early in the morning to wake up the residents, so named from *Vāsudeva*, a name of Krishna, the son of Vasudeva.

**VATA**, (*Vāta*), vernacularly, **VAT**, (*Vāt*), or **WAT**, (*Wāt*), [S. &c.] A road, a path, a way.

*Vāt-māryā*, [Mar.] A footpad, a highwayman.

\* *Vatandar khot*. An hereditary farmer of revenue, the perpetual tenant of Govt. As the 'khot' settles with Govt. for assessment of the village as a whole or his share in it follows that he may let out for cultivation or himself cultivate, without making any additional payment to Govt. on that account any waste or uncultivated land of the village. A permanent relationship is created between Govt. and the 'khot' which cannot be interfered with as long as the Settlement remains in force. See *Jajubai's Case*, 3 Bom. H.C.R. 132 at 149; *Ram Chandra v. The Collector of Ratangiri*, 7 B. H. C. R. 41 (45); *The Collector of Ratangiri v. Antaji Lakshman*, I.L.R. 12 Bom. 534 (546).

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**VATAU** (*Vatāu*), [Guz.] Exchange, balance of different currencies : discount or premium : see *Baṭṭa*.

**VATTAM** (*Vaṭṭam*), or **WATTAM**, corruptly, **WUTHUM**, [Tam.] A circle, or any thing of a circular form, as a well, a pond, &c. : applied also, in Tanjore, to a small tract or district comprising three or four villages under one head man.

*Vaṭṭamāniyakāran*, corruptly *Wuthum monigār*, [Tam.] The head man of a district exercising undefined authority in revenue and judicial matters, under the order of an officer of government in charge of a district.

*Vaṭṭakainilam*, [Tam.] An enclosed field.

**VATTA**, (*Vaṭṭa*), [Karn.] **VATTAMU**, (*Vaṭṭamu*), [Tel.] **VATTAM**, (*Vaṭṭam*), [Tam.] The rate of exchange between currencies of different values, either premium or discount : the *Baṭṭa* of Upper India.

*Vaṭṭachchittu*, corruptly, *Vaṭṭachitt*, [Tam.] A bond with premium granted for goods exchanged or money lent on interest.

*Vaṭṭasoehcham*, [Tam.] Interest, balance, or premium.

*Vaṭṭakkāran*, [Tam.] A money-changer.

**VATTI**, (*Vaṭṭi*), [Tam.] Interest on money.

*Anyāya-vaṭṭi*, [Tam.] Usury, unlawful interest.

*Darma-vaṭṭi*, [Tam.] Lawful interest.

**VATUKAN**, (*Vaṭukan*), [Mal.] A bondsman, a servant, a man of a certain tribe considered as originally from Telingana.

**VAV**, (*Vāv*), or **VAU**, (*Vāvū*), [Guz.] A large oblong well with steps to the water's edge.

*Vāvaḍi*, or *Vāvāri*, the [H.] *Baori*, or *Baoli*, q. v. [Guz.] A small well into which people descend to get water.

**VAVANI**, (*Vāvani*), [Guz.] The act of sowing seed.

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*Vávanio*, [Guz.] A drill-plough, a sowing machine.

**VAVAR**, (*Vávar*), or **WAWAR** (*Wáwar*), [Mar.] The cultivated or cultivable land in a village.

**VAVVA**, (*Vávva*), [Guz.] Planting, as trees : sowing seeds.

**VAYAL**, [Tam.,] (Mal.) A rice-field : ground fit for rice cultivation : any open field or plain.

*Vayalkkarai*, [Tam.] A rice-corn field.

*Vayalpáttam*, [Mal.] Rent of rice-fields.

**VAYIPPA**, (*Váyippu*), [Mal.] A loan, a debt.

**VAYKAL**, (*Váykal*), [Tam.] A water-channel.

**VAYOLA**, (*Váyola*), [Mal.] A written agreement on palmleaf, making over land, &c. to another : a deed of transfer or conveyance : a written voucher deposited in a heap of grain specifying its quantity.

**VECHALA**, (?) [Karn.] A small additional contribution or fee in grain from the Mániyam or privilege land claimed from the holders by the original proprietor.

**VECHAN**, (*Vechán*), [Guz.] Sale, the act of selling (H. *Bechna*, to sell).

*Vechántá*, [Guz.] Saleable, applied to lands properly belonging to the state, but which have been sold by the *Patéls* and have been excluded from the assessment. Bom. Reg. x. 1831.

*Vechánkhat*, [Guz.] A deed of sale, a conveyance.

*Vechán nakariá*, [Guz.] Lands exempt from tax or rent.

*Vechánsabhámrá*, [Guz.] Land subject to a quit-rent.

**VEDA**, [S. &c.] The general name of the chief scriptural authorities of the Hindus : it is most correctly applied to the four canonical works entitled severally the *Rig-Veda*, *Yajur-Veda*, *Sáma-Veda*, and *Atharva-Veda*, but it is extended to other works of supposed in-

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spired origin, in the sense of science or system, as *Áyur-Veda*, the science of life, *i.e.* medicine ; *Dhanur-Veda*, the science of the bow, or military science ; *Gándharba-Veda*, the science of music, so named from the heavenly musicians or *Gándharbas*.

*Veda-kriyá*, or *-karma*, [S. &c.] Any ceremonial regulated by the texts of the Vedas, as are all the essential observances or *Sanskáras* of the Hindus.

**VEDANTA**, (*Vedánta*), [S. &c.] A system of pantheistic philosophy or psychology inferred from scattered texts of the Vedas, and thence named their 'end' or substance.

**VEDA**, [Tel.] Sowing seed.

**VEDAN**, (*Védan*), plur. **VEDAR**, (*Védar*), corruptly, **VAIDUN**, **VEDDAH**, also **BEDAN**, or **WEDEN**, [Tam. Mal.] A hunter, a fowler, a name given to a wild tribe, or to an individual of it, inhabiting the hills and forests in the south of India, almost in a state of nature, and gaining a wretched subsistence by killing birds and beasts with bows and arrows ; possibly the aboriginal race of the peninsula : in Malabar they are included amongst the prædial slaves, and are employed in cutting timber, constructing fences, and watching crops, but are not permitted to take any part in agricultural labour : they are described as very wild and miserable, but timid, and flying from the approach of other tribes to the woods : the name is also written *Vedu* and *Veduran*, but incorrectly : the first meaning hunting, and the second being properly *Vét-tuan*, q.v.

**VEDENPIK**, (*Vedenpík*), or **WEDEPEEK**, (*Wedepeek*), [Mar.] A mad crop, one that is excessively exuberant for that wholly fails.

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\* **VEEDHAM, VEETHAM**, *This Malayalam word has not the exclusive mathematical connotation which "proportion" or "ratio" has in English. It is not confined to the sense of "ratio" or "proportion". "Rate" would be a better word. Ganapathy Iyer v. Subramania Iyer, I.R. 1933 Mad. 374 = 144 Ind.Cas. 95 = A.I.R. = 1933 Mad. 516.*

**VELAI**, (*Vēlai*), [Tam.] Work, labour.

*Vēlaikāran, Vēlaigān*, [Tam.] A servant, a workman.

**VELAMA DORA**, [Tel.] A name given to a military tribe, formerly retained by government for service in the northern Sarkārs.

**VELAMA**, incorrectly, **VELMA**, [Tel.] The name of a principal tribe of Telugu Sūdras, or of a member of it; they claim descent from the Rājas of Warankal.

**VELL**, (*Vēli*), erroneously, **VELLAI**, [Tam.] An open place or field.

*Manadai-veli*, [Tam.] A public place for cattle outside a village.

*Mcysalaveli*, [Tam.] A pasture ground.

*Vayalveli*, [Tam.] A rice-corn field.

**VELI**, (*Vēli*), corruptly **VALEE**, **VALIE**, **VALY**, **VAILY**, **WELI**, [Tam.] A measure of land containing five *kānis* or six acres and six-tenths: a field of that extent.

**VELIVADA**, (*Vēlivāda*), [Tel.] The outer part of the village tenanted by *Pareyar*.

**VELLAM**, [Tam.] Flood, inundation, irrigation.

*Vellakādu*, [Tam.] Total inundation of a place or field.

*Vellapāl*, [Tam.] Corn destroyed by inundation.

*Vellarāri*, [Tam.] A channel for supplying water to a tank.

**VELLAMAL**, (*Vellāmai*), [Tam.] Agricul-

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ture, husbandry, as depending especially upon irrigation.

*Vellālan*, or *Vellāzhan*, or *Vellālan*, [Tam.] A man of the agricultural caste, which constitutes a numerous body of the cultivators of southern India: during the native Tamil government no other classes were permitted to hold landed property in *Tondamandalam*.

*Vellāṅkuḍi*, [Tam.] A village of farmers.

*Vellānsetti*, [Tam.] A merchant of the tribe of agriculturists.

*Vellararsi*, [Tam.] (?) A class of cultivators in Dindigal and Coimbatour, resident in the villages, and cultivating the lands for themselves, but not having a hereditary or proprietary right to them: (there is some mistake most probably in the name: 5th Rep. p. 832, and in another place, p. 977, the *Vellālar* are substituted for them).

† *Vellārāsi*, (?) [Tam.] Rate of assessment according to the market price of grain.

**VENATI**, (*Venati*), (?) [Mar.] House-tax, or tax on trades; apparently the same as *Muhtarāfa*, q.v.

**VENNILAI**, [Tam.] Any thing given without a pledge or mortgage.

*Vennilai-patram*, [Tam.] A note of hand, or bond, without a mortgage.

**VENNU**, [Tel.] An ear of corn.

**VEPPA**, or **VEPPU**, (?) [Mal.] Mortgage-bond (?).

**VERI**, (*Vēri*), [Tam.] The unfermented sap of the palm tree.

**VERO**, incorrectly, **VEERA**, **VEYRAH**, [Guz.] Tax, impost, duty, any tax or cess levied in addition to that on land, as upon trades, professions, goods, and the like: a particular tax levied upon the land, or upon ploughs, in addition to the standard assessment; also a tax

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levied on the Grásia tenures paying no other revenue to the state.

**VERU**, (*Vēru*), [Tel.] Separation, division, especially of families which had been previously living together in common.

**VERUMPATTAM**, (*Verumpāttam*), corruptly, **VEEROMPATTOM**, (*Veerompattom*), [Mal.] Rent of land or gardens without any advance or loan. See *Pāttam*.

*Verumpāttachitta*, [Mal.] Lease of lands or gardens, agreement to pay a stipulated rent.

**VES**, or **WES**, [Mar.] The gate of a village, hence the payment of the government revenue which was formerly enforced by shutting the gates of the village and allowing no one to leave it until all demands had been realised.

*Veskar*, *Weskar*, [Mar.] The porter or gatekeeper of a village, usually a *Māng*, and employed in other menial offices for the village.

**VESANGIPANTA**, (*Vesangipanta*), [Tel.] A crop that is cut in the hot season.

**VETA**, (?) [Mar.] Excess of rate of assessment upon one portion of an estate in consideration of another being under assessed. Bom. Reg. xvii. 1827.

**VETAN**, (*Vetan*), pronounced commonly, **VEDAN**, or **WEDAN**, q.v. [Tam. Mal.] The name of a wild forest tribe.

*Vetuvan*, [Mal.] One of a tribe of wild people.

**VETANA**, vernacularly, **VETAN**, or **WETAN**, [S. &c.] Wages, hire: in Marathi it especially applies to the stipends of public officers.

*Vetanādānam*, [S.] Non-payment of wages, a branch of judicial proceedings.

*Vetanī*, or *Wetance*, [Mar.] Stipendiary, receiving pay or wages, given in lieu of wages (land, &c.): relating to pay or wages in any respect.

**VETH**, (*Veth*), or **WETH**, [Mar. Guz.] Labour or service exacted by government, or a person in power, without paying for it: a load carried by a per-

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son or animal impressed: also, but superfluously, *Veth-begār*. See *Begār*.

*Vethiō*, [Guz.] A person pressed to carry wood, or to perform any labour without recompense.

**VET-KANAM**, (*Vel-kānam*), (?) more correctly, **VETTU-KANAM**, (*Vettukānam*), [Mal.] A mortgage-lease engaging to reimburse the mortgagee for any improvements he may make on the lands he holds, in lieu of interest. A lease on favourable terms on condition of clearing and bringing waste land into cultivation.

**VETTAI**, (*Vēttai*), **VETTAM**, (*Vēttam*), [Tam.] Hunting, the chase.

*Vētturan*, [Tam.] A hunter, especially a man of a wild and forest tribe whose chief subsistence is from the chase. See *Vedan*: they are considered as prædial slaves in Malabar.

**VETTAN**, (*Vēttān*), [Tam.] A married woman.

**VETTI**, (*Vētti*), [Tam.] A road, a way. [Tel.] Performance of the lowest offices in a village, as those of a labourer or porter, grain watcher, scavenger, &c.

*Vēttimai*, [Tam.] The office of an inferior village servant; see the next.

*Vēttiyān*, [Tam.] A village servant who discharges the lowest offices, sweeping the *chaultri*, keeping the threshing-floor clean, measuring the grain, and, according to some authorities, employed to burn dead bodies: he is also the messenger of the *Pātil*, and acts as a guide to public officers and travellers (from *Vētti*, a way, which is from *Vētta-kiradu*, to cut or dig, as a road or way).

*Vēttirādu*, [Tel.] A *Vētti*-man, a village servant who acts as messenger, scavenger, &c.

*Vēttubādi*, [Tel.] An advance on goods or merchandise.

**VEVA**, (*Vevā*), **VEHAVA**, (*Vehavā*), [Guz.] Marriage.

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**VEVILIPOLAMU**, [Tel.] A field ploughed last year but left fallow this year.

**VIBAKARAM**, (*Vibakāram*), and **VIVAHARAM**, (*Vivahāram*), [Tam.] Law-suit, legal proceedings. See *Vyavahāra*.

**VIBHAGA**, (*Vibhāga*) [S. &c.] vernacularly, **VIBHAG**, (*Vibhāg*), and **BIBHAG**, (*Bibhāg*), Part, portion, division, especially portion of inheritance or partition of property: according to law, either the simple apportionment of the property of a deceased person amongst his heirs, who may nevertheless hold the whole in common, or, as more usually employed, the several distribution of the shares amongst the sharers, and their mutual separation.

*Jivad-vibhāga*, [S.] Partition made during the life of a father..

*Ajivad-vibhāga*, [S.] Partition after a father's decease.

*Prakāsa-vibhāga*, [S.] A public partition made in the presence of witnesses.

*Rahāsyavibhāga*, [S.] Partition made privately in the presence of a few friends only.

*Anyonya-vibhāga*, [S.] Mutual partition made by the sharers without the presence of any other persons.

*Sama-vibhāga*, [S.] Division of the property amongst the sons in equal shares.

*Vibhāga-bhāk*, [S.] One who shares in property already distributed, as a son born subsequently to the partition of the paternal inheritance.

*Vibhāga-patrikā*, [S.] A deed of partition, the deed drawn up at the time of partition which should specify whether the property is ancestral or acquired, the particulars of its acquisition, the names of the sharers with their respective shares: it should be signed by the parties, witnessed and dated.

*Vibhakta*, [S. &c.] (past part. of *Bibhaj*, to divide) Divided, separated;

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either the property, or, as applied to persons, the sharer who has separated from his coheirs and holds his portion in severalty.

*Vishama-vibhāga*, [S.] (*Vishana*, unequal) Division of the property by the father in his lifetime amongst his sons in different proportions, which may take place with property self-acquired, not with ancestral property: after the father's death the sons divide equally, although under the ancient law the eldest son was entitled to a larger portion, or to a preferential choice of certain articles, and the practice prevails in some places, or in some families, especially in the Dakhin, where also various modifications of the law of partition are admitted in different castes and with reference to different hereditary rights and possessions.

**VIBHAVA**, [S.] The second year of the Hindu cycle, A.D. 1808 in the current cycle.

**VICHARA**, (*Vichāra*), [S. &c.] vernacularly, **VICHAR**, (*Vichār*), Investigation, judgment.

*Vichāranc*, erroneously, *Vecharanai*, [Karn.] Superintendence, management.

*Vicharaneekarta*, [Karn.] A superintendant, a manager.

*Vijārippu*, [Tam.] Management, superintendence: a district or village, &c. under any one's charge.

*Vijārippukāran*, [Tam.] An administrator, a manager.

**VIDAI**, [Tam.] Seed of plants: also *Virai*, q. v. *Vidaittal*, [Tam.] Sowing.

*Vidaippunam*, [Tam.] A spot of ground newly cultivated.

**VIDESA**, (*Videṣa*), [S. &c.] A foreign country.

*Videṣastha*, [S. &c.] one living abroad.

*Videṣi*, [S. &c.] Foreign, foreigner.

**VIDHA**, [Tel.] Hire, wages.

**VIDHAVA**, (*Vidhavā*), [S. &c.] vernacularly

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**VIDHWA**, (*Vidhwā*), A widow (*vi*, without, *dhava*, a husband).

**VIDHI**, [S. &c.] A rule, a precept, especially one enjoining some particular act or observance in law or religion, any act, or rite, or ceremony, so enjoined.

**VIDU**, (*Vidu*), [Tam.] A house.

*Vitukkuḍaiyavan*, [Tam.] The master or owner of a house, a landlord.

*Vituppadiyān*, [Tam.] A field or outdoor servant who receives his daily hire in rice-corn.

**VIDYA**, (*Vidyā*), [S. &c.] Knowledge of any kind, learning, science, art, &c.

*Vidyādhana*, [S. &c.] Money acquired by teaching.

**VIDYAMANA**, (*Vidyamāna*), [S. &c.], vernacularly, **VIDYAMAN**, (*Vidyamān*), corruptly, **VIDYMAN**, (*Vidyman*), **WEEDYMAN**, [Mar.] Being present: applied in Mar. to the presence of a third person as a witness in money transactions.

**VIJA**, (*Vija*), [S. &c.] vernacularly, **VIJ**, (*Vij*), or **BIJ**, (*Bij*), Seed, lit. or fig.

*Vijā*, [S.] A sower: a progenitor: the kinsman appointed by a childless man to raise up issue by his wife: the father of a son legally begotten on another's wife.

**VIJAYA**, [S. &c.] Victory: the twenty-seventh year of the cycle.

**VIJAYA**, (*Vijayā*), [S. &c.] Hemp: also a name given to the 3d, 8th, and 12th days of the lunar fortnight: see also the next.

*Vijayādaṣami*, The tenth lutation of the light half of *Āswīn* (Sept.-Oct.) on which the image of Durgā, on the termination of the festival in her honour, is cast into the water.

**VIKARI**, (*Vikāri*), [S. &c.] The twenty-third year of the cycle = A.D. 1839-40.

**VIKRAMA**, [S. &c.] The fourteenth year of the cycle.

**VIKRAYA**, [S. &c.] Sale, selling.

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*Vikrayānuṣaya*, [S.] Rescission of sale.

*Vikrayi*, [S.] A vendor, a seller.

*Vikṛita*, [S. &c.] Sold.

*Vikṛitaputra*, [S. &c.] A son sold by his natural parents and bought to be adopted as a son.

*Vikṛiyāsampradānam*, [S.] (*Vikṛiya*, having sold, *Āsampradānam*, non-delivery) Non-delivery of an article sold, rescission (sic.) of sale.

**VIKRITA**, (*Vikṛita*), [S. &c.] The twenty-fourth year of the cycle.

**VILA**, or **WILA**, [Mal.] **VILAI**, [Tam.] Price, value.

*Vilacharakka*, [Mal.] Goods exposed for sale, merchandise, a valuable article.

*Vilattirra*, [Mal.] A bill of sale transferring property without any reservation of future claim.

*Vilattaram*, [Mal.] Price or value of corn levied as tax or rent.

*Villangamu*, [Tel.] A claim or dispute.

*Saravillangaṣuddhigā*, [Tel.] Without any reservation or claim, a phrase used in bills of sale and transfer.

**VILAI**, [Tam.] Price, value.

*Vilaidunḍu*, [Tam.] A charge on the gross produce of a village, deducted from the share of the villagers and added to that of the government, on account of the difference between the price at which the cultivators had sold their grain and the exported retail prices at the place of sale.

**VILAI**, (*Vilai*), [Tam.] High ground not supplied with water.

**VILAICHCHAL**, (*Vilaichchal*), [Tam.] Ripe corn in the field ready for reaping.

*Vilaiṇar*, [Tam.] Husbandmen, ploughmen.

*Vilai-nilam*, [Tam.] A field, fertile or arable ground.

*Vilairu*, [Tam.] Growing of corn in a field.

*Vilaivupalan*, [Tam.] The corn or crop in a field.



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**VILAIYUL**, (*Vilaiyul*), [Tam.] A field.  
**VILAMBIN**, [S. &c.] The thirty-second year, of the cycle = A.D. 1838.

**VILU**, (*Vilu*), [Tel.] Estimated revenue of a village or district, an arrangement or settlement.

*Vilujābitā*, [Tel.] An account according to estimate.

**VIMARSA**, (*Vimarṣa*), [S. &c.] Investigation, trial.

**VIMO**, (*Vimo*), [Guz.] Insurance, a contract of indemnity, (sic.), by which one party engages for a stipulated payment to make good to another any loss that may arise from accidents: the premium paid to the insurer (this is a corruption of the *H Bima*, q. v.)

*Vimāni-chīḥi*, [Guz.] A policy of insurance.

**VIMUKKADU**, (*Vimukkādu*), [Tam.] Rate.

**VINAI**, (*Viṇai*), [Tam.] Work, action.

*Viṇaiseyvor*, [Tam.] Servants, labourers.

*Viṇaiyar*, [Tam.] Artificers, ploughmen, men of the servile or labouring classes.

**VINAYAKUDU**, (*Vināyakuḍu*), [Tel.] The vernacular form of **VINAYAKA**, (*Vināyaka*), [S.] a name of Ganesa, but as a revenue term it signifies a certain quantity of grain offered to that deity at the time of measuring.

**VINNAIPAM**, [Tel.] Respectful representation, petition.

**VIPALA**, vernacularly, **WIPAL**, or **BIPAL**, [S. &c.] An instant, the sixteenth part of a *pal*. See *Pala*.

**VIRA**, (*Vīṛa*), (?) [Mar.] A local tax or cess on persons possessing rent-free lands. Bom. Reg. xvii. 1827.

*Viraṣaivar*, [Tam.] A name given to the followers of *Basava*, or the Jangamas, the worshippers and wearers of the Linga, a type of Siva.

**VIRAI**, [Tam.] Seed of plants.

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*Viraigal*, [Tam.] Land fit for sowing.

*Viraippadu*, [Tam.] Sowing a field.

*Viraippu*, [Tam.] Land on which seed is sown.

\* **VIRAKT**. *Religious celebrate. Nirvanaya v. Nirvanaya*, I.L.R. 9 Bom. 365 (367).

**VIRALAMU**, (*Viṛālamu*), [Tel.] A tax or impost.

**VIRATTAM** (*Virāttam*), pron. **VRATTAM**. [Tam.] Collection of tribute or rent.

*Virāttakkāran*, [Tam.] A collector, a taxgatherer.

**VIRODHAKRIT**, (*Virodhakṛit*), [S. &c.] (lit., making obstruction) The forty-fifth year of the cycle, A.D. 1851.

*Virodhi*, [S. &c.] (lit., obstructing) The twenty-third year of the cycle.

**VIRUDDHASAMBANDHA**, [S.] (*Viruddha*, opposed, *Sambandha*, connexion) Degree of consanguinity or relationship, within which marriage is prohibited, extending to seven degrees, or all connected by offerings of the funeral cake or *Sapindas*.

**VIRUTTI**, [Mal.] Land, &c. granted by the government free of tax or assessment on condition of performing any public service when required without pay.

*Viruttikāram*, [Mal.] A person holding land free of rent or tax on condition of public service.

**VISA**, (*Visa*), [Karn.] **VISAMU**, (*Visamu*), or **VISAM**, (*Visam*), corruptly, **VISSUM**, **VEESUM**, [Tel.] **VISAM**, (*Visam*), [Tam.] The sixteenth part or fraction of any thing: a weight of gold equal to one grain of rice corn: a measure of land equal nearly to two acres: a share, a portion.

*Visabaḍi*, or *Visubaḍi*, corruptly, *Veesabuddi*, *Vissabady*, *Veespaddi*, [Tel.] In the ceded districts, and Telingana, under the Madras Presidency, a coparcenary village, of which the lands or profits are allotted by sixteenths and

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fractions of sixteenths, among the hereditary proprietors: the revenues of such a village being engaged for by some of the principal sharers, the proportions are allotted in the same way as the lands, so that a distinct portion of the gross revenue is fixed upon every field or lot of land: a *Visabadi*, settlement is therefore identified with the settlement by fields or their individual cultivators, and is the same as a Ryotwar settlement: also a tax on the profits of trade levied in periodically settled proportions upon the merchants, traders, shopkeepers, retail dealers, mercantile agents, and all the inhabitants of a village or town engaged in trade.—Madras Reg. iv. 1818. *The term does not necessarily imply occupancy right. Lingayya Ayyavaru v. Gangiah*, 104 Ind.Cas. 892 = A.I.R. 1928 Mad. 58. See also *Jeroyatidar*.

**VISAI**, (*Visai*), [Tam.] **VISE**, (*Vise*), [Tel., Karn.] A weight in use at Madras, commonly called *Viss*, one-eighth of a Madras *maund*, or 3 lb. 2 oz. avoirdupois.

**VISALU**, (*Visálu*), [Tel.] An elementary weight, equal to one grain of rice.

**VISARA**, (*Visára*), or **VISARA**, (*Visárá*), **WISARA**, (*Wisára*), &c. [Mar.] Earnest money.

**VISARJANA**, [S. &c.] Gift, donation, dismissal: setting a bull at liberty on particular occasions: throwing images of divinities into the water at the close of festivals in their honour.

**VISHA**, [S. &c.] vernacularly, **VISH**, or **BISH**, Poison, any poisonous substance, animal, vegetable, or mineral: in Hindustan it especially indicates the root or juice of the *Aconitum ferox*.

*Vishpadārth*, [Mar.] (S. *padārth*, a substance) Poisonous substances and

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drugs collectively, especially those specified in Bombay Reg. xiv. xxi. 1327.

**VISHNU**, (*Vishṇu*), [S. &c.] The second of the three principal deities of the Hindus, the preserving power personified.

*Vishṇubhakta*, [S.] A worshipper of Vishnu in one or other of his manifestations, especially as Rámachandra or as Kṛishṇa.

*Vishṇuprīti*, [S.] Land granted rent-free to Brahmans in honour of Vishṇu, or to maintain his worship.

*Vishṇúttara*, [S. &c.] A grant of rent-free land for the worship of Vishṇu.

**VISHTI**, (*Vishṭi*) [S. &c.] Labour, especially enforced and unpaid labour: also, wages, hire.

**VISHU**, (*Viṣhu*), [Mar. &c.] (S. equal) The equinox, either vernal or autumnal; also the fifteenth year of the cycle.

*Vishuva*, [S.] The sun's entrance into Aries and Libra: the vernal (sic.) or autumnal equinox.

† *Vishu-Sankramanam*, or *Vishu-Sankrānti*, [S. &c.] The sun's entrance into either of the equinoctial signs.

**VISVASI**, (*Viśvasi*), corruptly, **WISWUSSA**, [Guz.] A landmeasure, one-twentieth of a *Vasá*, q. v.,  $\frac{1}{20}$ th of a *biḥá*: a nominal coin of the lowest value  $\frac{1}{20}$ th of a rupee.

**VISWAVASU**, (*Viśwávasu*), [S. &c.] The thirty-ninth year of the cycle.

**VIT**, (*Vit*), **WEET**, [Mar.] Blight, mildew.

**VITAM**, (*Vitam*), [Tam.] A share, a portion; a rate.

**VITASTI**, [S. &c.] A long span measured by the thumb and little finger extended, considered equal to 12 fingers.

**VITIKA**, (*Vitika*), [S. &c.] A preparation of pieces of Areka nut with spices and a small quantity of caustic lime, rolled up in a leaf of the Piper Betel and used for mastication. See *Pān*.

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**VITTA**, [S. &c.] vernacularly, **VIT**, or **WIT**, Wealth, substance.

*Vittavishaya* or *Vittvishay*, barbarously, *Weetweesaye*, [Mar.] Riches, possessions.

**VITTAL**, (*Vittal*), [Tam.] Selling, sale.

**VITTU**, [Tam. Tel.] **VITTA**, [Mal.] **VITTA-NAMU**, [Tel.] Seed of plants.

*Vittara*, [Mal.] A certain rent paid by a cultivator or renter to the proprietor, or as a tax to the government, amounting to half the quantity of seed sown.

*Vittanalu-jābilā*, [Tel.] A statement of the description and quantity of seed sown by each Ryot.

*Vittukāl*, [Mal.] Rent or tax equal to a fourth of the seed sown.

*Vittumāttam*, [Mal.] Harrowing, after sowing.

*Vittupāta*, [Mal.] The quantity of ground sown.

*Vittupāti*, [Mal.] An agreement between the cultivator and proprietor, by which the latter allows the former half the seed, and receives half the produce.

*Vittupūttam*, [Mal.] Rent or tax equal to the whole amount of the seed sown.

*Vittuvāli*, incorrectly, *Velloorally*, Mal. Seed and labour.

**VITTUMUDAL**, (*Vittumudal*), [Tam.] Proceeds of sale.

**VIVADA**, (*Vivāda*), [S. &c.] Dispute, discussion, a legal dispute, a law-suit.

**VIVAHA**, (*Vivāha*) [S. &c.] **VEVA**, (*Vevā*), **VEVAHA**, (*Vevāha*), **VEHEVA**, (*Vehēvā*), [Guz.] Marriage, of which eight forms are enumerated by Manu : 1. *Brāhma*, the gift of a daughter to a Brahman bridegroom learned in the Vedas, voluntarily invited : [Tam.] *Aranilai*. 2. *Daiva*, the gift of a daughter to the officiating priest at a sacrifice. 3. *Ārsha* or that of the *Rishis*, in which the father of the bride receives from the bridegroom one or two pair of kine : [Tam.] *Pōrul-kol* and *Āridam*. 4. *Prā-*

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*japatya*, that of the *Prajāpatīs*, or patriarchs, in which the father gives away his daughter with due reverence : [Tam.] *Oppu*, meaning consent. 5. *Āsura*, that of the *Asuras*, in which the bridegroom makes valuable gifts to the father and relations of the bride : Tam. *Arumponi-vinai*. 6. *Gāndharba*, that of the *Gandharbas*, in which the mutual agreement or inclination of the parties is alone necessary : this is considered to comprehend the *Swayambara*, in which a prince chose her husband publicly from a number of suitors assembled for the occasion : [Tam.] *Yālor-kūttam*. 7. *Rākshasa*, that of the *Rakshasas*, or evil spirits, the violent abduction of a maiden after defeating or slaying her relations : [Tam.] *Irākkadam* (the *i* being prefixed for euphony). 8. *Paisācha*, that of the *Pisāchas* or goblins, the violation of a girl when asleep or in liquor, or of weak intellect : [Tam.] *Pēy-nilvi*. Some of these forms are considered to be illegal and the one more commonly in use is the *Āsura*, in which presents are made to the father.

*Vivāhaswāmī*, S. (from *Swāmī*, a lord, a husband) A husband, but especially a first husband, second marriages being allowed amongst some of the inferior castes in the Dakhin.

**VIVASA**, (*Vivāsa*), [S.] (*Vi*, separate, *Vāsa*, dwelling) Banishment, expulsion from house and home.

**VIYOGI**, (*Viyogi*), vernacularly, **BIJOGLI**, corruptly, **BEYJOGEE**, [S. &c.] One who is separated from society, applied especially to a religious mendicant who is unmarried and has no family : the reverse of *Sanyogi*.

**VIYYAMU**, [Tel.] Connexion by affinity or marriage.

*Viyankuḍu*, [Tel.] The mutual connexion of fathers-in-law.

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*Vigyapurálu*, [Tel.] The mutual affinity of mothers-in-law.

**VONDRA**, or **ONDRA**, [Tel.] A favourable assessment.—Kondavir.

**VOHORO** or **WOHORO**, also, **OHORO**, [Guz.] everywhere else called **BOHRA** An individual of a class of Mohammadan Indians found chiefly in Western India, following various occupations and trades, as pedlars, packers, glaziers, lantern makers, haberdashers, &c.: the more respectable are bankers and merchants: they are divided into two principal tribes denominated *Sulimáni* and *Dáudi*.

**VOWS**, [Mar.] (?) Race, lineage, family (it is either some corruption of, or some blunder for, *Vans* or *Wans*, q. v.)

**VRATA**, [S. &c.] Any devout or ceremonial observance, as fasting, offering sacrifice, or the like, voluntarily imposed upon one's self: gifts under a self-imposed obligation to Brahmans.

**VRATYA**, (*Vrátya*), [S. &c.] A man of either of the three first castes for whom the ceremony of investiture with the characteristic cord had not been performed within the prescribed ages, and who therefore becomes an outcaste: in Tam. *Vrátyan*, is said to mean a man who is born of a father of low rank by a mother of a higher caste: also one who has relinquished the duty of his tribe.

*Vrátýastoma*, [S.] A sacrifice performed by persons who have lost their caste through not receiving investiture, for the purpose of being again allowed to receive it.

**VRIDDHA**, (*Vriddha*), [S. &c.] Old, ancient, an old man, one above seventy.

*Vrúddhapadtyá*, [Tel.] Land uncultivated from time immemorial.

**VRIDDHI**, (*Vriddhi*), [S. &c.] in the dialects of the south, **VRUDDHI**, (*Vruddhi*), (*ri* being pronounced *ru*), it also occurs as **VADDI** (*Vaḍḍi*), and **VADDI**, (*Vaḍḍi*),

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[Tel.] **VRUDDHI**, (*Vruddhi*), and **BADDI**, (*Baḍḍi*), [Karn.] and **VADDI**, (*Vaḍḍi*), and **VIRUTTI**, (*Virutti*), [Tam.] **VADDI**, (*Vaḍḍi*), or **VATTI**, (*Vatti*), [Mal.] Increase, especially the increase of money, interest: various kinds of interest are recognised by Hindu lawyers, as, 1. *Kāyik-vriddhi* (from *S. Kāya*, body) Bodily interest, explained as either the advantage arising from the body of an animal pledged as security from a loan, or as interest paid repeatedly without reducing the body or principal: Karn., interest on money paid at stated periods; 2. *Kālikā-vriddhi*, (from *Kāla*, time) Periodical, payable weekly, monthly, annually, &c.: it is most usual in practice to compute interest by the month: in Karnata this term is explained, the usual interest on money left to accumulate (apparently the meanings of this and the preceding being interchanged); 3. *Chakra-vriddhi*, (from *Chakra*, a wheel) Compound interest, interest upon interest; 4. *Kāritā*, or *Kārikā vriddhi* (from *Kāra*, act) Stipulated interest, interest at a stipulated rate higher than the usual rate, or without regard to the legal rate; 5. *Śikhā-vriddhi* (from *Śikhā*, a lock of hair, as growing continually), Interest at a usurious rate, payable daily; 6. *Bhoga-lābha* (from *bhoga*, use, and *lābha*, getting), Advantage accruing to a creditor from the use of any article handed over to him as security, as the usufruct of land, gardens, beasts, &c.: other terms occur more or less adopted in the dialects, as, *Dharma-vriddhi*, Lawful interest; *Anyāya-vriddhi*, Improper or usurious interest; *Nidāna-vriddhi*, Moderate interest; *Parama-vriddhi*, or *Parā-vriddhi*, Interest at the highest legal rate; *Samāni-vriddhi*, Interest at the usual or a moderate rate; *Vāstava*, or *Vāstavikā-vriddhi*, Established, just, or customary interest.

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*Vṛiddhi-śrūddha*, [S.] An offering to the manes celebrated on any joyful occasion, as at the birth of a son, or the like.

**VRĪHASPATI**, (*Vṛihaspati*), [S.] The planet Jupiter and its regent, the preceptor of the gods.

*Vṛihaspati-vāra*, (S. &c.] (from *Vāra*, a day) Thursday, *dies Jovis*.

**VRINDA**, (*Vṛindā*), [S.] The Tulasi plant, the holy Basil (*Ocymum sanctum*), personified also as a nymph beloved by Kṛishṇa : a creation of very modern times.

*Vṛindāvana*, vernacularly, *Vṛindavan*, and, vulgarly, *Bindrahan*, [S.] A town near Mathurā, fabulously the site of a forest in which Kṛishṇa, as *Gopāla*, or the cowherd, passed his youth, associating with the cowboys and milkmaids attached to the cattle grazing in the forest : at present there are but few trees and no pasturage, and probably they never were there : a raised platform or altar of earth in a house in which the followers of Kṛishṇa plant and preserve the Tulasi or *Vṛindā*.

**VRISHOTSARGA**, (*Vṛishotsarga*), [S. &c.] (*vṛisha*, a bull, and *utsarga*, letting go) Letting a bull go loose at certain ceremonies, as at marriages, obsequies, &c. : the bull is considered sacred, and wanders about unmolested and unappropriated.

**VRITHADANA**, (*Vṛithādāna*), [S. &c.] An improper gift, and one that may be annulled, or, if only promised, not performed, as gifts to courtesans, wrestlers, panegyriste, or money lost at play, &c.

\* **VRITTI**, *It is an hereditary priestly office by virtue of which certain religious ceremonies are performed on the river Godavari on behalf of pilgrims who pay fees to the holders of such priestly offices for the performance of such religious*

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*ceremonies at the time of their performance. It is a right of personal service. Ganesh Ramchandra v. Shunkar Ramchandra*, I.L.R. 10 Bom. 395.

**VRITTI**, (*Vṛitti*), [S. &c.], in the south, **VRUTTI**, (*Vṛutti*), in Hindustan changed to **BIRT**, q. v. Maintenance, means of livelihood profession : the proper means of subsistence for a Brahman are 1. *Rita* (true), Lawful gleanings ; 2. *Amṛita* (immortal), Unsolicited alms ; 3. *Mṛita* (deadly), Solicited alms, begging : in time of distress he may have recourse to 4. *Pramṛita* (very deadly) Agriculture ; 5. *Satyāmṛita* (true and false), Trade, traffic, the last kind, 6. *Śva-vṛitti*, or dog-maintenance, that is, servitude, should never be engaged in : the term means, also, a customary allowance, fee, or perquisite, a grant of revenue from a small tract of land made by Zamindārs to indigent Brahmans : lands assigned to Zamindārs, or appropriated by them for their personal support : a particular tenure in Gorakhpur and Benares of the nature of a dependent *tāūluk*, granted by a great revenue proprietor to the head man of a village : in the Tamil countries it is applied to the portion of land held in joint proprietary or *Mirāsi* right by Brahmans.

*Vṛittichhed*, [Mar.] (from S. *chhed*, cutting off) Confiscation of a patrimony, deprivation of a hereditary office, any taking away of the means of subsistence.

*Vṛitti-ijārā*, or *Birt-ijārā*, [Beng.] A grant of land in perpetual farm made by a Zamindār to some person for his maintenance at a stipulated amount of revenue payment.

*Vṛitti*, or *Britti-mahābrāhmaṇi*, [Hindi, &c.] Fees and presents received by a Brahman who conducts funeral obsequies : fees received as of hereditary

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right by a body of Brahmans at Gaya, where the performance of the *Śrāddha*, or obsequial rites is of especial efficacy.

**VURTTI**, (*Vurtti*), **VOORTY**, (?) [Tel.] A measure of land.

**VYABHICHARA**, (*Vyabhichāra*), [S. &c.] Going astray, doing wrong, profligacy, adultery.

*Vyabhichāriṇī*, [S. &c.] A loose woman, an adulteress.

**VYAHĪ**, (*Vyāhi*), [Mar.] The father-in-law of one's son or daughter: the two fathers are so termed respectively to one another, and to their child's mother-in-law (S. *vivāhi*, connected by marriage).

**VYAJA**, (*Vyāja*), vernacularly, **VYAJ**, **BIJAJ**, or **VIAJ**, (*Viāj*), [S. &c.] Interest, usury. *Vyajāt, Vyājāt, Vyājī*, [Mar.] Bearing interest, a loan, a debt.

*Vyājkatāwānī*, or *Vyājphailāwānī*, [Mar.] Making out an interest account, calculating the interest at different periods on sums on either side of the account, and drawing out the balance.

*Vyājbatā*, or *-batā*, [Mar.] A general term for the items of the business of a banker or money-lender.

*Vyājbhārī*, [Mar.] One deeply in debt, whose whole resources are absorbed in the payment of interest.

*Viāju*, [Guz.] Lent or borrowed at interest.

*Viājkhōr*, [Guz.] A usurer, a money lender.

\* *Vyajrahi. Interest account book.*  
*Bai Maha Kore v. Bai Mangala*, I.L.R. 35 Bom. 403 (409).

**VYAJYAMU**, (*Vyājyamu*), [Tel.] A dispute, a law-suit.

*Vyājyarthadu*, [Tel.] A suitor, a litigant.

**VYAPARA**, (*Vyāpāra*), vernacularly **BYA-PARA**, (*Byāpāra*), [S. &c.] Business, affairs, trade, occupation, profession.

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*Vyāpārī*, vernacularly, *Byāpārī*, [S. &c.] A trader, a dealer, a man of business.

**VYASA**, (*Vyāsa*), [S. &c.] A celebrated sage, the reputed arranger of the Vedas in their present form.

*Vyāsanthole*, (?) The model of a hand said to be carried in procession by the *Lingait*s, in commemoration of the alleged amputation of the hand of Vyāsa.

*Vyāsokta*, [S.] (*okta*, said) A class of Brahmans in Bengal said to have been constituted Brahmans by the appointment of Vyāsa.

**VYASANA**, [S. &c.] Vice, dissipation, profligacy.

**VYAVAHARA**, (*Vyavahāra*), vernacularly, **BYOHAR**, (*Byohār*), **BYOUHAR**, H. q. v., [S. &c.] **VEVEHAR**, (*Vevehār*), **WEWEHAR**, (*Wwehār*). [Guz.] Affairs, business, worldly occupation, as trade, profession, &c.: but especially judicial procedure, practice of the courts of law, administration of justice, both civil and criminal: law-suit.

*Vyavahāra-vishaya*, [S.] Object or title of legal procedure: according to Manu the titles or subjects are 18: 1. *Īnādāna*, Contraction of debt; 2. *Nikshepa*, Deposit, bailment; 3. *Aswāmīkṛaya*, Sale without ownership or authority; 4. *Sambhūya samutthāna*, Concerns amongst partners; 5. *Dattāpradānika*, Resumption of gift; 6. *Vetanādāna*, Non-payment of wages; 7. *Samvid vyatikrama*, Breach of agreement; 8. *Krayavikrayā nuṣṭaya*, Rescission of sale and purchase; 9. *Swāmīpāluyor vivāda*, Disputes between master and dependant; 10. *Simā vivāda*, Boundary disputes; 11. *Vākpārushya*, Defamation, abuse; 12. *Danda pārushya*, Assault; 13. *Steṭya*, Theft; 14. *Sāhasa*, Violent seizure of property, robbery; 15. *Stri-*

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*sangraha*, Adultery ; 16. *Strīpumdharma*, Duties of man and wife ; 17. *Dāyabhāga*, Partition of inheritance ; 18. *Dyūta*, Gambling : these titles are sometimes differently classed, and a few are added, as *Vyavahāra mātṛika*, Legal process in general ; *Sākshya*, Oral evidence ; *Lekhya*, Written testimony ; *Divya*, Ordeal ; *Abhyupetya susṛūshā*, Contracted service ; and *Prakṛnaka*, Miscellaneous.

*Vyavahāri*, *Vyavahārika*, [S. &c.] Relating to law or judicial procedure ; a suitor, a litigant : an adult, one who is of age to manage his own affairs, one who is engaged in the active occupations of life. *Lawful, usual or customary ; connected with or relating to action, of law, or legal process, customary, usual.* *Chhakauri v. Gangaprasad*, I.L.R. 39 Cal. 862 (868).

*Vyavahāri Jyotishi*, barbarously, *Wywharee josee*, [Mar.] A Brahman who, besides the duties of daily worship, conducts the ceremonies of initiation, marriages, and, in some places, funerals, and keeps the kalendar ; he is entitled

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to certain fees and perquisites which he may dispose of to others : in some cases he also discharges the duties of the *Dharmādhiikāri*, having authority to investigate alleged infractions of caste, to prescribe penance, impose fines, and sentence loss of caste.

**VYAVASAYA**, (*Vyavasāya*), [S. &c.] Labour, effort, active occupation. **VEVASAYA**, or **WEVASAY**, [Mar.] Buying and selling, trade, traffic. **VYAVASAYAMU**, (*Vyavasāyamu*), [Tel.] Agriculture, cultivation.

**VYAVASTHA**, (*Vyavasthā*), corruptly, **BYWUSTAH**, **BYWUSTER**, barbarously, **WYWAUST**, [S. &c.] **VIVASTHA**, (*Vivasthā*), or **VEVASTHA**, (*Vevasthā*), or **WIWASTHA**, (*Wiwasthā*), &c. [Mar.] Separating, setting apart : settlement, arrangement : a written opinion on points of law, with citation of the original texts on which it is based, given by Hindu law Pandits.

*Vyavasthā patra*, [S.] The written dictum or opinion of a Hindu lawyer.

**VYAYA**, [S.] Expense, outgoing : the twentieth year of the cycle = A.D. 1826.

## W

\* *Wa guaxasht Kara lengeṇ*. The words when used in a deed of sale mean an agreement between the parties to the effect that the property will be released. If the executant pays the money within three years from the date of execution of the document whereby he purports to sell the property in consideration of the loan due by the executant. *Mumtax Begum v. Lachhmi*, 1930 A.L.J. 1435.

**WABASTAH**, (*Wābastah*), [H.] Bound to,

connected with, dependant upon : a dependant, a relation, an adherent.

*Wābastagi*, [H.] Dependence, connexion, adherence.

**WADA**, (*Wāda*), [H.] **WAYADA**, (*Wāyadā*), [Mar.] A promise, an agreement, an engagement, especially with a fixed term, a farm, a contract.

*Wādabandī*, [H.] An agreement, especially for the payment of money at a stipulated period.

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**Wādadār**, [H.] One who is bound by an engagement, a contractor, a government officer responsible for the collections of a Zamindārī, a farmer of the revenue.

**Wādādāri**, [H.] Farm of the revenue of a district, making a contract or engagement.

\* *Wadah par. At the promised time or period. Bhagwat Das v. Parshad*, I.L.R. 10 All. 602 (605).

**Wādakhilāji**, [H.] Breach of promise or engagement.

**Wāyade-chiṭṭhi**, or **-rokhā**, [Mar.] A written engagement, especially with a specified term for its fulfilment.

**WADA**, (*Wadā*), or **WIDA**, (*Widā*), [H.] Depositing or entrusting anything to another.

**Wadiāt**, [H.] A deposit, a trust, any article or property given in charge or trust to another.

**WADARA**, (*Wadāra*), **WADARI**, (*Wadāri*), [Mar.] A low caste, or a member of it, whose chief occupation is killing rats and vermin.

**WADIL**, (*Wadil*), [Mar.] An ancestor.

**Wadlopārjita**, [Mar.] (from S. *upārjita*, acquired) Amassed or acquired by one's ancestors, property, &c.

**Wadlo**, **Wadlīn**, [Mar.] By or through ancestors.

**WAFĀ**, (*Wafā*), [H.] Faith, fidelity, keeping a promise or engagement, a conditional or security sale: see *Baia-bil-wafā*.

**WAGUZASHTA**, (*Waguzāshta*), [H.] Released from attachment or distraint, relieved from assessment, remitted. See, *Kameshwar Singh Bahadur v. Soney Misser*, 14 Pat. L.T. 845 = A.I.R. 1933 Pat. 529.

**WAHABI**, (*Wahābi*), [H.] A follower of the doctrines of an Arabian reformer of Mohammadanism, *Shaikh-ul-Wahāb*,

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who attempted to reform many of the abuses that had crept into the religion, especially the practices of the Shīas: in India it has become a term of abuse equivalent to infidel or unbeliever.

**WAHI**, (*Wahi*), corruptly, **WYHEE**, [Mar.] A stitched book for accounts, of which several are kept by bankers and merchants, as the *Kachch-wahi*, rough cash or day-book; *Pakka-wahi*, daily cash-book or journal, shewing receipts and disbursements; *Nahl-wahi*, a register of *hundis* or bills drawn, accepted, and paid; *Jartgar-wahi*, in which an account is kept of goods given to a broker for sale; *Chithṭha-wahi*, a letter-book; *Vyāj*, or *Wajuk-wahi*, interest account-book, &c.; it is the *Bahi* of Bengal, q.v.

**WAHIB**, (*Wāhib*), [H.] A giver, a donor: in law, one who executes a deed of gift.

**WAHIL**, (*Wāhil*), **WAHEL**, (*Wāhel*), [Mar.] Tillage, cultivation.

**Wāhil**, [Mar.] Cultivated, not waste.

**WAHIWAT**, (*Wahiwāt*), [Mar.] Administration, management.

**Wahiwādār**, [Mar.] An officer entrusted with the conduct of any important business, as the government of a province or collection of the revenue: the representative or manager of the affairs of an individual, especially in his absence.

**WAHM**, (*Wāhm*), [H.] Opinion, imagination: in law, suspicion, doubt, notion of the improbability of a charge, or doubt of the evidence.

**WAIRAN**, (*Wairān*), **WIRAN**, (*Wirān*), [H.] Desolate, depopulated, waste: a village under the head man of a different village.

**Wairānz**, [H.] A deserted or desolate place.

**Wairān-kherā**, [H.] Deserted site of a village.

\* Reference see page 1.



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**WAJA**, (*Wājā*), (?) Name of a military and agricultural tribe in *Kattiwār*.

**WAJAB**, [H.] A space of nine inches.

**WAJH**, (*Wajh*), [H.] Cause, motive : face, appearance : also P. and H., wages, hire, salary.

*Wājāhat*, *Wajuh*, [H.] In law, personal respectability, credit.

*Wajhā*, [H.] Salary, pension.

*Wajh-i-hāl*, [H.] Mode of living, state of circumstances.

*Wajh-i-kiraia*, [H.] Ground-rent, charges for lodging.

*Wujūh*, *Wujūhāt*, corruptly, *Ojooahat*, [H.] Salaries, allowances, wages : extra collections by *Zamīndārs* for personal expenses : in law, pleas, reasons, or grounds of appeal ; also the summing up of the judge, with the grounds of his decision.

*Wujūhāt-i-khās-navisi*, [H.] A former cess on account of the salaries of government clerks.

**WAJIB**, (*Wājib*), [H.] Right, proper, necessary.

*Wājib-ul-ār*, [H.] Lit. Fit for, or worthy of representation : a petition, a written statement or representation, a written agreement : in the north-west provinces it designates what is considered to be the most important of the documents relating to the village administration, *Burjare v. Bhagana*, I.L.R. 10 Cal. 557 (P.C.), describing the established mode of paying the government revenue, the actual shares or holdings, whether held in severalty or in common, and how separation or re-allotment takes place, the powers and privileges of the *Lambardārs*, and how elected, what extra items of collection are recognised, the rules regarding fruit and timber trees on the estate, and how irrigation is maintained ; the appropriation of waste lands, the village servants and their fees, and the pay of the village watch-

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men : it should be, in fact, a complete view of the organization of the village, and is to be attested by the signatures of all the *Lambardārs* and as many of the shareholders as choose to sign, and by the signatures of the *Patwāri* and *Kánungo* : it should be read aloud in open court in the hearing of the subscribing parties and the settlement officer, and be approved and signed also by him : *It is village administration paper and it is regarded as of great importance by Govt. It was directed to be prepared by Reg. VIII of 1822. It is an official record of more or less weight, according to the circumstances, but still an official record of admitted custom of the district in which it is recorded.* [*Uman Parshad v. Gandharp*, I.L.R. 15 Cal. 20 at 28 (P.C.)], and is kept in the archives of the office and that they are authenticated by the signatures of the officers who made them. *The custom of excluding daughters from inheritance prevalent among 'Bahrulia' clan in Oudh, was a usage which Regulation VII of 1822 required officers to ascertain and record. This is admissible in evidence.* *Lekraj Kuar v. Mahpal Singh*, I.L.R. 5 Cal. 744 (P.C.). *A settlement officer should not receive for entry in Wajib-ul-aiz of a village a mere expression of the views of a proprietor, or enter it upon the record of local custom.* *Uman Parshad v. Gandharp*, I.L.R. 15 Cal. 20 (P.C.). *The rulings of Allahabad High Court on this document discussed in Isri Singh v. Ganga*, I.L.R. 2 All. 876 (878) (F.B.). *The object of Wajib-ul-aiz is to supply a reliable record of existing local custom. It was never intended that it should be used as an indirect means of giving effect to the wishes of a sole proprietor with regard to the nature of devolution of property.* *Superunddhwaja v. Gararudhwaja*, I.L.R. 15 All. 147, The term

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seems to have been superseded of late years by *Khewaf*.

*Wājib-ul-kaṭl*, [H.] Deserving death, capital, as an offence.

*Wājab-mitt*, [Mar.] The true time: the actual date of an occurrence set down in a bond or other document, either before or after its happening.

**WAJJHA**, (*Wajjhā*), [Mar.] A man following the double occupation of blacksmith and carpenter.

**WAKF**, (*Wakf*), [H.] A bequest for religious or charitable purposes, an endowment, an appropriation of property by will or by gift to the service of God in such a way that it may be beneficial to men, the donor or testator having the power of designating the persons to be so benefited. *To constitute a valid wakf, there must be a dedication of the property solely to the worship of God or to religious or charitable purposes. Abu Hanifa in 2 Hidaya points out that the appropriation, that is wakf, must be for some charitable purposes. Murtaxai v. Jamna, I.L.R. 13 All. 261 (268); Pathukutti v. Avathalakutti, I.L.R. 13 Mad. 66 at 74. The word wakf is borrowed from Mahomedan Law. When a property is declared wakf, the original owner is divested of it and it vests in Almighty God. Rikhi Kesh v. Mela Ram I.L.R. 1931 Lah. 411=131 Ind.Cas. 283=32 P.L.R. 304=A.I.R. 1931 Lah. 170. In a wakf the legal estate or ownership is vested in the 'Mutwalli' or trustee, but so to speak transferred to God. Ramadham v. Vada Lervai, I.L.R. 34 Mad. 12. According to the accepted view of the Sunni School it is in the very conception of wakf, which is the name for a grant by which mosques and similar institutions are dedicated, that all proprietary rights of men should be extinguished in the property so dedicated. Kuttayan v. Mammanna, I.L.R. 35 Mad. 681. Literally*

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*the word signifies, "detention" in law "trying up" of property in such a manner that the substance (as 1=corpus) does not belong to anybody else but God, while the produce is devoted to human beings, or is spent on whomsoever he (wakif) likes. Though a desire to approach the Deity (Kurbat) should form the ultimate motive of all wakfs yet if, without such an immediate desire, a person were to dedicate a property in favour of the affluent, the wakf would be valid in the same way as a wakf in favour of the indigent or for the purposes of a mosque. Meer Mahomed Ismail v. Sasthi Churan, I.L.R. 19 Cal. 412 (427). Wakf properties must be applied to objects which never become extinct, and those objects are all of religious and charitable character. Mahomed Hamidulla v. Latful Haq, I.L.R. 6 Cal. 744 at 746; Luchmiput Singh v. Amir Alum, I.L.R. 9 Cal. 176 (176). Abdul Gunne v. Hussien Miya, 10 Bom. H.C.R. 13; Md. Hamidulla v. Budrinmissa, 8 C.L.R. 164. In order to constitute a valid wakf four essential conditions are to be fulfilled: (1) The appropriator must destine to ultimate application to objects not liable to become extinct; (2) The appropriation must be at once complete; (3) There must be a stipulation for a sale of property and expenditure of price on appropriator's necessity; and (4) Perpetuity is a necessary condition. Jagatmoni v. Ramjani, I.L.R. 10 Cal. 533 (536). The provisions for the family out of grantor's property may be consistent with the gift of it as wakf. Md. Ahsanulla v. Amarchand, I.L.R. 17 Cal. 498 (509) P.C.=17 I.A. 28; Rasamaya v. Abul Fata, I.L.R. 18 Cal. 399; Meer Mahomed v. Sasthi Churan, I.L.R. 19 Cal. 412. A wakf is a permanent benefaction for the good of God's creatures. The wakif may bestow the usufruct, but*

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not the property upon whomsoever he chooses, and in any manner whatever, only it must endure forever. *Bikani Mia v. Shute Lal*, I.L.R. 20 Cal. 116 (145) (F.B.) ; I.L.R. 22 Cal. 619 (P.C.) ; *Fuxhur Rahim v. Md. Obedul Axim*, I.L.R. 30 Cal. 666.

\* *Wakf-bil-wasiyat*. Testamentary wakf ; A wakf suspended or contingent upon the death of wakf. *Agha Ali v. Attaf Hasan*, I.L.R. 14 All. 429 (473).

*Wakf-nâma*, [H.] A written deed of endowment.

**WAKHAR**, (*Wakhâr*), [Mar.] A warehouse, a store-room.

*Wakhârdâr*, [Mar.] A store-keeper.

**WAKI**, (*Wâkî*), [H.] Happening, occurring.

*Wôkîa*, [H.] Event, occurrence : news, intelligence.

*Wakâûâ*, [H.] (plur. of *Wakâa*) Events, occurrences, news.

*Wakâûâ-navis*, or *-nigâr*, corruptly, *Wakeh-negar*, *Wake-negar*, [H.] (from P. *navis*, a writer, or *nigâr*, an inspector) A remembrancer, a recorder of events : an officer on the royal establishment under the Moguls, who kept a record of the various orders issued by, and transactions connected with, the sovereign, in the revenue department : an officer of this denomination was also attached to the *Nâzim* or provincial governor, who reported to the principal remembrancer at the court the particular revenue transactions of the province : any communicator of official intelligence.

*Wâkanîris*, or *-nis*, vernacular form of the preceding, [Mar.] An officer on a great man's establishment, the manager of the household and chief caterer, a sort of major-domo : under *Sirajî* the *Wâkanîs* was one of the eight principal ministers whose duty it was to keep the private journal, records, and letters, and to superintend the household

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troops and establishment : any news-writer or intelligencer (but little known in this sense.)

*Fil-wâkîa*, [H.] In fact, truly, actually.

**WAKIL**, (*Wakîl*), **WUKEEL**, often read **VAKIL**, (*Vakîl*), **VUKEEL**, **VAGIL**, (*Vagîl*), corruptly, **VAQUEEL**, [H. &c.] A person invested with authority to act for another, an ambassador, a representative, an agent, an attorney : in India, an authorised public pleader in a court of justice. Ben. Reg. xxvii. 1814. Act xiii. 1838. Mad. Act vii. 1843 : amongst the Marâthas also the hereditary assistant of the *Deşmukh* : a cess imposed to meet the expense of entertaining a *Wakîl*.

*Wakûlat*, or *Vakûlat*, corruptly, *Vaqualat*, [H.] Representation, agency, attorneyship, the office of a *Wakîl*.

*Wakûlat-mufridât*, [H.] Special agency limited to some particular transaction.

*Wakûlat-nâma*, *Vakûlat-nâma*, [H.] Credentials, letter of authority, power of attorney.

*Wakîl-mutlak*, [H.] A plenipotentiary, a representative with absolute powers.

**WAKLA**, **WUKLA**, (?) [Mar.] A bullock-load of grain.

**WAL**, (*Wâl*), or **WALA**, (*Wâlâ*) [H.] Used only in composition it denotes a person who does any act, is possessed of any property, is charged with any duty, &c., as, *rakh-wâlâ*, a guard or guardian ; *gâo-wâlâ*, or *gicâlâ*, a cowkeeper ; *ghar-wâlâ*, the master of the house ; *Dilli-wâlâ*, a man or inhabitant of Dehli, &c. : (its origin is uncertain, but it is probably from the S. adjunct *rân*, in the sense of having, possessing, as *dhana-rân*, having wealth, wealthy : in Telugu it becomes *vâqu*, or *wâqu*.)

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**WALA**, (*Walā*), also **WILA**, (*Wilā*) [A.] (lit., proximity, kin, friendship) In Mohammadan law, a peculiar relation voluntarily established, and conferring a right of inheritance on one or both of the parties so connected : it is of two kinds.

*Walā-ātāqat*, or *niāmat*, Relationship between a master and a manumitted slave in which the former inherits any property the latter may acquire after emancipation.

*Walā muwālāt*, [A.] The connexion arising out of mutual friendship, especially between a Mohammadan and a convert. See *Mawlā*.

**WALAJAH**, (*Wālājāh*), or **WALASHAN**, (*Wālāshān*), High in rank, noble, of great dignity.

**WALA**, (?) A Rajput tribe forming the ruling tribe in Kātiwar.

**WALAD**, **WULUD**, [H.] A son.

*Walad-maghrūr*, [A.] In law, the son of a person who has mistaken the condition of the mother, as begotten on a female within the prohibited degree of relationship without his being aware of it, or on a female slave supposing her to be a free woman : in the latter, the child is the property of the master of the slave, but the father may redeem it.

*Wālid*, [H.] A father. *Wālida*, A mother.

**WALAGBETH**, (?) Dues claimed by the *Padhān*, or head man of a village.—Kamaon.

**WALAND**, (*Wāland*), [Guz.] A barber, a village barber.

\* **WALDA**. *The word is applied out of love and affection as mother, and cannot be taken literally. Mamtax-un-nissa Begam v. Wazir Ali*, 65 Ind.Cas. 308 = 8 O.L.J. 569.

**WALI**, [H.] A master, a friend, a prince, a

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saint : in law the term indicates the relation, natural or legal, in which one person stands to another, as a guardian, a trustee, protector, or the like ; also, the person entitled to exact retaliation for personal injury or murder committed upon a kinsman or connexion. *The expression 'Wali' is not confined to saints of the highest degree, but includes saints of lower degree. Advocate General of Bombay v. Yusuf Ali Ebrahim*, 24 Bom.L.R. 1060 = 84 Ind.Cas. 759 = A.I.R. 1921 Bom. 338.

*Walīāhad*, [H.] An heir, especially to a sovereignty, the heir apparent, a vicegerent, a deputy.

*Walī-bārd*, [H.] A legal guardian of a more remote degree than father, brother, or uncle.

*Walī-jabīr*, or *-majbūr*, [A.] An authoritative guardian recognised by the law.

*Walī-jināyat*, [A.] The next of kin, or other person entitled to exact retaliation for offences against the person of a relative, or of one under his charge.

*Walīnīamat*, [H.] A title of respect designating a father, a patron, a benefactor.

*Walī-ul-dam*, [A.] A person entitled to exact retaliation, or the price of blood.

**WALIT**, (*Wālīt*), [Mar.] Ejected or turned out of a caste : out-caste ; also, sub., the expulsion of one from his caste.

**WALRAS**, (?) [Guz.] A spot of land in a jangal prepared for tillage by burning the bushes and brushwood and leaving the ashes as manure.

**WALSARI**, (?) [Mar.] A sandy soil, a variety of the Tāmri, copper or red soil.

**WALUVAN**, (?) [Mal.] A class of agrestic slaves in Malabar.

**WAM**, (*Wām*), [H.] Debt, either lending or borrowing, a loan.

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*Wámdár*, [H.] A debtor, a creditor.

*Wámkhwáh*, [H.] A creditor.

**WANGI**, (*Wángt*), [Mar.] A sample, a specimen, a portion of grain or goods exacted by the hereditary officers of a village, portion of produce presented by the lessee to the lessor of a garden, plantation, &c., a portion of an article given to the officers of the customs, over and above the duty, as a perquisite: a tax on grain, &c., brought to a market, originally granted to the person opening it, but reverting to government.

**WANI**, (*Wánt*), [Mar.] A particular caste, or member of it, usually a retail dealer: a grocer or corn-chandler, the *Banya* of Bengal.

**WANJARA**, (*Wanjárá*), or **WANJARI**, (*Wanjári*), [Mar. Guz.] A particular caste, or a member of it, carriers of grain: see *Banjára*: the same caste, but following a different occupation, makers of coarse hempen cloths and bags.

*Wanjár*, [Mar.] A camp or company of *Banjáras*.

**WANTA**, (*Wántá*), or **WATA** (*Wátá*), corruptly, **WAUNTA**, **VANTA**, **VUNTA**, **WANTO**, **WAUNTA**, **BANTA**, [Mar.] (H. *Bát*, *Bátá*, S. *Vata*, *Vaná*) Share, part, portion, division: also *Vaná*, q. v.: As applied to lands, it is a description of land held rent-free although much of it pays *Salam* to Government. Prior to the Mahomedan conquest, the Rajput had possession of the country. The Mahomedans dispossessed them and the possessors plundered. The conquerors were unable to stop this. A compromise was effected, the Mahomedans keeping three-fourths of each village under the name of '*Talpad*' and the remaining one-fourth was allotted to the original holders under the name of '*Wants*'. This land has in some cases given away, in some subdivided and in some sold. In some cases the holders of "*Wanta*"

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were too strong for the Government authorities holding the '*Talpad*' and they seized the '*Talpad*' and annexed it to their '*wanta*' the whole still being held by them as their '*wanta*' where Government had been strong, *wanta* was resumed and is now known as '*wanta-japti*': in Guzerat it denotes lands either exempt from assessment or held at a quit-rent, chiefly by Rajputs, although sometimes by *Kolis* and Mohammdans: the tenure is prescription of remote antiquity without any deeds or grants. [See *Dolsang v. Bhaísang v. The Collector of Kaira*, I.L.R. 4 Bom. 367 (369); *Desai Himatsingji v. Bhavabhai*, I.L.R. 4 Bom. 643 (647).]

*Wántedár*, *Wántekari*, *Wánteli*, &c. [Mar.] A sharer, a divider, a partaker.

*Wántani*, or *Wántni*, [Mar.] Distributing, apportioning: a share, a portion.

*Wántni-báb*, [Mar.] (from *báb*, an item) Items of shares of assessment to be divided among the cultivators.

*Wántnipatra*, [Mar.] A writing or document exhibiting the proportions in which patrimonial or other property is to be distributed.

**WAR**, (*Wár*), **WARI**, (*Wári*), also **VATI**, (*Vát*), and **BATI**, (*Bát*), or, **BARI**, (*Bar*), An inclosure, a garden, a house, a dwelling: see *Váda*.

*Wárkure*, [Mar.] A yard round a house.

**WARA**, (?) [Guz.] A portion of land assigned to each member of a *Koli* village at a quit-rent.

**WARAN**, (*Wáran*, or **VARAN** (*Váran*), [Guz.] (from the English '*warrant*') A writ, an order for the apprehension of a criminal.

**WARAT**, (*Warát*), [Mar.] A marriage procession, an assignment on the revenues. See *Barát*.

**WARHI**, (*Wárhí*), or **WADHI**, (*Wádhi*),

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[Mar.] Surplus (of grain, &c.) given by way of compensation in returning a quantity borrowed.

*Wārhi-dīrhi*, [Mar.] The practice of borrowing or lending grain, &c., on condition of receiving back half as much again, more or less.

**WARID**, (*Wārid*), [H.] Coming, approaching.

*Wāridāt*, [H.] Events, occurrences, circumstances.

*Wārid-gādir*, [H.] A guest, a traveller.

**WARIL**, (*Waril*), or **WADIL**, (*Wadil*), [Mar.] One from whom a person descends, an ancestor, an elder, a superior, the head of a family.

*Warilpaṇa*, [Mar.] (from *Waril*, best, and *paṇa*, affix, implying the abstract, as 'hood,' &c. in English). The rights and privileges of the eldest member or head of a family; also those of the eldest son, primogeniture (the first word is only a various reading of the preceding, substituting *r* for *l*).

*Warilparamparā*, [Mar.] Line or succession of ancestors.

**WARIS**, (*Wāris*), **WARAS**, [H.&c.] **VARASU**, [Tel.] An heir any one having right of heritage. *Absolute ownership. Tirath-mal Lokoomal v. Thanucarsingh*, 15 S.L.R. 202 = 66 Ind.Cas. 720; *Bai Muli v. Chunilal*, 1 L.R. 24 Bom. 420. *It is a well-known word of limitation denoting an estate of inheritance, but this natural meaning may of course be displaced by the context as showing a different meaning. The literal translation of the word is "heir". Jagdeo Singh v. Deputy Commissioner, Partabgarh*, 2 Luck. 507 = 3 O.W.N. Sup. 56 = 29 O.C. 176 = 13 O.L.J. 762 = 96 Ind.Cas. 47 = A.I.R. 1926 Oudh 431. *The word 'Waris' is not always intended to be an expression of limitation. Gopiram v. Achhu Ram*, 65 Ind.Cas.

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462 (Lah.). *The word "waras" includes the widows of the grantee. Dundoobai v. Vitthal Rao*, 60 Bom. 498 = 162 Ind.Cas. 780 = 8 R.B. 422 = 38 Bom.L.R. 193 = A.I.R. 1936 Bom. 182.

*Warṣa*, or *Wirṣa*, [H. &c.] *Wārasā*, [Mar.] *Vārasu*, [Tel., Karn.] Heritage, an inheritance, a property 'acquired by inheritance or bequest, any claim or title to property.

*Warṣa*, or *Wirṣa-dār*, [H.] *Wārisdār*, or *Wārsedār*, [Mar.] *Vārasudār*, [Tel., Karn.] An heir, a proprietor by hereditary right.

*Warṣanāma*, or *Wāriṣnāmā*, [H. &c.] A document setting forth a claim to inheritance.

*Warṣat-nāma*, or *Varāsat-nāma*, incorrectly, *Verasut-nama*, [H.] A deed or document, either in proof of the distribution of an inherited property, or of being legal heir of the deceased.

*Wāraṣat*, [H.] Heritage, hereditary right, receiving by inheritance, the condition of being heir.

\* *Waris-o-kalix*. Heiress and possessor. *Ali Muhammad v. Azizullah*, 1 L.R. 6 All. 50.

**WARKAR**, (*Wārkar*) (?) [Mar.] A sort of money-lender amongst the Marāṭhas, frequenting the weekly markets and lending small sums of money for short periods 'at a high rate of interest (from *wāra*, or *vāra*, a day).

*Wārkarī*, (?) [Mar.] A cess or tax levied on the preceding class or money-lenders.

**WARKAS**, [Mar.] Common denomination for the inferior grains, for all except rice and the kinds of pulse: it is also applied to the dry cultivation, and to the lands on which it is carried on.

*Warkas-jamīn*, [Mar.] Land suited to the cultivation alone of the inferior grains.

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**WARRU**, (?) The name of a tribe in Kati-war.

**WAS**, [Mar.] (also *Os q. v.*) Desolate, forsaken, as a village: uncultivated, as land. \***WAS**, [Guz.] Division of a *Koli* village under its own head man.

**WASI**, (*Wasi*), corruptly, **WUSSEE**, [H.] A testator, one who commands, recommends, or bequeaths any thing: an executor, an administrator, a guardian, meaning one appointed by will, in distinction from the *Wali*, or natural guardian.

*Wagáia*, *Wagiat*, [H.] A precept, a command: in law, a will or testament defined to be the endowment of any thing or person with his property by an individual, after his demise: a will can convey away only one-third of the testator's property, except with the consent of the lawful heirs, and in the order of discharge, legacies come after liquidation of debts, before the claims of inheritance.

*Wagiat-náma*, corruptly, *Wagayout-náma*, [H.] (P. a document) A written will or testament: the will.

**WASIKAT**, (*Wasikat*), [A.] A compact, an agreement, a bond, a written obligation.

**WASIL**, (*Wasil*), [H. &c.] Joined, connected, attached, realized: as a revenue term it implies the amount of revenue collected: it formerly denoted, in Bengal, the amount of all collections from additional sources, as from the annexation of territory, assessment of lands previously rent-free, or resumption of assignment: in Bombay, the total amount of revenue received in the last or a recent year from any portion of land.

*Wagilat*, [H. &c.] *Wasalát*, [Mar.] Collections of revenue from every head of receipt, the proceeds of an estate, meane profits of land: in Mar., also,

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the line having part of the letter *w* at the head, drawn across the paper containing revenue accounts, as the designation of papers on that subject. *Mesne profits consisting of what may be called a consequential right*. *Balmakund v. Jalanlal*, 1 I. R. 6 All. 128.

*Wagilat-patra*, [Uriya] Account of revenues collected.

*Wagil-báki*, [H. &c.] Collections and balance, an account shewing the amount of revenue realized, and the remainder outstanding.

*Wagil-báki-kharch*, [H.] An account formerly kept shewing the amount of revenue assessed, the portion realized, the balance outstanding, with the deductions for charges of collection: it was drawn up at the close of the year at the settlement of the revenue accounts.

*Wagil*, [H. &c.] *Wasil*, [Mar.] Collections, revenue, rent, &c.: money annually realized by government, proprietors, or bankers.

*Wagilbáki*, [Mar.] Collection and application or administration of the revenues.

*Wagildár*, [Mar.] A collector of revenue.

*Wagili*, [Mar.] Yielding a good revenue; also an inferior officer employed in the collection of the revenue, likewise *Wagilyá*.

*Wagilwásil*, [Mar.] Revenue, rent (comprehensively), the collection, appropriation, and management of it.

**WASILA**, (*Wasila*), [H.] Prop, support, means, mediation, intervention.

*Wasiladár*, [H.] A client, a dependant. **WASIL-BIL-NIKAH**, (*Wasil-bil-nikáh*), (?) [H.] An agent or negotiator in effecting a marriage (? if the first term should not be *Wakil*, or *Wagil*).

**WASITA**, (*Wasita*), incorrectly, **WASTA**, (*Wasta*), **WASTAH**, [H. &c.] Any thing

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or person intervening, as an agent, a broker, a middle-man, one who contracts with a dealer to supply him with goods manufactured by others, also *Wasilagâr*, and *Wastâni*, and *Wasi-tadâr*, corruptly, *Wastahâr*.

*Wâgitalâlûk*, [H.] A dependent *taâlûk*, one subordinate, not to a Zamindâr, but to a superior *Taâlûkdâr*.

**WASK**, (*Wask*), [A.] A load of corn, a horse or camel load.

**WAT**, (*Wât*), [Mar.] A road, a way. See *Bât*, and *Vât*.

*Wâtâqî*, *Wâtâqyâ*, [Mar.] A guide, one who accompanies to shew the road.

*Wâtâmârgî*, [Mar.] A traveller, a wayfarer.

*Wâtâmuryâ*, [Mar.] A robber, a highwayman; also *Wâlpâqî*, and *Wâlpâqyâ*. See *Bâlpâr*.

**WATAN**, (*Watan*), **WUTUN**, incorrectly, **WUTTUN**, [H. &c.] Country, native country, place of residence, home: amongst the Marâṭhas it has come to import any hereditary estate, office, privilege, property, or means of subsistence, a patrimony.

*Watanbandhu*, or *Watanbhâtî*, [Mar.] A co-heir, a joint inheritor, also a fellow hereditary officer, one who holds an office jointly with another, a brother *Deṣmukh*, a fellow *Pâtîl*, &c.; many of the district and village offices, with their emoluments, being held conjointly by more than one individual.

*Watan-dâr*, [Mar.] The holder of a hereditary right, property, or office, with the privileges and emoluments attached to it.

*Watanjaptî*, [Mar.] (from A. *japtî*, seizure) Produce of rent-free lands or other emoluments of hereditary officers sequestrated by the government.

*Watanpatra*, [Mar.] Title-deed of hereditary property.

*Watani*, [Mar.] Pertaining to a property or *Watan*, privileges, emoluments,

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deeds, &c., obtained by inheritance or purchase, held in one's own right.

*Watanwârî*, [Mar.] A patrimonial estate, patrimonial lands and tencements.

**WAVEYLEY**, (?) [Guz.] The privilege lands granted to village servants and officers.

*Wareyleckâra*, (?) [Guz.] Village servants and artisans holding rent-free lands.

**WAZIA**, (*Wazîâ*), **WAZIAT**, (*Wazîât*), Trust, deposit: a deposit: a deduction: in the revenue accounts of the Moham-madan government it designated the authorised deductions from the gross revenue on account of dismembered territory and legal allowances to the Zamindârs. See *Mukhârij* and *Max-kurât*.

**WAZIFA**, (*Wazîfa*), [H.] (plur. *Wazâif*) A pension a stipend, a grant of land rent-free, or at a quit-rent, to pious persons, or for past services: revenue collected at a stipulated or fixed rate for a certain quantity of land.

*Wazîfa-dâr*, [H.] The holder of a pension, or of a rent-free grant of land.

**WAZN**, or **WAZAN**, [H. &c.] in the Hindu dialects, **WAJAN**, or **OJAN**, (Beng. *Ojan*) Weight, weighing.

*Wazndâr*, [H. &c.] A weighman.

*Waznkash*, [H.] A weighman, one who weighs the grain of the village: it appears to be used sometimes laxly for cash-keeper or money-weigher.

*Waznkashî*, corruptly, *Wozunkushee*, [H.] The office dues or perquisites of the village weighman.

**WAZIR**, (*Wazîr*), **WUZEER**, sometimes **VAZIR**, (*Vazîr*), incorrectly, **VIZIR**, **VIZIER**, [H. &c.] The principal minister in a Mohammadan sovereignty.

*Wazârat*, [H. &c.] The office of prime minister.

**WIGU**, (*Wîgu*), **WIGHU** (*Wîghu*), less correctly, **WIGA**, (*Wîga*), or **VIGA**, (*Vîga*),



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[Guz.] (no doubt a vernacular corruption of *Bighá*) A land measure in Katiwar, the sixtieth part of a *Santá*, said to measure 160 yards by 10: the Gujarathi *Bighá* is equal to  $28\frac{1}{2}$  square yards.

**WILAYAT**, (*Wiláyati*), [H. &c.] An inhabited country, a foreign country; applied by the natives of India to England especially, sometimes to Europe generally, and to Persia and Turkey.

*Wiláyati*, or *Viláyati*, [H.] Foreign, European: the name of an era current in Orissa commencing A.D. 592.

**WINDARI**, (*Windári*), or **VINDARI**, (*Vindári*), [Mar.] (from S. *Vidaran*, splitting) The name of a caste, or a member of it, said to be sprung from a Kshatriya mother and Vaisya father, whose occupation is drilling beads and pearls, and polishing shells, &c.

**WODALA**, (*Wodála*), **WUDDALA**, (?) A class of Mohammadans on the coasts of Gujarat and Kach, manning either trading or pirate boats.

† **WOLI**, [Tel.] A marriage present, a dower. See *Olí*.

**YA**, (*Yá*), pron. **JA**, (*Já*), [Beng.] A husband's brother's wife.

**YAD**, (*Yád*), [H. &c.] Remembrance. [Mar.] A memorandum, a scrap, a little account, a note addressed to an equal on official subjects.

*Yád-dásht*, [H. &c.] *Yádástu*, [Tel.] A note, a memorandum, a memorial, a petition, a certificate.

**YACHITA**, (*Yáchita*), [S.] (lit. asked) A particular form of deposit, in Hindu law,

in which the holder of the deposit may have the use of it.

*Yáchitaka*, [S.] An article deposited or lent for use.

**YADRICHHIKA-PUTRA**, [S.] (from *Yádrichha*, of one's own accord or will) A son who offers himself for adoption.

**YADU**, [S. &c.] An ancient Hindu sovereign, eldest son of *Yayáti*, and founder of the race of *Yadus* or *Yánavas*.

*Yaduvansa*, [S. &c.] The race of

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**WOLLA-DHARMA**, (?) [Mal.] A private gift to a temple or religious establishment.

**WORABAT**, (?) [H.] Inheritance.—Shahabad.

**WORRAH**, (?) [Tel.] A well lined with cylinders of coarse earthenware.—Northern Sarkárs.

**WOSAON**, (*Wosáon*), [Hindi.] The winnowing of grain.

**WOUSH**, (?) [Mar.] Race, family, generation (a blunder, no doubt, for *Vans* or *Wans*).

**WOWANDKARI**, (*Wowandkari*), or **OWANDKARI**, (*Owandkari*), [Mar.] A person cultivating land in a village, but residing in, and belonging to, another.

**WUDIAWAR**, (*Wudiawár*), **WOODEEAWAR**, (?) probably for **UDIYA**, (*Uđiya*), or **URIYA-VADU**, (*Uriya-rádu*), [Tel.] A man of the *Uđia* or *Orissa* country, considered as of a low caste, and employed especially in cutting stones and digging wells and tanks in the Northern Sarkárs.

† *Wujuhát-parwána*, [H.] An order or authority from a zamindár to his ryots to pay their rents, or other collections, to his agent or representative.

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*Yadu*, a name borne by several Rajput tribes who pretend to trace their descent from this prince.

**YAFT**, (*Yāft*), [H. &c.] Profit, gain fees, perquisites, as,

*Yāft-i-Šābahdār*, the income or revenue of a *Šābahdār*, or *Nawāb*.

*Yāft-i-khidmat*, corruptly, *Yāft-kedmat*, [H.] Attainment of office or employment, fees or presents paid on the grant of an office or jurisdiction, as of a *Zamindārī*.

**YAGA**, (*Yāga*), [S. &c.] A sacrifice, an offering, an oblation.

**YAINIR**, (*Yainīr*), or **AINIR**, (*Ainīr*), [Karn.] Rice used for the first crop : the first crop of rice.

**YAJAMANA**, (*Yajamāna*), [S.], and in most dialects modified as **YAJMAN**, (*Yajmān*), vernacularly, **AJMAN**, **IJMAN**, (*Ijmān*), corruptly, **YIJMAN**, **EEJIMAN**, **EJHAMAN**, or **YEJAMAN**, A person who employs a priest or priests to perform for him either fixed or occasional religious ceremonies : as he is usually a householder, it has come to signify also the head of a family or household, a chief, a head man, a master, the head of a caste, tribe, or trade : it is sometimes applied to one of several associated in the employment and payment of priests for a sacrifice ; the office of family priest is sometimes hereditary, and the *Yajamāna* has no power to change him as long as he performs his functions efficiently : in some parts of the Tamil countries the *Yajamān*, or *Ijman*, as head of the community, has peculiar powers and rights : he distributes the lands when held in common according to fixed rules among the cultivators, and holds a parcel of land rent-free, as well as appropriates the *Mirāsīdārs'* grain fees ; no sales can be made, nor strangers allowed to settle,

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without his sanction, sometimes singly, sometimes in conjunction with other head villagers ; his land and emoluments are hereditary privileges, not grants from the state, and are transferable by sale, gift, and the like.

*Yajamān*, or *Ejamān-grānam*, [Tam.] A village where the lands are cultivated in common, but under a distribution made by the head man : also a village which is the property of a single individual. See *Ekabhogam*.

*Yajamān-māniyam*, [Tam.] A grant of rent-free land to a respectable householder.

*Yajamāna-kṛtṛyā*, [S. &c.] What is to be done in the family of the patron or master of a ministering priest, astrologer, or the like.

\* *Yajman Virtti*.—*The office of hereditary priest. It is a 'nibandha,' i.e., having rights in immovable property. Ghelabhai v. Hargowan, I.I.R. 36 Bom. 94.*

*Yajamāni*, [Mar.] The principal or presiding person at a marriage feast or other entertainment amongst *Śūdras*.

*Yajana*, [S. &c.] Sacrificing, offering sacrifices, either personally or by competent ministers, on one's own account : the duty of the three first classes.

*Yājana*, [S. &c.] Conducting sacrifices or ministering for others : the exclusive office of the Brahman.

*Yajna*, [S. &c.] A sacrifice, performance of a sacrifice, offering of libations of Soma juice, or oblations of butter.

*Yajna paśu*, [S. &c.] A victim, an animal offered in sacrifice.

*Yajnopavita*, [S.] The cord originally worn by the three first classes, but now of right only by Brahmans : the ceremony of investiture.

**YAJUSH**, [S. &c.] in composition *Yajur*, as

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*Yajur-veda*) The second of the four scriptural authorities of the Hindus.

**YAK**, (?) The *chaunri*-tailed ox of Tibet (Bos or Poëphagus, grunniens).

**YAK**, [H.] One : more usually **EK**, q. v.

**YAKSHA**, [S. &c.] A sort of demigod, especially attendant on *Kuvera*, the god of riches.

*Yakshinī*, [S. &c.] A female *Yaksha*, attendant on *Kuvera* and *Durgā*, but often holding intercourse with mortals.

**YALAM**, (*Yālām*), or **YALAM**, (*Yālam*), incorrectly, **YALIUM**, (?) Public sale, auction, a lottery (a corruption, apparently, of *Nilām*).

**YALAVALLOR-KUTTAM**, (*Yālavallor-kut-am*), [Tam.] The *Gāndharba* form of marriage, union by mutual consent.

**YAMA**, [S. &c.] The Hindu ruler and judge of the dead.

*Yamadanshtṛā*, [Mar.] (lit. *Yama's* teeth) The last eight days of the month *Āswīn*, and the whole of *Kārtik*, considered as a period of general sickness.

*Yamadwityā*, [S.] The second of the light half of *kārtika*, when brothers and sisters exchange gifts and honours (in allusion to the attachment of *Yama* and his sister *Yamī*).

**YAMA**, (*Yāma*), corruptly, **JAMAM**, and **ZAMUM**, [S. &c.] A watch, an eighth part of the day, or period of three hours.

**YAMIN**, (*Yamīn*), [H. &c.] An oath, a vow, an adjuration by the name of God, or by such of the divine attributes or other terms ordinarily employed for the purpose.

*Yamīn-ghamās*, [A.] A false oath, wilful perjury concerning an affair past.

*Yamīn lagho*, A rash or inconsiderate oath relating to past events, one the swearer hastily believes to be true although in fact false.

*Yamīn munāḥid*, or *māḥid*, [A.] An

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oath or vow concerning some future matter which should be kept unless sinful, in which case it may be broken, subject to expiation.

*Yamīn-faur*, or *Yamīn-fūr*, [A.] A sudden oath or vow, one made upon an emergency.

\* **YANTAKA**. *It is that which is received by the mother from her family and which the daughters share. 'Yantaka' properly is one which is given by any one of the bride and bridegroom while seated together at a marriage. Muthappudayan v. Ammani Annal, I.L.R. 21 Mad. 58 (61).*

**YANTRA**, [S.] in all the dialects, sometimes pronounced **JANTRA**. A machine, an instrument, an engine, any mechanical contrivance.

*Yantrakāran*, *Yantrikan*. [Mal.] An engineer, an artificer, a machanic.

**YAR**, (*Yār*), [H.] A friend.

*Chāryārī*, [H.] A sect of Mohamadans who venerate equally the four successors of Mohammad : a silver coin or rupee having the names of the first four *khalīfs* on the margin.

**YARA**, (*Yāra*), [H.] Toll, tax, revenue.

**YARA**, [Karn.] A loan.

**YARAKALAPA**, (*Yārakalapa*), [Tel.] Implements of husbandry.

**YARAPU**, also **ERAPU**, [Karn.] A loan without interest.

**YARDI**, (*Yārdī*), [Mar.] The hereditary assistant of the *Despāndyā* : in general *Yārka*, and *Yārdā*, are applied to men and animals of little value or estimation.

**YARGHAMAL**, (*Yarghamāl*), corruptly, **ERUGMAL**, [H.] A hostage.

**YARLAN**, read also **YERLUN**, **YERLINA-LOO**, (?) [Mal.] The name of a class of agrestic slaves in Malabar.

**YASAWAL**, (*Yasāwal*), [H.] An officer of

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parade, one carrying a gold or silver staff, a state messenger.

**YATA, YATAMU, (Yāta, Yātamu),** [Karn. Tel.] An engine on the principle of a lever for raising water for fields or gardens.

*Kuīyāta*, [Karn.] An irrigating machine worked by hand.

*Kāgadayāta*. [Karn.] A paper-mill.

**YATHARTHA, (Yathārtha).** [S. &c.] Truly, rightly, correctly, according to the sense or object.

**YATHAYOGYAM, (Yathāyogyam),** [S. &c.] Suitably, fitly, as it is proper or right.

*Yatheshtha*, [S. &c.] According to desire, as it is wished or commanded.

**YATI, (Yati),** or also, vernacularly, **JATI, (Jati),** [S. &c.] An ascetic, the member of the fourth order of the Hindus : in common use applied especially to a religious teacher of the Jains.

**YATIM, (Yatim),** [H.] An orphan, a ward : it is applied in Mohammadan law to a child whose father dies before he or she arrives at maturity, although the mother be living.

**YATRA, (Yātrā),** [S. &c.] also, vernacularly, **JATRA, (Jātrā)** (going about, travelling, but especially travelling to places of reputed holiness, pilgrimage : a periodical festival in honour of some idol to which its worshippers resort : a company of pilgrims : in Bengal, a dramatic representation.

*Yātraḍābī*, [Mar.] Proceeds of the votive offerings by pilgrims in a temple.

*Yātrakaru, Yātrekarī, or Yātrekarū,* [Mar.] A pilgrim.

*Yātri or Jātri*, [S. &c.] A pilgrim.

*Yātrotpanna*, corruptly, *Yatra ootpun*, [S.] Fees paid for the privilege of erecting stalls, at places of pilgrimage.

**YAUTAKA, or YAUTUKA, [S.] YATUKA, [Beng.]** A nuptial gift, presents made to a woman at her marriage, becoming her property ; a marriage dower or portion ; also, a gift to a youth or child

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at any of the initiatory ceremonies or *Sanskāras*.

**YAUM, [H. &c.]** A day.

*Yaum-al-ṣiṭr*, [H.] The day of breaking fast, after the fast of *Ramāxān*.

*Yaum-al-inḥitāā*, [A.] The day of cessation, the day on which any thing terminates : in law, the last day on which any one who has become possessed of property illegally may restore it, or make compensation to the owner.

*Yaum-ul-ḡarr*, [H.] The day of rest, the day after the sacrifice of the tenth of *Zilhijjah*, when people repose from their labours.

*Yaum-un-nahr*, [H.] The day of sacrifice, that is, the tenth of the month *Zilhijjah*, or the festival of the *Bakr-īd*.

*Yaumiā*, corruptly, *Yeomiah, Yeomea*, [H. &c.] A daily allowance to pensioners of any kind.

*Yaumiadār*, [H. &c.] A daily pensioner or grantee.

**YAVA, [S. &c.]** vernacularly, **YAU, or JAU** Barley : a barley-corn, especially as a rudimental measure of length.

**YAVANA, [S. &c.]** vernacularly, **YAVAN, or JABAN**, A foreigner, applied originally by the Hindus to the Ionians or Greeks, but in later times to Arabs and Europeans : in Tam. the plur. *Yavanar* implies all kinds of artificers, also the lowest class of Mohammadans.

**YAVANNA, or YAWANNA, (?) [Tam.]** A fee in money paid to the collector or manager of the revenue.—Tinnivelly.

**YEDARU-CHITU, (Yedaru-chitū),** corruptly, **YEDROONOODY-CHIT, (Yedroonoody-chit),** [Karn.] A counterpart agreement, an engagement given by the tenant of an estate held under lease or mortgage to pay a consideration annually for its occupancy : also a writing given by the purchaser of land to the proprietor, engaging to give it back on receiving

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his money again within a stipulated period. See *Edaru-chitu*.

**YEDURU-GATTU**, (*Yeduru-gattu*), [Tel.] Throwing a dam across a canal or river: also *Eduru-gattu*.

*Yeduru-baḍisanadu*, [Tel.] A *sanad* or agreement passed by one to another in discharge of the original *sanad* or grant: more properly, *Eduru*, &c., q. v.

**YELLAVADU**, (*Yellarāḍu*), more correctly, **ELLAVADU**, (*Ellarāḍu*), corruptly, **YELLAWAR**, [Tel.] lit. The boundary man, a village servant, usually of a low caste, who looks after the village boundaries, distributes water, and acts as guide to travellers.

**YELMI**, (?) [Tel.] A Class of cultivators in the northern Sarkárs, who are often soldiers, and affect to be, regarded as Rájputs.

**YENUKA**, also, **YENUKA-CHIT**, (*Yenuka-chit*), more correctly, **ENUKA**, (*Enuká*), corruptly, **YENNUCK**, **YENNEK**, **YENKE**, **YENNUCK-CHIT**, (*Yennuck-chit*), **EN-NACK**, (?) [Mal.] A document of various application, but connected with the transfer of landed property; as, a certificate or acknowledgment from the owner to a lessee or mortgagee that he has let or mortgaged his estate; authority to such lessee or mortgagee to transfer his interest to another; or in the event of sale or mortgage to a third party by the owner, a deed of notice or appraisal of the sale, and directions to the occupant to receive the amount of his claims from the purchaser: also, a counter document given by the occupant to the proprietor announcing his having transferred his interests in the property.

**YERI**, (*Yeri*), (?) [Mar.] Black soil.

**YERKULLEVAR**, (?) [Tel.] probably for **ERUKUVADU**, (*Erukuvāḍu*), [plur.] **ERUKUVANDLU**, (*Erukuvāṇḍlu*), and the same as those corruptly termed **YERKELWANLOO**, **YERA-KEDI**, **YERA-**

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**KELLOO**. The designation of a wild migratory tribe who subsist on game and all sorts of flesh: they make and sell baskets and mats, and are considered as outcastes: both men and women pretend to be fortune-tellers and conjurors: they are also said to be called *Koorshe-wanloo*, *Yerkele-wanloo* (*wānlu*, or, more correctly, *vāṇḍlu*, being only the plur. of *vāḍu*), *Yera-kedi*, and *Yerakelloo*, but to be known amongst themselves as *Kurru*: they are possibly the same who appear among the prædial slaves in Kúrg under the name of *Yerrwanroo*, i.e., *Erra-vāṇḍlu*,? red men, or *Yeraru*, q.v. or *Yerlan*, or *Erehlen*, (?) also specified amongst the servile races of Kúrg.

**YERRACHAKKU**, (*Yerachakku*), more correctly, **ERRACHAKKU**, (*Erachakku*), [Tel.] A red sort of soil containing a small quantity of lime.

**YERRAH-WALLEROO**, (?) [Tel.] A division of the shephard or Dhangar tribe in the northern Sarkárs.

**YERWADDY**, (?) A Ryot who cultivates land in a village in which he does not reside. 5th Rep. 832: (corruption of some derivative of *Ér*, (Tam.) a plough, as *Érālar*, ploughmen.

**YES**, [Mar.] The gate of a village (preferably *Wes*, or *Ves*.)

*Yeskar*, [Mar.] A village servant, the porter or gatekeeper, who performs also other duties, and is usually a Mhar (preferably *Veskar*).

**YETUBATTE**, (*Yēlubatte*), [Tel.] A canal cut from a river: (from *Éru*, q. v.)

**YEVARU**, or more correctly, **EVARU**, (?) [Mal.] The designation of a tribe of prædial slaves in Kúrg, of whom several subdivisions are specified, as *Panay-Yewaru*, *Panjay-Yewaru*, &c.

**YOGA**, [S. &c.] Abstract devotion, by means of which superhuman faculties are supposed to be acquired: it is one of the schools of Hindu philosophy,

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but, in common use, is the practice of magic or supposed magical rites : in law, collusion, fraud : wealth, or its acquisition : an assembly or court of Brahmans, which took cognisance of religious matters.

*Yogi*, [S. &c.] in various dialects *Jogi*. A follower of the *Yoga* philosophy, a practiser of ascetic devotion, in common use, a religious mendicant, and reputed conjuror or magician : there are various orders or sects of *Yogis* : the name of a Hindu caste, usually weavers.

*Yogakshema*, [S. &c.] (from *yoga*, gaining, and *kshema*, preserving) Property, possessions : having property, being well off : in law, especially property assigned for the performance of religious ceremonies and accomplishment of benevolent objects, as constructing temples, reservoirs, &c. : also, transport or custody of goods, and charges on that account.

*Yoginī*, [S. &c.] A female devotee : a female fiend or divinity of an inferior order, often associating with human beings, and usually working mischief.

\* **JOGYAM**, *Risk or security*. *Asan Kuthu v. Ramanathan*, I.L.R. 22 Mad. ; *Vappa-*

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*kandu*, v. *Annamalai*, I.L.R. 24 Mad. 561 (565).

**YUDDHAPRAPTA-DASA**, (*Yuddhaprāpta-dāsa*), [S.] (*Yuddha*, war, *Prāpta*, obtained, and *Das*, a slave) A slave by reason of having been taken in battle.

**YUGA**, [S. &c.] An age, especially a subdivision of a great age, or aggregate of four *Yugas*, which are severally the *Kṛita*, or *Satya-yuga*, the *Dwāpara-yuga*, the *Treta-yuga*, and the *Kali-yuga*, the duration of which is severally computed at years 1,728,000, 1,296,000, 864,000, and 432,000, making a *Mahā-yuga* of 4,320,000 years : the world is now (1854) in the year of the *Kali* age 4955.

**YUKTI**, [S.] Union, connexion, fitness : in law, the reason of a thing or argument, consistency given to a passage of law by the determination of its sense or purpose : also usage, custom.

**YUVARAJA**, (*Yuvarājā*), corruptly, **JOB-RAJ**, [S. &c.] The young Rājā, properly the eldest son of a Rājā who succeeds to the Raj by the right of primogeniture ; but it is also applied to a young prince associated with his father in the government before his death.

## Z

**ZABARDASTI**, (*Zahardasti*), [H.] Violence, force, oppression.

**ZABITA**, (*Zābitā*), in the Indian dialects, **JABITA**, (*Jābitā*), or **JABATA**, (*Jābatā*), [H. &c.] A rule, a statute, a law : established practice, usage. [Tel.] A list, a roll.

**ZABH**, (*Zabh*), [H.] Killing an animal, either for sacrifice or food, according to the prescribed manner, by cutting the

vessels of the throat so as to exhaust the blood, and invoking the name of God : where circumstances render this impossible, as in killing wild animals or game by shooting, the eating may be allowed.

*Zabih*, [H.] Sacrificed, a sacrifice.

*Zābih*, [H.] A sacrificer, a butcher.

**ZABT**, (*Zabṭ*), **ZUBT**, (*Zubṭ*), also **ZABTI**, (*Zabṭi*), **ZUBTEE**, (*Zubṭee*), vernacularly,

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**JUBT, JUBTEE, JUPTEE, JUPHT,** [H. &c.] Occupation, seizure : in law, attachment, distraint, sequestration, taking lands under the management of the government officers : land which had been held free but has been subjected to a money-assessment.

*Zabli*, vernacularly, *Zapti, Zafli, Jabli, Jafli, Japti*, corruptly, *Zeby*, [H.] Sequestered, attached, applied to lands taken possession of by the government officers, or to rent-free lands which have been subjected to assessment : in Bengal lands were so designated which had been resumed from *Jagtr*, grants by *Jaffar Khan* : in the north-west provinces the term is applied to the assessment in money on lands in which the more valuable products are raised, as sugar-cane, tobacco, cotton, esculent vegetables, and the like.

*Zaft*, or *Japht-amīnu*, [Tel.] An officer sent to sequester estates.

*Zafti*, or *Japhti-paṭṭa*, [Karn.] A document conveying a title to land or houses sold under distraint to the purchaser ; and *Walan-zabli*, or *-japti*, [Mar.] (see *Walan*) Produce of lands sequestered by the state, an item of revenue : in Guz. the lands once exempt, now subject to assessment.

*Japtidār*, [Mar.] A bailiff, an officer employed to execute an attachment.

**ZAD**, (*Zād*), [H.] Food, provisions, especially such as are taken with him by a traveller setting out on a journey.

**ZADAH**, (*Zādah*), [H.] Born, a child, used chiefly in composition as *Shāh-xādah*, a prince, a king's son ; *Shāh-xādī*, a princess : *Haram-xādah*, of illegitimate birth : used as a term of abuse, rascal, scoundrel.

**ZAHR**, (*Zahr*), [H.] Mid-day.

*Zahr-namāz*, [H.] Mid-day prayer.

**ZAIA**, (*Zāiā*), [H.] Lost, destroyed. **JAYA**, (*Jāyā*), [Tel.] Loss, damage.

**ZAIF**, [A.] Light or clipt money, current

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but not receivable at the public treasuries.

**ZAIL**, (*Zail*), corruptly, **ZEYL**, [H.] Appendix, supplement to a letter or book, the margin of a book with annotations : the lower margin of a *Zamindāri* grant, in which the names of the lands granted are recapitulated : any supplementary detail of particulars. *It was especially applied to a specification of the different rates in which the rent was to be paid, whether in money or in kind, by the ryot, annexed to the 'Paṭṭa' granted by the zamindār.*

**ZAKAT**, (*Zakāt*), vernacularly, **JAKAT**, (*Jakāt*), [H.] Alms, contributions of a portion of property, obligatory on every Mohammedan possessed of capital : it is received by the *Imām* and is payable by him to the poor and needy : the proportion is properly a tenth, but it may be increased to any amount, according to the piety of the individual : the term literally signifying purification, is applied to the *Zakāt* ; because the alms, &c. given, sanctify the use of the remainder.

**ZAMAN**, (*Zamān*) or **ZAMN**, (*Zamn*), [A.] Surety, bail, security in general, answering or being surety for another, either for person or property : according to the Shias the term is restricted to security for property, whilst *Kafūlat* is that applied to personal bail.

*Zamānat-nūma*, [H.] A deed of surety by which a person makes himself answerable for the debts of another.

*Zamān-ba-ūhdāt-us-ṣamānī*, [A.] Security for the fulfilment of a bargain of sales on the part of the vendor.

*Zamān-b'il-dark*, [A.] Bail for accidents, for any contingency, or for any undefined amount.

*Zāmin*, vernacularly, *Jāmin*, [H. &c.] *Jāmin*, [Mar.] A surety, a security.

*Zāminī*, vernacularly, *Jāminī*, or *Jamīnī*, [H. &c.] Suretyship, becoming

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responsible for another, either for person or property, distinguished as

*Fil-zâmini*, [H.] Security for good conduct, or for a person's refraining from any proscribed offence or misdemeanor.

*Hâzir-zâmini*, [H.] Being surety for a person's appearance.

*Mâl-zâmini*, [H.] Being surety for property, as for the payment of any pecuniary obligation.

*Zar-zâmini*, [H.] Surety for money payment.

*Zanjir-zâmini*, [H.] *Jâmin-sânkhali*, [Mar.] Chain security, a number of persons binding themselves severally or jointly for each other, joint responsibility of the cultivators of a village or district for the whole revenue, or for money borrowed of a banker.

*Janjarbandi-jâminu*, [Karn.] Bond or bail for a prisoner: (Reeve, but *querre* if not the same meaning as the preceding).

*Varittanûk-xâmin*, [Mar.] A surety for a person's submitting to the decision of a *Panchâyat*, though it should be against him.

*Jâmin-katabâ*, or *-kadabâ*, [Mar.] A security bond.

*Jâminî*, [Mar.] Suretyship, security.

*Jâmindâr*, [Mar.] A surety.

**ZAMIN**, (*Zamîn*), **ZUMEEN**, vernacularly, **JAMIN**, (*Jamîn*), **JAMI**, (*Jamî*), [H.&c.] Earth, the earth, land, ground, soil, &c.

*Zamîn-bâb*, [H.] Relating to land.

*Zamindâr*, *Zumeendâr*, vernacularly, *Jamindâr*, *Jamîdâr*, *Jamidâr*, corruptly, *Zemindâr*, [H. &c.] An occupant of land, a landholder: the rights of the *Zamindâr* have been the subject of much controversy with reference to his character as hereditary owner of the land he occupies, or as the responsible collector only of the revenues on behalf of the government. Under the Moham-

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madan administration the latter was the capacity in which the *Zamindâr* was ordinarily considered, and the chief authorities never hesitated to exercise the power, when they possessed it, of turning out a *Zamindâr* and placing another in the *Zamindari*, whence the one in possession was termed *Sanadî*, or *Ahkâmî*, the *Zamindâr* by patent or command. Whilst managing the lands and realising the revenue the *Zamindâr* was allowed a fee or commission of ten per cent. upon the total collections, and a portion of the land was exempted from the revenue assessment to the extent of five per cent. on the collections, under the denomination of *Ninkâr*, being intended for the personal support of the *Zamindâr* and his family: further deductions from the stipulated amount of revenue, termed *Mathaut*, were also allowed, to cover various charges borne by the *Zamindâr*: on the other hand, he was empowered to levy internal duties and customs on articles of trade passing through his district, and to impose petty taxes, or *Abudâbs*, on the cultivators, in addition to the portion of the public revenue demandable from them individually: on his relinquishing the management of the *Zamindari*, or being removed from it without cause of grave offence, it was customary to assign him, as *Mâlikâna*, ten per cent. on the *Sadr* collections, or the same rate on the nett collections when held *khâs*, or managed by the government officers direct. But although in these respects the *Zamindâr* appears to be a representative of the state, employed to realise and transfer to the public treasure nine-tenths of the revenue, and to be nominated or removed at pleasure; yet the practice of hereditary succession, and the right to mortgage and sell, partook more of the tenure of ownership, and extensive tracts came to be held by



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successive generations of the same family, through more or less protracted periods, in some instances apparently from a date anterior to the fiscal regulations of the Mohammadan governments : in the decline of the latter, also, many Zamíndáris which were held originally under a special grant were converted into hereditary proprietaries, and the Zamíndárs, appropriating by fraud or force very extensive districts, assumed the state of chiefs and princes, and were sometimes powerful enough to resist the authority and withhold the revenues of the state. The question of right was, however, set at rest in Bengal, Bahar, and Orissa, in 1793, by the terms of the perpetual settlement, which recognised Zamíndárs and independent Talukdárs as "actual proprietors," enjoying their estates in absolute ownership as long as they paid the government revenue, or nine-tenths of the fixed nett proceeds of the lands, and liable to dispossession in case of failure, by the sale of their lands at public auction. Ben. Reg. viii. 1793; iii. 1794; v. 1795; ii. xxvii. 1803. The same measure was subsequently adopted at Madras, and Zamíndárs were designated as proprietors of land, along with other classes with whose rights and recognition, as was afterwards explained, it was not intended to interfere. Mad. Reg. xxv. 1802; ii. 1806; iv. 1822. In the Upper Provinces, Zamíndáris sometimes occur which are held by an individual in absolute proprietary right, the most common instances of such tenure being where the right has been acquired by purchase, and especially where this has been effected at public sale for arrears of revenue; but the more usual form of Zamíndári tenure is where the lands are held by a number of coparceners, thence termed Mufassal or village Zamíndárs, who hold and manage the

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village lands in common : the rents paid by the cultivators, whether those cultivators be the proprietors themselves or tenants holding under them, together with all other profits from the estate, are thrown into a common stock, and, after deduction of the government demand, and other expenses, the balance is divided amongst the proprietors according to a fixed law. Ben. Reg. ii. 1795, &c. From the circumstance of one of the number of such coparceners representing the whole, as responsible for the government revenue, the designation has been given to him especially of Zamíndár, or *Málik-zamíndár*, but he is a Zamíndár only by virtue of the share or shares he holds in the joint proprietary : the designation of *Sadr* or *Pargana-zamíndár*, denotes merely a Zamíndár, or *Talukdár*, in the sense of an individual proprietor. In the Maráthra provinces the term Zamíndár was applied indiscriminately to the local hereditary revenue officers, whether of the districts, as *Desmukh*, *Despanche*, and others, or of the villages, as the *Patil*, *Chaughala*, and *Kulkarani*.

*Zamín-dárán*, [H.] (plur. of *Zamíndár*) Feudal tenures of the nature of conditional Jágírs conferred on certain of the frontier Zamíndárs of Bengal by the Mohammadan government.

*Zamíndárúna*, [H.] The pay of a Zamíndár, the allowance made to him when set aside.

*Zamíndári*, vernacularly, *Jamíndári*, corruptly, *Zemíndarry*, [H.] The office and rights of a Zamíndár : the tenure of a Zamíndári, whether individual or coparcenary : the tract of land constituting the possessions of a Zamíndár or of coparcenary Zamíndárs : it more usually designates the former.

*Zamíndár-hakúr-tahqíl*, [H.] A Zamíndár in the ceded Provinces formerly paying his revenue instalments

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to the collector of the Zilâ, and charged with the superintendence of the police in his Zamindâri. Ben. Reg. xxv. 1803.

*Zamindâri-higgadâri*, [H.] A Zamindâri held in shares, described as a village or estate in which the shares cultivate separately, and raise the government revenue by a *bâchh*: the lands are not divided amongst the shares in proportion to their shares and interests in the village, and no sharer can have his share separated except by decree in a civil suit: the term is regarded, however, as somewhat ambiguous.

*Zamindâri-paṭṭa*, [H.] A document granted by government in recognition of the possessions of a Zamindâr.

*Zamindâri-sanad*, [H.] Deed or patent granting a Zamindâri.

*Zamindâri-rasum*, [H.] Cesses or fees levied by a Zamindâr.

*Zamindâri-jamâ*, [H.] The amount of revenue which the holder of a Zamindâri engages to pay to the government.

*Zamindâri-chauki*, [H.] A post at which the officers of the Zamindâr formerly collected tolls and customs on goods passing through his estate.

*Zamindâri-daftar*, [H.] An office established by the British government in Bengal in 1772, in which all grants of Zamindâris, Tâluks, &c., were prepared and registered, as were mortgages and transfers of the same: the record and accounts of a Zamindâri.

*Zamindâri-muchalka*, [H.] An obligation entered into by a Zamindâr on receiving the grant of a Zamindâri, engaging for the due observance of its conditions.

*Zamindâr-jamâdâr*, [H.] An officer charged with the preservation of the peace and administration of justice in

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the town of Chandranagar, upon its capture from the French.

† *Zamin karsa*, (?) [Beng.] Land held under a particular tenure.—Bakhar-gang.

*Zamin-kâbil-zarâiat*, [H.] Cultivable land.

*Zamin-khirâji*, [H.] Land paying tribute.

*Zamin-maxruâ*, [H.] Tilled land.

*Zamin-navist*, [H.] An office for the registry of estates and transfers and mortgages of land.

*Zamin-ustâda*, [H.] Waste land, land left uncultivated.

*Zamin-jumlâ*, [Mar.] Lands and tenements, a whole estate.

*Zaminjhârâ*, blunderingly, *Zumcen-ihara*, [Mar.] A descriptive paper or roll of towns, villages, lands, &c.: one of the village accounts shewing the extent and distribution of the lands.

*Zamin-mojari*, [Mar.] Survey of land.

*Zamin-navis*, or *-nis*, [Mar.] The officer that inspects the soil, crops, &c., and fixes the assessment.

*Zamin-ṣirastâ*, [Mar.] Rate of land, the rate of assessment established after survey.

*Zaminujhaḍiti*, *Zaminujhâḍi*, [Karn.] A particular account of the produce of a Zamindâri or of the qualities of lands belonging to a village.

*Zamin-sang-jamâ-wâṣil-bâḥi*, [H.] An account of the lands of a village, of the revenue assessed, and the state of its realization; one of the village accounts.

ZANANA, (*Zanâna*), vernacularly, JANANA, (*Janâna*), incorrectly, ZENANA, [H.] The female apartments, used sometimes for their inhabitants: the females of a family.

*Zanâni-xubân*, [H.] The style or language of the women, differing in

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some terms and phrases from ordinary Hindustani, and considered improper for men to use.

**ZANJIR-ZAMINI**, (*Zanjir-zâmini*), less correctly, **ZANJIRA**, vernacularly, **JAN-JIR-JAMINI**, (*Janjir-jamini*), or **JAN-JIRA**, [H.] lit. Chain-security, persons becoming mutually sureties for each other: in some provinces it applies especially to the different payers of revenue in a village; if one is in default the others are expected to make the deficit good.

**ZANN**, (*ẓann*), [A.] Opinion, suspicion: in law, presumption that a charge is well founded although the evidence is inconclusive.

*Zann-i-ghâlib*, or *Ġhâlib-oos-zanâ*, [A.] Strong presumption of the truth of a charge, although the evidence does not amount to conviction.

**ZANNAR**, (*Zannâr*), vernacularly, **JANAR**, incorrectly, **ZENNAR**, [H.] A belt, a zone: the thread worn by the Brahmans, and sometimes assumed by other castes.

*Zannâr-dâr*, [H.] The wearer of the characteristic thread or cord, especially a Brahman.

**ZAR, ZUR**, incorrectly, **ZER**, [H.] Gold, money, a money-payment, the land revenue in money.

*Zar-andûd*, [H.] Gilt.

*Zar-bâfi*, [H.] Brocade, cloth of gold.

*Zar-doz*, [H.] Embroidered with gold: an embroiderer.

*Zar-gar*, [H.] A goldsmith.

*Zar-kharîd-Taâlluk*, [H.] In Bengal, a purchased Tâluk, one bought of a Zamindâr: it implies generally a dependent Tâluk held hereditarily under a Zamindâr, and reverting to him on failure of heirs.

*Zar-mathaut*, [H.] A series of cesses imposed by the Mohammadan govern-

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ment of Bengal, consisting of four items: 1. *Nazr-i-punya*, Presents exacted from the Zamindârs, at the time of the *Punya* or annual settlement; 2. *Bahâr-i-khîlât*, A charge to defray the expense of honorary dresses presented to individuals by the government; 3. *Pushta-bandi*, Charge for keeping in repair the banks of the *Bhâgirathi* in the vicinity of *Murshidabad*; 4. *Rastm-i-Nazârat*, A fee paid to the Nazir or officer commanding the escort of the collections from the interior to the public treasury. In the first fiscal arrangements of the British government through native functionaries these charges were added to the standard collections, and carried to the credit of the government, amounting to about one and a half per cent. on the total assessment, and realizing a lac and a half of rupees: (the word is written *Zer-mathote*, and, corruptly, *Zyr-mathote*, in the fifth Report, and is explained in the Glossary as derived from the P. *Zer*, under, below, but it is called in the text, p. 278, a *money-contribution*, which makes it most probable that *Zer* is intended for *Zar* or *Zur*, money).

\* *Zar-mutaliba*. The expression means money "demandable" or "claimable". *Manghi v. Dial Singh*, 7 Lah. 559 = 8 L.L.J. 432 = 27 P.L.R. 643 = 96 Ind. Cas. 477 = A.I.R. 1926 Lah. 624.

*Zar-parjouti*, (?) [H.] Revenue, principal and interest.

*Zar-i-peshgi*, or *Zarpeshgi*, [H.] Payment in advance, a deposit or engagement to advance money, a bonus or premium on a lease, an advance of money upon the farm of the revenue: money lent upon a usufructuary mortgage. See also *Basant Lal v. Tapeshri*, I.L.R. 3 All. 1 at 8; *Chitta Singh v. Debi Din*,

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I.L.R. 24 All. 170 (171); *Gopal Sitaram v. Desai*, I.L.R. 6 Bom. 674 (679).

*Zar-i-peshgi-dār*, [H.] One who has advanced money.

*Zar-i-surkh*, [H.] Red, *i. e.* pure gold, gold in general.

*Zar-i-samān*, [H.] Purchase-money of an estate bought at public auction.

*Zar-i-taufir-nilām*, [H.] Surplus of sale proceeds, balance realised over the amount of defalcation, for which the lands are sold, payable to the defaulter.

**ZARB**, (*zarb*), [H.] A blow, striking: a stamp, an impression, stamping coin: stamped, struck, as coin; as *zarb-i-Murshidabad*, *zarb-i-Arkāt*, struck at those cities, part of the inscription on Sikka and Arcot rupees.

**ZARURIAT**, (*zāruriāt*), [H.] Necessaries, requisites.

**ZAT**, (*zāt*), [H.] Possessed of, master, owner: person; essence: Sort, kind, tribe, caste, race, lineage, family, birth. See *Jāt*, *Jāti*, &c.

*Zāti*, [H.] Essential, natural, personal.

*Jāt-* (for *zāti*) *jāgr*, or *Saranjām*, incorrectly, *Zat-surān-xam*, [Mar.] A grant of the revenues of lands alienated from the government revenue in favour of individuals, either as a personal favour, or on the condition of personal service; a personal grant.

*Jātkā*, [Mar.] Personal, as a grant of revenue, either as a personal favour or for personal service.

*Jāt-saranjām-Jāgr*, [Mar.] Grant of lands, or their revenue, on condition of personal service.

*Zāti-*, vernacularly, *Jāti-muḥaddam*, [H.] In Cuttack, a class of head men who, although collecting the government revenue from the villagers, act in this respect either as the agents of the *Mālguzār* or person who is responsible

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for the payment to the officers of the government, or as the representatives of the inhabitants of the village, having no substantive right of their own to pay the whole revenue.

**ZATMIRAS**, (*Zātmirās*), (?) Fees in grain allowed by the cultivators out of the gross produce to the servile class.

**ZAWAJIR**, (*Zawājir*), [H.] Prohibitions, forbidden things. *Zawājir-i-sharāt*, Prohibited by law.

**ZAWI-UL-ARHAM**, (*zāwi-ul-Arhām*, [A.] Uterine relations, kindred between whose affinity a female intervenes; they are considered as distant kindred in Mohammadan law, because under the rules of inheritance a share rarely comes to them.

**ZER-ZAMINI**, (*Zer-xamīnī*, [H.] A subterraneous chamber, one under (*zer*) ground (*xamīn*), intended as a retreat in the hot weather.

\* **ZERIAT**. *A Proprietor's private lands. Also known in Bengal as Khamar, 'ni' or 'nijjoti'. Ramji Ram v. Bansi Raut*, 88 Ind.Cas. 305=4 Pat. 89=1924 P.H.C.C. 337=6 P.L.T. 240=A.I.R. 1925 Pat. 241. In Bihar the term is used to denote all lands in direct cultivation of indigo as distinguished from cultivation of indigo by *rai-yats*. *Santokhi Mandar v. Rameshwar Singh Bahadur*, 11 P.L.T. 12=7 Pat. 187=114 Ind.Cas. 469=A.I.R. 1929 Pat 41. *Sheonandan v. Ajodh Roy*, I.L.R. 26 Cal. 546 (549); *Lachmi v. Mazhar*, I.L.R. 35 Cal. 1000 (1001). *The tenant's occupancy holding. Dharani Kanto v. Garber*, I.L.R. 30 Cal. 339 (362).

**ZEVETUM**, [Karn.] (?) corruption for **JIVITAM**, (*Jivitam*), [S.] Means of living, subsistence.

**ZIAD** (*Ziād*), **ZIADA**, (*Ziāda*), **ZIADAT**, (*Ziādat*), commonly, **ZIYAD**, (*Ziyād*),

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**ZIYADA**, (*Ziyāda*), &c. [H.] Increase, surplus, more.

**ZIAN**, (*Ziān*), [H.] Loss, damage.

*Ziān-wa-naṣā*, [H.] Loss and profit.

**ZIAFAT**, (*ziāfat*), [H.] A feast, an entertainment, an invitation.

**ZIARAT**, (*Ziārat*), [H.] Pilgrimage, going on pilgrimage to any holy shrine among the Mohammadans: in Hindustan, also, repairing to the grave of a deceased person on the third day after the burial, when the Kurān is read and prayers are recited, and offerings made in expiation of the sins of the defunct; also called *Tijā*, (S. *trityā*), Third, the third (day), and *Phul-charhānā*, Scattering flowers, flowers being the chief offerings.

*Ziāratgāh*, [H.] A place of pilgrimage, a holy spot or shrine.

**ZI-HAIAT**, (*zi-haiāt*), [H.] Living, possessed of life: during life, a life-tenure.

**ZI-HAK**, (*zi-hak*), [H.] lit. Possessed of right: applied to a class of pensions payable under treaty through the *Nawab* of Farakhabad.

**ZIHAR**, (*zihār*), [H.] A formula of divorce, such as saying to a wife "You are my mother," i. e. our marriage is within the prohibited degrees, and is therefore dissolved.

**ZI-HIJJA**, (*zi-hijja*), or **ZI-L-HIJJA**, (*zi-l-hijja*), [H.] The last month of the Mohammadan year.

**ZILA**, (*zilā*), corruptly, **ZILLAH**, **ZELAH**, plur. **ZILAJAT**, (*zilājāt*), [H.] Side, part, a division, a district: under the British administration, a province, a tract of country constituting the jurisdiction of a commissioner or circuit Judge, and the extent of a chief collectorate. The Zilā Courts in Bengal and Bahar were established by Reg. iii. 1793; those of Benares, &c. by Reg. vii. 1795; those of the ceded provinces by Reg. viii. 1805; but various modifications have been since made from time to time, some

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having been abolished, some created, and the limits of others having been altered. Act xxi. 1826. Mad. Act vii. 1843. The Zilā Courts are at present as follows, according to their usual but corrupt designations, and to those which are probably more correct—

**I. BENGAL.**—1. Backergunge (*Bākhirganj*); 2. Beerbhoom (*Birbhūm*); 3. Behar (*Bahār*); 4. Bhaugulpore (*Bhāgalpur*); 5. & 6. East and West Burdwan (*Bardmān*); 7. Chittagong (*Shatgāon*); 8. Cuttack (*Katak*); 9. Dacca (*Dhāka*); 10. Dinagepore (*Dinīpur*); 11. Hooghly (*Hugli*); 12. Jessore (*Jaisūr*); 13. Midnapore (*Medinipur*); 14. Mymensing (*Maimansinh*); 15. Moorshedabad (*Murshidābād*); 16. Nuddea (*Nadiya*); 17. Patna (*Pattana*); 18. Purneah (*Puraniya*); 19. Twenty-four Parganas; 20. Rajshahye (*Rājashāhi*); 21. Rungpore (*Rangpur*); 22. Sarun (*Sīran*); 23. Shahabad (*Shāhābād*), 24. Sylhet (*Silhat*); 25. Tipperah (*Tripura*); 26. Tirhoot (*Tirhāt*). Recently the Commissionerships of Asam, Arakan, Cachar, Házáribágh, and Tenaserim, have been included among the Zilās of the Lower Provinces.

**II. NORTH-WEST PROVINCES.**—1. Agra; 2. Allahabad; 3. Allyghur (*Alighar*); 4. Azimgurh (*Azimghar*); 5. Benares (*Banāras*); 6. Bareilly (*Bāreli*); 7. Bundelcund (*Bundelkhand*); 8. Cawnpore; (*Khānpur*); 9. Delhi; 10. Furruckabad (*Farakhābād*); 11. Futtepoor (*Fatīhpur*); 12. Ghazeepoor (*Ghāzīpur*); 13. Goruckpoor (*Gorakhpur*); 14. Jounpoor (*Jonpur*); 15. Mynpoor (*Mayinpur*); 16. Meerut (*Merath*); 17. Mirzapoor (*Mirzapur*); 18. Moradabad; 19. Saharunpore (*Sahāranpur*). To which are to be added the Courts of the Commissioners of the Narmadá districts and Kamaon.

**III. MADRAS.**—1. Bellary (*Belāri*); 2. Calicut (*Kālikat*); 3. Chikakol (*Śrikākol*); 4.

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Chingleput (?) ; 5. Chittoor (*Chittūr*) ; 6. Combaconum (*Kumbhakonam*) ; 7. Coimbatore (*Koyimbatūr*) ; 8. Cuddalore (?) ; 9. Cuddapah (*Kadapah*) ; 10. Gantoor (*Gantūr*) ; 11. Honore (*Honāwar*) ; 12. Madura (*Madhurā*) ; 13. Mangalore (*Mangalūr*) ; 14. Masulipatam (*Machlipattan*) ; 15. Nellore (*Nelur*) ; 16. Rajamundry (*Rājamahendri*) ; 17. Salem (?) ; 18. Tellicherry (*Telicheri*) ; 19. Tinnavelly (*Tinaralli*) ; 20. Trichinopoly (*Trisirapalli*). There are also Agency Courts at Ganjam and Vizagapatam.

IV. BOMBAY.—1. Thana, comprising Ratnagiri ; 2. Surat, including Baroch ; 3. Ahmadābād ; 4. Ahmadnagar ; 5. Candesh (*Khawas* ?) ; 6. Dhārwar ; 7. Poona (*Pūna*) ; 8. Sholapore (*Solapur*).

*Zilā-tahsil*, [H.] Collection of the revenue by an officer in charge of a Zilā or district, in opposition to the collections received by the chief European officer, the *Hazūr-tahsil*.

*Zilā-ādālat*, [H.] The chief civil and criminal court of a Zilā.

*Zilādār*, [H.] The officer in charge of a Zilā, a provincial governor, sometimes applied to the European collector or judge, whose authority extends over the Zilā : in the Delhi territory the title was also given to the head of a village, who was chosen to superintend the revenue affairs of several adjacent villages, united under him for the convenience of revenue arrangement : in the Marāṭha country, a petty revenue officer, having jurisdiction over several villages, comprising a *taraf*, or other small division of country subordinate to the officer in charge of a *Pargana*.

*Zilādārī*, [H.] The office or jurisdiction of a *zilādār*.

*Zilā-kharch*, [H.] District expenses, said, in Tirhut, to include the cost of weeding indigo fields, and other incidental expenses of the factory.

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**ZIMAN**, (*zimān*), [A.] Recompense, compensation.

*Zimān-i-ātūk*, [A.] Extra labour performed by a slave as a compensation for his manumission.

*Zimān-i-fasād*, or *Ziman-ul-ifsad*, [A.] Compensation for personal injury or damage.

*Zimān-i-janāiat*, [A.] Compensation for any act of violence against the person, as for wounds and the like.

*Zimān-i-tamalluk*, [A.] Compensation for appropriation of property : the indemnification which a man who possesses only a share in a slave pays to his partners on setting the slave at liberty.

**ZIMAR**, (*zimār*), [A.] In law, any thing uncertain, as disputed debts, treasure-trove, fugitive slaves, and the like : any property of which the possession or recovery is doubtful.

**ZIMMA**, (*zimma*), or **ZIMMAT**, (*zimmat*), [H.] A deed of protection, an authorised assurance of immunity in life and property, such as may be granted to infidels under a Mohammadan government : also the corresponding obligation of subjection, fidelity, obedience ; also, trust, charge, custody : a tenure in trust, but which, by possession, came to signify a tenure in right in some places, in others an under tenure or a subdivision of an estate, in which the holder is entitled to levy the revenue due by the cultivators, and pay it either to the Zamindār, or sometimes direct to the government : a sub-tenure, part of a *Hawāla*.

*Zimmadār*, [H.] A trustee, a person in charge : in Eastern Bengal it is applied especially to the holder of an under tenure or portion of a Zamindārī, paying revenue either to government direct, or to a Zamindār : it also applies to a Zamindār who is authorised to collect, on behalf of government, the

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payments of properties in the vicinity of his own : these dependent *Tāluqs*, or estates, are designated his *zimma* in distinction from his own, or *Nij*.

*Zimma-nāma*, [H.] A deed of trust, authority to have charge and make the collections of an estate.

*Zimmauār*, [H.] A person placed by government in charge of an estate in arrear of revenue until it is sold.

*Zimma-nāma*, [H.] A deed of trust, authority to have charge and make the collections of an estate.

*Zimmi*, [H.] One living under protection, a client, a dependant, especially applied to a subject of a Mohammadan government of a different religion, as a Christian, a Jew, &c., who is allowed to live without molestation on paying tribute.

\* **ZIMMEES.** *Infidels subject to and under the protection of Mahammadan Government.* *Qubban v. Chote*, I.L.R. 22 All. 102 (104).

**ZIMN**, (*zimn*), corruptly, **ZIMIN**, **ZIMMUM**, **ZYMN**, [H.] The endorsement of a grant, giving an abstract of its contents : an abstract statement or account, a cover, an envelope, a clause in a legal regulation : also, suretyship, obligation. See *Zaman*.

*Zimn-naṣṣand*, [H.] A form of words, 'let them write the abstract,' formerly inscribed upon a *sanad* granting an assignment of revenue or *Zamindāri*, which served as authority for the subordinate officers to make out the particulars of the assignment or grant.

**ZIMNOTA**, (?) Consideration usually received by a surety.

**ZIN**, (*Zin*), [H.] A saddle, a horse's trappings.

*Zingar*, [H.] A saddler.

**ZINA**, (*Zinā*), [H.] Fornication, adultery.

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any illicit intercourse of the sexes, whether the parties be married or single. *The intercourse of a man with a woman who is neither his wife nor his slave is unlawful, and this intercourse is termed 'Zina'.* *Gharite v. Umrao Jun*, I.L.R. 21 Cal. 149 at 156 (P.C.) *Md. Allahad v. Md. Ismail*, I.L.R. 10 All. 289 (1329). *The carnal conjunction which occasions punishment is 'Zina' and this, both in its primitive sense and also in its legal occupation signifies the carnal intercourse of a man with a woman who is not his property, either by right of marriage or of bondage.* *Aizunnissa v. Karimunnissa*, I.L.R. 23 Cal. 130 (150); *Mardan Saheb v. Gansusaheb*, I.L.R. 34 Bom. 111.

*Zāni*, [H.] A whoremonger, a fornicator, an adulterer.

**ZINDAGI**, (*Zindagi*), or **ZINDAGANI**, (*Zindagāni*), vernacularly, **JINDAGI**, (*Jindagi*), **JINDAGANI**, (*Jindagāni*), [H.] Life, means of living or subsistence.

*Jindagi*, *Jindagāni*, [Karn.] Treasure, money.

*Jindige*, [Karn.] An estate, a domain.

**ZINDAN**, (*Zindān*), [H.] A prison, a gaol.

**ZIRAA**, (*Zirāā*), also pronounced, **DIRAA**, (*Dirāā*), corruptly, **DIRRAH**, **DIREH**, [H.] A measure of length, a cubit, a yard : in the Regulations it is considered synonymous with *Gaz*, q. v.

**ZIRAAT**, (*Zirāāt*), [H. &c.] vernacularly also **JIRAIT**, (*Jirāiti*), and **JIRAYAT**, (*Jirāyat*), q. v., corruptly, **ZARAYET**, **ZEROYET**. Agriculture, cultivation, farming : a cultivated farm or field : sometimes lands not artificially irrigated ; also, Karn., a pension.

*Zirāāti*, vernacularly, *Jirāiti*, corruptly, *Zeroytee*, [H. &c.] Cultivable arable lands ; also, sometimes, assessable lands, subject to assessment.

**ZOR-TALAB**, (*Zor-talab*), [H.] A compul-

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sory exaction, enforced augmentation of amount of revenue.

\* *Zosat-Al-Kerm*. Things compensable by an equivalent in money. *Niswat Ali v. Amat Bibi*, I.L.R. 7 All. 626 (632).

**ZU**, (*zu*), [H.] A lord, a master, used chiefly in composition to imply possessed of, as *Zu-al-karnin*, Possessed of two horns, *i. e.* of the east and west, a sovereign : applied especially to Alexander the Great.

*zu-al-yad*, [A.] The actual occupant or possessor of property.

*zuât-ul-Imşâl*, [A.] Things possessed of equivalency, in respect of weight or measure, receivable as the price of an article sold, as grain and the like.

*zuât-al-kîm*, [A.] Things possessed of price, *i. e.* of money value, as the equi-

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valents of an article sold, goods, chattels, &c.

**ZUBAN-BANDI**, (*Zubân-bandî*), [H.] Deposition, affidavit, a written record of the questions put to a witness, and his answers.

*Zubânt*, [H.] *Jabâni*, [Mar.] A Deposition, a declaration, a written as well as a  *viva voce* statement of a claim.

**ZULFAKARI**, (*Zulfağârî*), [H.] The current silver coin of Hyderabad (from its bearing the impression of a sword, that of Mohammad, and afterwards of Âli, named *Zu al fağâr*).

**ZULM**, (*zulm*), [H.] Tyranny, oppression, extortion, a heavier assessment than the people can bear.

*zâlim*, [H.] An oppressor, an extortioner.









